# ANNOTATIONS BOOKES OF MOSES;

THE BOOKE OF THE

ANTICLES.

VVHEREIN THE HEBREVV WORDS

and sentences, are compared with, and explained by the ancient Greeke and Chaldee versions, and other Records and Monuments of the Hebrewes: But chiefly by conference with the holy

Scriptures, Mosas his words, lawes and ordinances, the Sacrifices, and other Legall ceremonies herecofore commanded by God to the Church of ISRAEL, are explained.

With an Advertisement touching some objections made against the sinceritie of the Hebrew Text, and allegation of the Rabbines in these Annotations.

As also Tables directing unto such principall things as are observed in the Annotations upon each severall Booke.

BY HENRY AINSWORTH.

LVKE 24. 44. All things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalmes.

LONDON.

Printed for John Bellamie, and are to be fold at his shop in Cornebill, at the Signe of the three Golden Lions neere the ROYALL EXCHANGE. 1627.

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# BY HENRY AINSWORTH.

DEVT. 33. 4 Moses commanded us a Law; the inheritance of the Church of Iakob.

MALACH. 4.4. Remember the Law of Mofes my fervant: which I commanded him in Horeb for all Ifrael; with the Statutes and Iudgements.



LONDON,

Printed by Miles Flesher for John Bellamie, and are to be fold at his shop necre the ROYALL EXCHANGE. 1626.

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ANOTHE CENTONS

# A Preface concerning Moses writings, and these Annotations upon them.



OSES the man of GOD, and first writer of holy Scripture; was an Hebrew borne in Egypt, about 2432. yeeres after the creation of the World: and before our Saviour Christs comming into the flesh, 1496 yeeres, He was the sonne of Amram, the sonne of Kohath, the sonne of Levi, the sonne of lakob, the sonne of Isak, the some of Abraham our father, in the seventh generation; as Enoch was the leventh from Adam. When he was borne, hee had a c divine beauty upon him: he was marveilously faved from death, being drawne out of the water, and thereof had his name, hee was nourished by K. Pharaohs daughter for her owne sonne; learned in all the wisedome of the Egyptians, and was mighty

in words and in deedes. Forty yeeres he lived in Pharaohs court; which d then he left, choosing rather to faffer affliction with the people of God, then to injoy the pleasures of sinne for a scason, esteeming the reproach of Christ greater riches then the treatures of Egypt. Forty yeeres thee was a stranger and sheepheard in the land of Madian; from whence God called him, to feed Iakob his people, and Ifrael his inhericance. Which thing he also did with all fidelity forty yeeres, being 8 in the Church in the wildernelle with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give untous; and heeh commanded us a law, which is the Inheritance of the Church of Iakob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew iface to face: and dying 1 20. yeeres old, (but his naturall strength not k abated,) he was buried of God, no man knowing of his sepulchre unto this day. He wrote the law, in five books; containing a briefe! history of things past; a m covenant between God

and his Church then prefent; and a prophesic of further grace to come, which now is exhibited by lesus Chrift. In his first booke; he wrote the o generations of the heavens and the earth, and of mankinde: which we therefore (of the Greeke word) call Genesis, that is, Generation. In the second, he set downe the Departure of Itrael out of Egypt, with the Covenant which God plighted with them, the same yeere that they went out : which booke thereupon is named Exodus. In the third, hee describeth the facrifices and fervice of God, under the Leviticall priefthood; called accordingly Leviticus. In the fourth, he reckoned the Numbers of the tribes, and, of their journeyes from Egypt to Canaan, with the order wherein God ferled that Common-wealth of Ifrael, whiles they were travelling towards their Reft: which booke is therefore called Numbers. In the fift, he wrote a repetition of the Law, and covenant which God had given unto Ifrael, and the confirmation of the same: whereof it is named, (according to the Greeke,) Demeronnie. In the propounding of all these things, Moses hath Pa weile drawne over his bright and glorious face: for in the histories, are implied a Allegories, and in the lawes are types & shadowes of good things that were to come; the body wheref, is of Christ. In Genefis, (which history endeth with the going down of Ifrael into Egypt,) we have the Image of a naturall man, fallen from God into the bondage of finne. In Exedus, is the type of our regeneration, and state renewed by Iesus Christ. In Levitieus, the shadow of our mortification, whiles we are made sacrifices unto God. In Numbers, the figure of our spirituall warfare; whereunto we are mustered and armed to fight the good fight of faith. In Deuteronomie, the doctrine of our fanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the condust of leius the fonne of God.

The things which Mofes wrote, were not his owne : but the Law of the Lord by his hand: to him the Prophets after, bare witnesse. Our Saviour also approve th of Moles, and of a all that he spake and wrote: what \*he faid, was the commandement y of God; and what God spake unto him, the same is ipoken aunto us: him therefore we are willed to heare, which who io doth nor, will not be periwaded, though one role from the dead: Luk. 16. 29.31. But because his writings were the bold Testament; under though one role from the dead: Luk. 16. 29.31. But because his writings were the bold Testament; under though one role from the dead. which the New was veiled; and which many reading, even to this day have a eveile laid upon their hart; fothat they cannot faften their eyes upon the end of that which is abolified : therefore God fent the Prophets following, yea his owne Son, and his Apoftles, to open and explaine the mysteries, which Moles had phensionic wing, year in south at now by their helpe, & through the Spirit of the Lord, we may all 4 with clotely, and briefly penned that now by their helpe, & through the Spirit of the Lord, we may all 4 with unveiled face behold as in a glaffe, the glory of the Lord; and perceive how the law was given by Mofes, but grace and truth is come by lefus Chrift,

The literall fende of Moles Hebrew, (which is the tongue wherein he wrote the Law,) is the ground of all interpretation; and that language hath figures and propieties of speech, different from ours: those therefore in the first place are to be opened, that the natural meaning of the scripture being knowne, the mysteries of godlinesse therein implied, may the better be discerned. This may be attained in a great meafure, by the scriptures themselves; which being compared, doe open one another. For darke and figurati. - fpreches, are often explained; as, When God faith, Ilive: Num. 14.21.28, this we are to understand as an oath for elfewhere he faith, I have foorne by my felfe, Ela. 45. 23, and to expresse this, Paul alledgeth it, Ilive, faith the Lord, Rom. 14.11. Alfo when he faith, I am the Lord that healeth thee, Exod. 15.26, hereby he intendeth the pardoning of our finnes: for where other scriptures speake of healing his people, Efa. 6. 10.Mat. 13.15 ellewhere it is interpreted, the forgiving of their finnes, Mark. 4.12. So, he rolled himselfe on the Lord, Pial. 22.9 is in plainer speech, he trufted, Math. 27.43, and Christ who should be an enfigue of the

a 1 Chron. c.s. 2.3. 6 2.1.6 1.34. b lude v. 14. · All. 7.20.21 22. Exud, 2.

4 Ad. 7. 23. Heb. 11,24.25 € AØ. 7.29. 30

Exed. 3. \* Numb. 12.7. € Act. 7.38. Deut.33.4. Dent 34. 10

k Deut.34. 5.6 Gen. Leco

m Exod 14. c -8.00c. Dent 18 15. &c. lohn 5. 46 and 1. 17. Gen 2.4. and 5. I. O.C.

P Exod.34.30. 35.2 Cor. 3.

9 Gal.4.24. Heb. o.o. and 10.1. Col.z.17.

2 Chro.24.14 \* Pfal.103.7. Dan. 9. 11. Mal.4.4. " Luk: 24.25. \* Matk.7. 9.

7 Mati.1 5.2. Mark 17.26. Mas. 22 21. 2 Cor. 3.14. e verle 15. 1 2 Cor.3.17.18

e 10h.1,17.

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Oft times we shall see in Moses and the Prophets, a defect of words, which reason teacheth are to be supplied; as Adam begat in his likenesses, Gen. 5, 3, that is, begat a some. The Scripture sheweth us to supply fuch wants: as, I the God of thy father, Exod. 3. 6 that is, I am the God, Mat. 22. 32. Samuel faith, Vzza pm. forth to the Arke, 2 Sam. 6.6. another doch explaine it, Vzzapat forth his hand to the Arke, 1 Chron. 13.9, One Prophet writech briefly, I with feorpions, 2 Chron. 10. 11. another more fully, I will chaftife you with feorpions, 1 King. 12.11. One faith no more, but in the ninth of the moneth, 2 King. 25. 3. another supplied the want thus, In the fourth moneth, in the ninth of the moneth, lerem. 52.6. So, thy servant bath found to pray, I Chro. 17.25, that is, hath found in his heart to pray, 2 Sam. 7.17, and many the like. Here men may fee the reason, why translators doe sometime adde words (which are to be discerned by the different letter;) for the originall tongue affecteth brevity; but we defire and need plainneffe of speech. Yea this may helpe in weighty controversies: 25, lesu tooke bread, and blessed, and brake, Matth. 26, 26. here some imagining a translubstantiation of the bread, blame those that translate, be brakeit, as adding to the scripture: whereas fuch additions are necessarily understood, many a hundred time in the Bible; and the same Apossie clicwhere faith, Christ blessed andbrake, Matth. 14.19. when another writeth, he blessed them and brake, Luk. 9.16. which a third Evangelist explainerh, be bleffed and brake the loaves (or bread) Mark. 6.41. againe hee faith, a man shall leave father and mother, Matth. 19.5. when Moses plainely faith, his father and his mother, Gen. 2.24. But fuch usuall defects, all of any judgement, will soone understand.

On the other hand, but more seldome, there is an abundance of words, (though not in vaine,) which in other languages, may be made fewer; and the holy Ghoft approveth it. As where Mofes writtch, a man a prince, Exod. 2.14. Stephen faith onely a prince, omitting the word man, Act. 7.27. So one Propher faith. men Booters, 1 Sam. 31.3. anocher faith but Booters, 1 Chron. 10.3. Elay faith, a man of his counsell, Ela, 40. 13. Paul abridgeth it, his councefler, 1 Cor. 2.16. And, one faid (aying on this manner, 2 Chron. 18.19.01, one

faid on this mamer, 1 King. 22.20. with fundry other of like fort.

Burthe change of names, words, and letters; as also of number, time, person, and the like, is very frequent, and needrull to be observed. As Moses callerh a man, Iob. Gen. 46, 13. cliewhere hee nameth him Tafret, Num. 26.24 Albet, Gen. 46.21. is by another Propher named Iediael, 1 Chron 7.6. Nebuchad nezer, 2 King, 25.1. is also Nebachadrezar, lcr. 52.4. letber an Ifmaeine (by nature) 1 Chro. 2. 17. is lithra an Ifraelise (by grace) 2 Sam. 17.25. Hoftea is called also Iehoshna, Numb. 13. 16. and Iesna, Ezra 3.2. in an Interior (by grant) a vertile 1, 25, 1219760 is batted and 16207070000, various 13. 10. and 162000, Ears 3.2. in Greek 16100, Adt. 2.45. So enemic, I Kings 3.7. 44.18 written enemies, 2 Chron. 6.28, 34, iniquitie, Jet. 3 1.34, 18 juggaples, Heb. 8.12. And contrariwite, Matchew faith they brought the Affe and the colt, and put on them their clothes, and let Ielus upon them, Muth. 21.7, which Marke sheweth to be meant of the Colt only, and that lefus fare upon bim, Mak 11.7. So, the cheeves are faid to revile Chrift, Matth. 17.44. when one of them did it, Luk. 23.39 Likewiic, heave ye, but under fland not, Ela. 6.9.01.7e final beare, but shall not underfland, Act 28.26 and the way before me, Mal. 3, 1. or, the way before thee, Matth. 18.10. Smite though fleepbeard Zach 13.7, which Christ circut thus, I will finite the foepheard, Matth. 26.31. and I took the thirtie pecces of liver, Zach. 11.13. or, they tooke them, Marth. 27.9. Of which changes there are many, and of

Deficions, are as in other languages, to in the holy tongue, used for carnell affirmations, deprecestions, denials, forbiddings, withes, and the like: as when the people laid, Why fooddwedye? Deut. 5. 25. it was both an alleveration that they should due, and a prayer against it. The Scripture openeth it telfe: as, why anthe freake biafphomies Mark J.a. which another Evangelift writeth, this man biafphometh, Math. 9.3 And, art thou come to torment we? Mat. 8.29. wherein was implied, I pray thes torment menot, Luk. 8.28.50, gether not written? 2 King. 20,20. is affirmed, behold they are written, 2 Chro. 32. 32. and that which the Propher avergeth, All thefe my hand but made, Efa. 66. 1. is turned into a quettion; hath not my hand made plession Act. 7-49. Againe, when God faid to David Matt thou build me an bonfe? s Sam. 7-5. he meant, thou full fait to build ne an bonfe? s Sam. 7-5. he meant, thou foult gat build, 1 Chron. 17-4. when Christ faith, bow fould Sarans king dome fand? Mar. 12. 26, he meaneth, it cannot fund. Mark. 3. 26, and thinks ye that I am come to give peace? Luk. 12.51, is as if hee had faid, thinks it cannot fund.

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nor, Mauh. 10.84 will palle onto a few monobservations. When speech is of many, where one is principall; the scriptime fetrer hit downe, either as prone, or of many indifferently. As, beare thou the word, I King. 22.19. or, brate to the word 2 Chron. 18, 18. And they killed, 2 King. 25.6, or, the king of Babel killed; Ier. 52.10. David offered, 2 Sam, 6.27 or they offered, 1 Chron. 16.1. They made peace with David, and ferved bing, 1 Chron. 19. 19.07. the made peace with If ael, and ferved them, 2 Sam. 10.19; So, Peter faid unto Chrift, Mar. 15.15.
Whereas another Evangehit faith, bie disciples asked him; Mar. 7-17. And; couldest not those (Peter) watch? Mat. 14.27.01. could not re (my disciples) match? Mat. 26.40. By this, we may gather the reation, why Christ & cher municipals to the rest, in Match 16. 17. 19. compared with Joh. 20.22.23, which fome nor observing, would restraine the kept of the kingdome unto 

The Preface.

But of times, there is a forces it words, whereby other persons or things are excluded : as when Moses faithither faill be one fleft, Gen. 2. 24, he meaneth, they two (not moe) faill be one fleft, Mat. 19.5, and faying of God bim thou foot ferre, Deut, 6, 4 3, he intendeta bim onely, Mat. 4, 10, It was not lawfull to ear the Shew (10d, vim 1700 10012 for ver, veur, v. 13-11). In concern ormorey, want 4, ever was not rawful to car the Snew brend but for the Priefts, Mux 2.26 that is, but for the Priefts onety, Max 12.4, and, the figure had nothing but prime. Mark. 11.13 that is, nothing but leaves onely, Mar. 21.19. Accordingly Paul faith, a man is not justificaby the workes of the law, but by the faith of lefus Christ, Gal. 2.16. whereby is meant, by faith onely.

led by the workes of the law, on a year panel of the composition to what course in health, of James oney.

It is expounding the Oracles of God, we are tought to take a bfolute and indefinite speeches in the larged scales untellethere be some special reason of restraint. As, when he said to Moses, See, and make thou them, according to their patterne, Exod. 25.40. the meaning is, See thou make all things, according to the pattome, Heb 8.5. And in faying. Curfed be he that confirmeth not the words of this law, Deut. 27.26. it extendeth thus fare, Curfed be every one that continue th not in all things which are written in the books of the law, Gal. 3.10. When he promifeth Chrift, to put his enemies for his footfoole, Pfal. 110. 1. he meaneth all his comies, 1 Cor. 15.15, 25. So other fuch precepts and promifes, are in like manner, to be understood.

But sometime generall words aroused, which scripture and reason teachests to restraine: as, all Israel went up with David to Baalah; 1 Chron. 13.6. meaning, all the people that were with him, as another Prophet explaineth it, 2 Sam. 6.2 So Christ healed all that were ficke, Mat. 8.16. that is, all the ficke that were brought unto him; or, as another Evangelist laith, Many that were ficke: Mark. 1 34. Thus all, is used for ger many, Mat 21.26 Luk. 21.13. Phil. 2.21. Gen. 41.57. wene, for very few, let. 8.6. 1 Cor. 2.8. nothing, for very little, Ioh. 18.20, Act. 27.33. Or, with other special restraint; as, of his fulnesse, have wee all received,

Joh. 1.16. that is, all we which beleeve, and the like.

It is not the least help in opening the scriptures, to observe words & speeches that differ in sound, but accord in sense; & fet down the same thing in fundry termes, one of web do often give light unto another. As, the word of the Lord came, 2 Sam. 24. 11. or, the Lord pake, 1 Chro. 21.9. There fell, 1 Chro. 21. 14. or, ns, the month of the second of Mark.4.17. To enter into life, Mar. 18.9. or, into Gods kingdome, Mar. 9.47. To take amay the key of knowledge, Luk. 11.52. or, to Shat up the kungdome of heaven, Matth. 23.13. Thus they that are in one place called Hypoerises, Match. 24.51 are in another called infidels, Luk. 12.46. and they that walke not according to any law, Mark.7.5. are faid to transgreffe the same, Mit. 17.2. And the Wickedone, Mat. 13.19. the Devill, Luk. 8.12. and Saton, Mark. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and intraces are manifested, and difficulties may be cleared. As in 2 Sam. 7.23 haleen Elebim, that is, God they went; this foundeth to a paynim, as if there were many Gods: but the fame thing written by another Prophet, balae Elbim, God he went, 1 Chro. 17.21. refuteth the plurality of Gods, though closely reaching the trinity of perions in the Godhead So when David faith, for thy words fake, 2 Sam. 7.21. or, (as another recorder his speech, for thy servants sake, 1 Chron. 17.19. these two compared, shew that David meant for thy Christs fake, for Christ is both the word, Ich. 1.1. and the Servant of God, Mat. 12.18.-21. When Davids ions are called by one Prophet Cohamin, (that word which we English Princes, or, Priests,) 2 Sam. 8. is, and by another are named the First (or Chiefe) at the kings hand, I Chron. 18.17. we may hereby learn the office of Christ our Cohen, both Prince and Priest, who now fitteth at the right hand of the throne of the Majeflie (of God) in the heavens, Heb. 8. 1. So for other materiall things in Ifrael, which we are not acquainted with; scriptures compared, doe explaine them. As when Solomon put three pound of gold to one shield, I King. 10.17 and another Prophet saith, three hundred (shekels) of gold went to one shield, 2 Chro. 9.16. we may certainely gather, that the Maneh or Pound in Ifrael, was a hundred shekels. When K. Achaz made his sonne to passes swough the fire, & King, 16.3, if any know not what this meaneth; another scripture telleth us, he hurnt bis fons in the fire, 2 Chron. 28.3. So the (Debir or) Oracle in Solomons temple, 1 King. 6.23. is shewed to be the Holy of boties, or most boly place in that house, 2 Chron. 3. 10. When Christeecheth us to pray, Forgive us our debrs, Mar. 6.12. thereby is meant, our sinner, Luk. 11.4. with many other like, of profitable use, in letters, words and phrases, throughout the Bible. And the mote to excite men, to fearch and conferre the scriptures, I will note a few moe, not unlike the former. The name of God, and of Christ, how often is it mentioned in the holy booke? yet not alwaies understood. How be it. the Prophets and Apostles, open themselves; one saying, he shall build an house to my name, 2 Sam. 7.12. another, he shall build an house to me, 1 Chro. 17.12. so Christ faith, for my name, Mat. 19.29. that is, for me and the Gosfell, Mark. 10.29 for my name Jake, Luk. 21.12. that is, for my Jake, Mark. 13.9. Sothings spoken by the Prophets in the Lords name, 1 Chro. 21.19, were the Lords commandements, 2 Sam. 24. 19. accordingly lames faith of the Prophets, they have spoken in the name of the Lord, lam. 5.10. and where the Propher faith, the Iles fall wait for (Chrifts) law, Ela. 42.4. the Apostle expoundeth it, the Gentiles fall truft in his Name, Mat. 12.21. When David faith, he prayed before the Lord, 1 Chro. 17.25. and the like is spoken of Ezekiah, 2 King. 19.15, the meaning is, that they prayed muothe Lord, as is expressed in 2 Sam. 7.
27. and Ea. 37.15. Likewise the kneeling sofore Christ Math. 27.29, is called the wor samping of him, Mark. 15.19.and when the Devill would have had Christ done worship before him, Luk.4.7. he knew that in so doing, he should wer fin him, Matth. 49. yet many at this day, though they pray and doe worship before images and idols; they will not be a knowne that they pray or doe worship unto them.

It is needfull for us to understand, that as the scriptures are of God, to what loever is written in them, is written unto all of us : this will increase our faith, and our odedience. If any doubt hereof, the Evan- 34:21. gelifts

2 Kin.22.13 with 2 Chron.

Prophet speaketh in like fort of swearing, Est. 45.13, Paul expoundeth it, Confession of odd, Rom. 14.11. Ost times we shall see in Moses and the Prophers, a defect of words, which reason teacheth are to be supplied; as Adam begat in his lekenesse, Gen. 5.3. that is, begat a some. The Scripture sheweth us to supply fuch wants: as, I the God of thy father, Exod. 3. 6 that is, I am the God, Mat. 22. 32. Samuel faith, Vzza pm. forth to the Arke, 2 Sam. 6.6. another doth explaine it, Vzzaput forth his hand to the Arke, 1 Chron. 13.9. One Prophet writeth briefly, I with feorpions, 2 Chron. 10. 11. another more fully, I will chaftife you with Georpions, 1 King. 12.11. One faith no more, but in the minth of the moneth, 2 King. 25. 3. another supplied the want thus, In the fourth moneth, in the ninth of the moneth, I crem. 52.6. So, thy fervant bath found to pray, 2 Chro. 17.25, that is, hath found in his heart to pray, 2 Sam. 7.17, and many the like. Here men may fee the reason, why translators doe sometime adde words (which are to be discerned by the different letter;) for the original tongue affecteth brevity; but we defire and need plainnesse of speech. Yea this may helpe in weighty controversies: as, lefu tooke bread, and blessed, and brake, Matth. 26. 26. here some imagining a translubstantiation of the bread, blame those that translate, be brakeit, as adding to the scripture: whereas fuch additions are necessarily understood, many a hundred time in the Bible; and the same Apossie elicwhere faith, Christ bleffed and brake, Matth. 14.19. when another writeth, be bleffed them and brake, Luk. 9.16. which a third Evangelist explaineth, be bleffed and brake the lowes (or bread) Mark. 6.41. agains hee faith, a man shall leave father and mother, Matth. 19.5. when Moses plainely faith, his father and his mother, Gen. 2.24. But such usuall defects, all of any judgement, will soone understand.

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Burche change of names, words, and letters; as also of number, time, person, and the like, is very frequent, and needfull to be observed. As Moses calleth a man, Job, Gen. 46. 13. elsewhere hee nameth him Tafout, Num. 26,24. Albel, Gen. 46,21. is by another Prophet named Tediael, 1 Chron 7. 6. Nebuchad nezer, 2 King, 25.1, isalfo Nebuchad rezar, Icr, 52, 4. letber an Ifmaelite ( by nature) 1 Chro. 2. 17. is lithra an fractise (by grace) a Sam. 17,25. Hoffee is called also Ichofma, Numb. 13. 16. and Icfma, Ezra 3.2. in Greck lefus, Adt 7.45.50 enemie, 1 Kingo8.37.44.15 Written enemies, 2 Chron. 6.28,34, iniquitie, Ict. 3 1.34. Appropries Lich 8.12. And contrarivite, Matchew, faith they brought the Affe and the cole, and put or them their cothes, and fet Iclus uponthem, Matth. 21.7. which Marke fleweth to be meant of the Cott only, and that I this face upon him, Mak 11.7. So, the theeves are faid to reviee Christ, Matth. 17.44. when one of them did it, Luk. 23.39. Likewile, beare ye, but understand not, Elas 6.9.00, ye shall beare but shall not underfland, Act 28.26 and the way before me, Mal 3, 1. or, the way before thee, Matth. 13.10. Smite then the fleephard Zich 13-7, which Christ citeth thus, I will from the foephoard, Marth 26.31. and I tooks the thirtie peeces of filver, Zach. 11.13. Of, they tooke them, Marth. 27.9. Of which changes there are many, and of great ufe, throughout the Scriptures.

Defloors are spin other languages, to in the holy tongue, used for carnell affirmations, deprecations, equiples, for buddings, wither, and the like: as when the people land, win food are do ? Deur. 5. 25. it was both an alleveration that they should dya, and a prayer against it. The Scripture openeth it selfer as, my desin the fleake biophonyies: Mark, 7.3. which another Evangelift writerly, this man biafphometh, Math. 9.3. And art thou come to torment we? Mat. 8.29. wherein was implied, I pray thee torment me not, Luk. 8.28, So, agenginat written; 2 King. 20,20, is affirmed, beheld they are written, 2 Chro, 32. 32. and that which the Proplet averseth, All thefe my hand hath made, Efa. 66. 1. is turned into a question; hath not my hand made frequency cannot approximate the second of t

mon Marth 1932 4: I J Will pall conto a few mon observations. When speech is of many, where one is principall; the scripthe ferrethir downe, either as prone, or of many indifferently. As heare than the word, I King 22.19, or, officed, 2 Samoag, or they officed, 1 Chron. 16.1. They made peace with David, and ferved him; 1 Chron. 19 1800 , the made peace with frat, and ferved them, 2 Sam. 10,19; So, Peter laid unto Chrift, Mar. 15,15. nerces another Exangelift faith, bie discipler asked him, Mar. 7.17. And, couldest not then (Peter) watch? 14, 14.37 of could not ye (my. disciples) march? Mat. 26.40. By this, we may gather the reason, why Christ gener times ipake to Perer lingularly shar which was intended allo to the reft, in Match. 26. 17. 19.
Sensored with Ich. 20. 22, 23, which fome nor observing, would restraine the keyer of the kingdome unto Sand St. Lin, hereaft St. charge and Charle who See Id ho, . XI well 1878.

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But oft times, there is a forces in words, whereby other persons or things are excluded : as when Moses authithey faull be one fleft, Gen. 2. 24, he meaneth, they two (not moe) faull be one fleft, Mat. 19.5, and faying of God, bim thou that ferve, Deut, 6, 2, he intendeth him onely, Mat, 4, 20, it was not lawfull to eat the Shew hered, but for the Priests, Mur. 2.26. that is, but for the Priests onely, Mat. 12.4. and, the figure had nothing but prisms Mark. 11.13 that is, nothing but leaves onely, Mat. 21.19. Accordingly Paulfaith, a man is not justified by the workes of the law, but by the faith of lefus Christ, Gal. 2.16. whereby is meant, by faith onely. Is expounding the Oracles of God, we are taught to take absolute and indefinite speeches in the larget seales untellethere be some special reason of rettraint. As, when he said to Moses, See, and make thou them, according to their patterne, Exod. 25.40. the meaning is, See thos make all things, according to the patterns, Heb .8.5. And in faying, Curfed be bethat confirmeth not the words of this law, Deut. 27.26. it extendeth thus farre, Curfed be every one that continue th not in all things which are written in the books of the law, Gala. 10. When he promifeth Chrift, to put his enemies for his footftoole, Pfal, 110, 1. he meaneth all his

cumies, 1 Cor. 15.15:25. So other fuch precepts and promifes, are in like manner, to be underflood. But sometime generall words are used, which scripture and reason teacheth to restraine: as, all Israel went up with David to Baalah; 1 Chron. 13.6. meaning, all the people that were with him, as another Prowhat up water that it, 2 Sam. 6.2. So Ghrift healed all that were ficke, Mat. 8.16. that is, all the ficke that were brought unto him; or, as another Evangelist faith, Many that were sicke: Mark. 1 34. Thus all, is used for very many, Mat 21:26. Luk. 21-19. Phil. 2.21. Gen. 41.57. none, for very few, let. 8:6. 1 Cor. 2.8. nothing, for very little, Ioh. 18:20, Act. 27.33. Or, with other speciall restraint; as, of his fulnesse, have wee all received,

Joh: 1.16. that is, all we which beleeve, and the like.

It is not the least help in opening the scriptures, to observe words & speeches that differ in sound, but accord in fenfe; & fet down the fame thing in fundry termes, one of we do often give light unto another. As, the word of the Lord came, 2 Sam. 24. 11. or, the Lord pake, 1 Chro. 21.9. Therefell, 1 Chro. 21. 14. or, there died, 2 Sam. 24.15. To fit on his throne, 1 King. 3.6. or, to reigne in his flead, 2 Chro. 1.8. They fall not, Mar. o. 14.0r, they eat and drinke, Luk. 5.33. The time of tentation, Luk. 8.13. or, of affiction and perfecution, Mark.4.17. To enter into life, Mar. 18.9. or, into Gods kingdome, Mar. 9.47. To take away the key of knowledge, Luk. 11.52. or, to finit up the kingdome of heaven, Marth. 23.13. Thus they that are in one place called Hypoeritei, Marth. 24.51 are in another called infidels, Luk. 12.46 and they that walke not according to any law. Mark.7.5. are faid to transgresse the same, Mit.17.2. And the Wickedone, Mat.13.19. the Devill, Luk. 8.12. and Saton, Mark. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phraies are manifested, and difficulties may be cleared. As in 2 Sam. 7.23 . halecu Ælobim, that is, God they wents this foundeth to a paynim, as if there were many Gods: but the fame thing written by another Prophet, balae & Elobim, God be went, I Chro. 17.21. refuteth the plurality of Gods, though closely teaching the trinity of persons in the Godhead So when David (aith, for thy words sake, 2 Sam. 7.21.or, (as another recorderh his speech,) for thy servants sake, 1 Chron. 17.19. these two compared, shew that David meant for the Christs sake, for Christ is both the word, Ich. 1.1. and the Servant of God, Mat. 12.18.-21. When Daring Corress sages for Chine is both for nown, 101. 1.e. and the Servant of Constitute 12.1.10.22. When Davids sons are called by one Prophet Cohamins (that word which we English Princes, or, Priests,) 2 Sam. 8.

18. and by another are named the First (or Chiefe) at the kings hand, 1 Chron. 18.17. we may hereby learn the office of Christ our Cohen, both Prince and Priest, who now fitteth at the right hand of the throne of the Majestie (of God) in the heavens, Heb. 8. 1. So for other materiall things in Israel, which we are not acquainted with; scriptures compared, doe explaine them, As when Solomon put three pound of gold to one shield, I King. 10.17 and another Propher saith, three hundred (shekels) of gold went to one shield, 2 Chro. 9. 16. we may certainely gather, that the Maneh or Pound in Ifrael, was a hundred shekels. When K. Achaz made his sonne to passe shrough the fire, & King, 16.3. if any know not what this meaneth; another feriorure telleth us, he hurnt his fons in the fire, 2 Chron. 28.3. So the (Debir or) Oracle in Solomons temple, 1 King. 6.23. is shewed to be the Holy of voices, or most body place in that houle, 2 Chron. 3. 10. When Christreacheth us to pray, Forgive us our debts, Mat. 6.12. thereby is meant, our sinners, Luk. 11.4 with many other like, of profitable ule, in letters, words and phrases, throughout the Bible. And the more to excitemen, to fearch and conferre the scriptures, I will note a few moe, not unlike the former. The name of God, and of Christ, how often is it mentioned in the holy booke? yet not alwaies understood. How be it, the Prophers and Apoftles, open themselves; one saying, he shall build an house to my name, 2 Sam. 7.13. another, he shall build an house to me, 1 Chro. 17.12. so Christ saith, for my name, Mat. 19.29. that is, for me and the Goffell, Mark. 10.29 for my name fake, Luk. 21.12 that is, for my fake, Mark. 13.9. So things spoken by the Prophets in the Lords name, 1 Chro. 21.19. were the Lords commandements, 2 Sam. 24. 19. accordingly James faith of the Prophets, they have fooken in the name of the Lord, Jam. 5.10. and where the Prophet faith, the Iles Ball wait for (Chrifts) law, Ela. 42.4. the Apostle expoundeth it, the Gentiles Ball trust in his Name, Mat. 12.21. When David faith, he prayed before the Lord, 1 Chro. 17.25. and the like is spoken of Ezekiah, 2 King, 19.15, the meaning is, that they prayed mnothe Lord, as is expressed in 2 Sam, 27, and Esa, 37, 15. Likewise the kneeling before Christ. Math. 27, 29, is called the morshipping of him, Mark. 15.19.and when the Devill would have had Christ done worthip before him, Luk.4.7. he knew that in fo doing, he should worthin him, Marth. 49. yet many at this day, though they pray and doe worthin before images and idols; they will not be a knowne that they pray or doe worship unto them.

It is needfull for us to underfund, that as the scriptures are of God, so what sever is written in them, wist z.

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2 Kin. 22.13.

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gelists cleareit: for when one writering God spake unto Aloges, Mark: 18.26. another faith, it was spoken un to you by God, Marth. 22,31. Againe, Mofes faid, Marth. 22, 24 is as much as, Mofes wrote anto us, Mark 12.19, So Chrifts blood fladfor many, Mar. 26.28, is applied in particular, fled for you, Luk. 22.20. If men would thus minde all the precepts and promifes in the Bible, it would greatly further them in godlinette now, the Lord complaineth of the contraty, I have written unto them the great things of my law, but they are counted as Aftrange thing, Hof. 8. 12. .......

For these causes, I have schiefly laboured in these annotations upon Moses, to explaine his words and speeches, by conserence with himselfe, and the other Prophets and Appostles, all which are commenters upon his lawes, and do open unto us the mysteries which were covered under his veile: for by a true and found literall explication, the spiritual meaning may the better be discerned. And the exquisite scanning of words and phrales, which to fome may feeme needleffe, will be found, (as painfull to the writer) profirable to the reader. Our Saviour hath confirmed the Law, unto every jote and sittle, Marth 5.18, that we should not thinke any word or sentence to be used in vaine. On the contrary, the mistaking of phrases, oft times occasioneth erroit: as from lakobs speech, in Genesis 48. 16. let my name be called on them, and the name of my fathers. Abraham and Isak: some would gather the doctrine of prayer unto the dead, or faints departed: whereasthe phrase there, meaneth not prayer at all, but to be named of them, as their children, as by other feriptures compared, may be feene: Dan. 9.19: Efay 4.1.0 millione

Next this main helpe of the scriptures themselves. I compare the Greekle Chaldeeversions, the first of them being in the world before Christs comming in the flesh, the other, soon after both of great authority, especially the Greeke, honored even by the Apostles, in their so often following not onely the words, but even the Theologicall expolition. Of many, I will produce these few examples. In Elay 11.10. Chr.st is promifed for an enfigne of the peoples : this the Greeke version explaineth, to rule over the nations, and so doth Paul alledge it, in Rom. 15.12. In Prov. 3.34. God scornesh the scorners, the Greek translateth, he resi-Reth the proud, and James followeth their very words, Jam. 4.6. In Prov. 11.31. the righteous is recompenfedin the carth, the Greeke faith, he is fearcely faved, and Peter faith the fame, 1 Pet. 4. 18. In Efay 41.4.the yles mait for Christs Law; the Greeke interpreteth it, the Gentiles shall trust in his name, and the holy Ghost approverh this, in Marth, 12.21. When Moles faith of man and wife, they finall be one flesh; Gen. 2.24. the Greeke addeth, they true, and so the words are cited in Mat. 19.5. Mar. 10.8. Eph. 5.31. 1 Cor. 6.16. Where Christ faith (in David), my cares thou hast dieged, (or opened) Plat 40.7. the Greeke expoundeth it, a body thou haft firted me, and the same words Paulbringeth as Scripture, in Heb. 10. 5. So many Greeke words are found in the Apoftles writings, according to the Greeke vertion of the Prophets; as Aretu, prajes, in 1 Pet. 2.9, from Efay 42.12. and 43. 21. and 63.7. Thaumázontes profepa, in Iude verf. 16. are fuch as regard, accept, or honour the persons of men; from Deut. 10. 17. Prov. 18.5. lob 22.8. Kuberneses, Counsells (that 15, Counsellors) in 1 Cor. 12.28, from Prov. 11.14, and 20.18 and 24.6 Memonates adilias, in Luk. 16. 9. is fulfe (or decentfull) riches, opposed (in v.11. (to the true, as the Hebrew Sheker, is often turned Adiksa : Plal. 119.29.69.104.163. Wherefore as occasion is offered, I observe fundry things from the Greek uranslatio,

which ferve for the better understanding of Moses text: & other scriptures that have referece to th same. Concerning the Chaldee paraphraft, and other Heberew doctors of the ancienter fort, and some later of beft efteeme for learning, as Maimony, or Rabbi Mofes ben Maimon, (who abridged the Talmuds,) & others I alledge their expeditions for two causes: the one one, to give light to the ordinances of Moles touching the external practice of them in the common wealth of finel, which the Rabbines did record, and without whose helps, many of those legall rites (especially in Exodus and Leviticus) will not easily be understood. By their records allo, many particulars about the Paffeover which Christ kept, Matt, 26.the Phyladeries which the Pharifees wore, Mar. 23. & other things mentioned in the Evangelitts, will much be cleared, whereof fee the annotations on Exod. 12. and Exod. 13.19. As for the theologicall exposition, therein the later Rabbines are for the most part blinde, but we are enlighted by the Apostles o. Christ, whole writings, (specially Pauls) documfold the mysteries of the law. Another reason why I cite the Rabbines, is to shew how in many words phrases, and points of doctrine, they approve the new Testament; though sometime to the condemning of themselves: and so the testimony of the adversary against himselie, helpeth our faith. Examples may be seene in the annotations themselves; some few I will here touch. The day of judgement, or Iudgement of the great day, lude vert. 6. was used of the godly Iewes, against the opinion of the Sadduces, as Iom dana rabba, in the Chaldee on Pial. 50.3, and many other places. So Paradije for beaven, Geenna, for hell; as Christuseth them, are common in all the Rabbines; and the Second death, Revel. 20.8. is used by Ionathan (a Rabbine of the Acostles age,) on Esa. 65, 6 15. where he damneth his owne people to the fecond death. Christ is called the Word, loh. 1. 1. 10 by the Chaldee paraphrast on Pf. 110. 13476d many a time befide. The Devill is called the Accepter, Revel. 12.10. fo R. Menachem on Levit. 25. [peaketh of the Serpem the Accuser. Paul nameth Abraham the beire of the world, Rom. 4.13. So doth. R. Bachar, fol. 23. The Apostle calleth Circumcision, a feale, Rom. 4. 11. 10 doe the Iewes in their prayer which they use at circumcission, Maimony treat of Greenmess chap 3. And whereas they that deny the baptifing of Infants, plead that circumcifion was a carnall figne of carnall promifes to a carnall feed; the Iewes owne restimonics doe abundantly refute this errour, as is shewed after, on Gen. 17. Christ baptreeth with the holy Ghoft, and with fire, Marth. 3. 11. Is is faid by our Rabbines of happy memory, that the boly ble fed (God) baptized with fire, faith R. Menachem on Levit. 6. Christ our high Priest is on the right hand of the throng of the Majettie in the heavens, Heb. 8.1. and by the Rabbines doctrine, Michael is the great

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Priest that is above, and offreth the fonles of just men. R. Menachem on Levie, 1, and 6. chap. Maimony (in Mis-Prig. 1988 b b mikelafb, chap. G. feet. 11.) The weth how the great Synedrion were won't to fir in a chamberof the Temple, to judge and try the Priefts, both for their genealogies, and for their blemithes. What prieftsever was found dillallowable by his genealogie, he was dothed in blacke, and to went out of the Priets court in the Temple; and who to was found perfect and fit, he was cloubed in white, and went in and minited with his brethren. This giveth light to that faying of (Christ in Rev. 3.4.) they fall walke with me in white, for they are worthy. So the names of I annes and I ambres, the forcerers of Egypt, cited by pan in 2 Tim. 3.8. are recorded in the Talmud, and other lewish writers, as is noted on Exodus 7.11. twisteriore the evidence brought from the learned lewes, will helpe both to understand some scriptures, and to end some controversies. But lewell \* forbidden sables, of which there are too many, them I palle over as unprofitable: some things also I note from them, not as approving them my selfe absolitely, but leaving them to further confideration of the prudent.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly. I thought needleffe to repeat and the rather for brevitie, which is requifite in annotations.

The restimonie of hearhen writers, I alledge more springly also, as of whom wee have least need. Yet Paul lad occasion \* fometime to cite them; and we likewife may have use of their fayings; both for ancient histories, and religious exercites, and for the witnesse which they beare unto the truth of God-

Finally, in all this labour, I defire the furtherance and stirring up of people in the study and understanding of Godslaw. Wherein though somethings are briefe, some things darke and hard to bee underfood, yet many things are by a little direction, made easie to the prudent. And let not the varietie of phrase, or fundry interpretations trouble any, but let difererion choose out the best. Behold, the holy Ghost rans treth one Hebrew word, by many Greeke, to teach us both the ample wisedome comprised in that mother tongue; and that any words may be used, which express the true meaning of the text unto our understanding. The Minchelo or Ment-offring, (as we English it,) in the law, is turned into Greeke, Thusa, Sacrifice, Acts 7.42, from Amos 5. and Prosphora, Oblation, Heb. 10.5. from Plal 40. The Hebrew word Pinnah, Ea.40.3.13 Euthuno, to Make-straight, Ioh. 1.23. Hetoimazo, to Prepare, Matth. 2.2. and Kaiaskevaso, to Make ready, Muth. 11.10. That one phrase of Moses in Deut. 25.5. (uben ain lo.) and hee have no jours; is by three Evangelists translated three wayes, all good; having no children, Matth. 22.24. and leave no children, Mark. 12.19. and he dye childle ffe, Luk. 20.28. Yea one Hebrew word Sover, in Ela-65. 2. is expressed of Paul by two Greeke words together, Apenhounta, and Antilegont , that is, Disobedient ( or expressed or rans by two diseases in 10.21, the one noting the rebellioninelle of the heart; the other of the mouth and cariage. By which, with many other of like fort, we may fee the copioninelle of matter, which the original tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a faying, that the Law hath seventie faces, (that is, 70. manner of wayes to be opened and applied) and all of them trust b: R: Menachem on Gen. 29. and Exod. 21.

But for a finished as my portion is small, in the knowledge of holy things; let the godly reader try what Herdowne, and not accept it, because I say it : and I t the learned be provoked unto more large & fruitfull labours in this kinde. The Lord open all our eyes, that we may fee the marveilous things of his Law.

Henry Ainsworth.

#### The fumme of Genefis.

The first Booke of Moses, sheweth the Generation of the World; the Corruption thereof by Sinne; the restauration on promised in Christ; the Government of the old World, 1656, yeeres, till it perished by the Flood: and of the World that now is, (especially of Gods Church therein) 713 yeeres moe, till the death of loseph.

Character.

100 D, in fixed dayes, createsth the World, all good: and Manin the Image of God, whom hee made ruler over the Character. He adometh this his world with a speciall sanctified Time; as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereoi: Order of mans obedience by the Law given to Adam, and of propagation of kinde, by Mariage, The Corruption of the World.

The Serpent tempreth to disobedience: Man fallerh: so Sinne and Death, are compupon all men. The Serpent is curfed; and the

The Reflamation.

GOD promifelli, that (Chirif) the Womans feed, fliall braile the Serpeins bead. The man calleth his wife, Eve: God Jayeth chafilements on them both; clothern them; and drives them out of Paradile.

The government of the old World.

AD AM begetting two fonnes, Kain the first borne is wicked; Abel faithfull. Kain killeth Abel, and is curfed tyet liveth, and in-Chap. 4 createth in the world. Seen is given in Abels fled; and of Seth, Enos. Chap. 5 SETH progreth the faithfull feed. Enoch prophefieth, and God taketh him away, that he dieth not-

Seths feed, and Kains, are mixed: fo Giants are bred, and finne increased. God repenteth that he made man; threatmeth to drown NO E and his houle, with force of all creatures, are faved in the Arke, which God bade him makes the world is all drowned. Ch.7

Tit.1.14.

\* Alls 17.28. 1 Cor : 5.33. T/4.5.

Chapa

Chap 1

Chapa

Chap.21

Chap.19 Chap.30

Chap 32 Chap 33 Chap 34

Chap.;;

Chap.37

Chap. 18

Chap. 19

Chap.41

Chap 44

Asserting the blow offs, the setting of the terms

To the Law, and to the Testimonie: Esay 8.20.

Whatsoever things were written aforetime, were written for our learning: that we through patience, and comfort of the Scriptures, might have bope. Rom. 15.4



GENESIS I.

# THE FIRST BOOKE OF

MOSES CALLED GENESIS.

#### CHAPTER I.

1 The Heavens and the Earth are created, and the Light, in the first day. 6. In the second, the firmament is spred, and the waters divided. 9. In the third, the earth is made dry land, and fruitfull: the waters are gathered to be seas, 14. The Sunne, Moone and Stars, are created for Lights, the fourth day, 20. Fish and Fowles are brought forth, and ble fed in the fifth. 24. In the fixth, Beafts are made out of the Earth. 26. Mania created in the image of God, 28. he is blessed, and hath dominion of the world. 29 Food is appointed for Man and beaft. 31. Gods workes are all good.



GINNING, GOD created the Heavens and the earth. And the carth was empty and voide; and darkenesse, was upon the face of the deepe: and

the Spirit of God, moved upon the face of the waters. And God fayd, Let there bee light: and there was light. And God faw the light, that it was good : and God separated betweene the light and the darkenesse. And God called the light Day; and the darknesse he called Night: and the evening was, and the morning was, the first day.

And God faid; Let there be an Out-spred firmament, in the midst of the waters : and let it separate, betweene waters and waters. And God made the Outspred-sirmament, and separated betweene the waters which were under the outspred-firmament, and the waters which were above the outspred-firmament: and it was fo. And God called the outspred-firmament, Heavens: and the evening was, and the morning was, the fecond

And God fayd; Let the waters under the heavens bee gathered-together, unto one place; and let the dry-land appeare : and it was fo. And God called the dryland, Earth: and the gathering together of the waters, he called Seas: and God faw, that it was good. And God faid, Let the earth bud-forth the budding-graffe, the herbe feeding-feed, the fruit-tree yeelding-fruit after his kinde, whose feed is in it felfe, upon the earth: and it was fo. And the earth brought-forth budding graffe, the herb feeding-feed, after his kinde; and the tree yeelding fruit, whose feed was in it felfe, after his kinde : and God faw, that it was good. And the evening was, and the morning was, the third day.

And God fayd; Let there be lights in the outspred-firmament of the heavens, to separate betweene the day and the night; and let them be for fignes, and for feafons; and for dayes, and yeares. And let them be for lights in the outspred-firmament of the heavens. to give light upon the earth : and it was for And God made the two great Lights: the greater light, for the rule of the day; and the leffer light, for the rule of the night; also the starres. And God set them in the outspredfirmament of the heavens; to give light up. on the earth. And to rule over the day and 18 over the night; and to separate betweene the light and the darkeneffe : and God faw that it was good. And the evening was, and the morning was, the fourth day. And GOD fayd; Let the waters bring

forth abundantly, the moving-thing, the living foule: and fowle, that may flye above the earth, on the face of the outfored-firmament of the heavens. And God created the | 21 great Whales: and every living creeping foule, which the waters brought forth abundant-

abundantly after their kinde, and every | approved of, by the Prophets after him, by the winged fowle after his kinde; and God faw that it was good. And God bleffed them, faying; be fruitfull and multiply; and fill the waters in the feas, and let the fowle multiply in the earth. And the evening was, and the

morning was, the fift day.

And God faid, Let the earth bring forth the living foule, after his kinde; cattell and creeping thing, and beaft of the earth after his kinde: and it was fo. And God made the beaft of the earth, after his kinde, and the cattell, after their kinde, and every creeping thing of the earth, after his kinde : and God faw that it was good. And God fayd, Let us make Man in our image, according to our likenesse: and let them have dominion over the fish of the sea, and over the sowle of the heavens, and over the cattell, and over all the earth, and over every creeping thing, that creepeth upon the earth. And God created Man in his image, in the image of God created he him: male and female created he them. And God bleffed them, and God faydunto them: Be fruitfull and multiply, and fill the earth, and subdue it: and have dominion over the fifth of the fea, and over the fowle of the heavens, and over every living thing that creepeth on the earth. And God fayd, Behold I have given to youevery herb feeding feed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree feeding feed: to you it shall be, for meat. And to every beaft of the earth, and to every fowle of the heavens, and to every creeping thing upon the earth, which hath in it a living foule: every green herb, for meat: and it was fo. And God faw every thing that hee had made, and behold, it was very good : and the evening was, and the morning was, the fixt day.

#### Annotations.

Book of Moles. No it is intituled, in Mark. 12. fer, 2. King 14. 6. Linke 2. 22. being vodeed the booke of the Dan of the Lord by the hand of Mofet, 2. Chro. 34. 44. Of this Mofes his birth, education, authority and death, fee Exod. 2. and 4. &c. Numb. 13: Done 34. He was forry years a Philo-pher in King Pharaohs Court in Egypt: Forty years a frepheard in the land of Madianiand forty years a Impurican mencianos Madianiand forty years King and Lawegiver of Ifrac], leading chieff month for the wide medic of Arabia 3 and dysing an earlied and wenty years old, hie was the Creator onely, Gen. 2-4 Eloy 44, 24, and Angles with and 34, 5/6. 7; His writings are

restimonie of Christ and his Apostles; and by the Church of God, in all ages, Nehem. 8. 1,2,3. Dan. 9. 11. 13. Mal. 4.4. Luke 16, 29.31. and 24. 27.44. Acts 15.21.Rev.15.3. Genesis, that is, Generation: fo the Greeke version calleth this booke. because it setteth forth the generations of the heavens and earth, and of Adam, or mankind, Gen. 2.4. and 5. 1. How beit, in Hebrew, the five bookes of Moies have no names but by the first words of them : as this booke is called Breshith, that is, In the be-

Verf. 1. In the beginning, ] namely, of the Creature 1 which God created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame whereof, is called the World, Mat. 24. 21. Beginning therefore is here extraordinary and supernaturall, of the Creature or Creation; and to, of time. The Chaldee paraphrase called Ierusalemy, translateth it, In wisedome: fo sundry Hebrewes apply this mystically to the wisedome of God whereby the world was created, as it is written, The Lord by wisdome founded the earth, Prov. 3. 19. and, in wisdome bast thou made them all, Pial. 104.24. R.Menachem on Gen. 1. Many Christian writers alfo, apply it unto Christ, the wifdome of God, by whom he made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. 30. God.] in Hebrew Elobim, which fignifierh the Aimighties, or Almightie-powers: his name is most used in this forme plurall, but ioyned with a word fingular, bee created, because God is but one, Dout. 6.4. although in power infinite; in person or manner of being, there are three which beare witnesse in heaven, the Father, and the Word, and the holy Spirit, and the se three are one, I loh. 5. 7. The Father is this Creator, as is shewed in Eph. 3. 9. The Word (or Sonne) is the Creator, Heb. 1.8.10. Col. 1.16. fo is the Holy firit, as is here in the second verse, and in Pfal. 33. 6. and 104. 30. Iob 26.13. and 33.4. Hercupen Solomon faith, Remember thy Creators, Ecclef, 12.1. and God faith, Let us make man, Gen. 1.26. The Apostles apply the generall name God, to the perfons feverally; unto the Father, Heb. 1.1, 2. unto the Sonne, Acts 20. 28. Rom. 9.5. and unto the Holy Ghoft. Acts 5.3.4. The Hebrew Doctors have left records of this mystery, though at this day that nation understands it not : Come and fre the myferie of the word [Ælohim: ] there are three degrees, and every degreeby is selfe alone, (that is, diffinct), and yet notwithstanding they all areone, and soyned together in one, and are not divided one from another, faith R.Simeon ben Iochai, in Zoar, upon the fixt fection of Leviticus. Sometime this word is used singularly, Aloab, the Almighty, Iob 12.4. and in a shorter forme, El, Mighin, Gen. 1 4. 18. And Aloab hath affinity with Alab, bee adjured : for by oath and execration, menentred covenant with God, Deut. 29. 12, 14, 19. Nehem. 10, 29. Ecclei. 8.2. Angels and Magistrates are sometimes called *Elohim*, Gods; Plal. 8.6. Heb. 2.7. Plal.

gularly, Theos, God: fo in our and other languages, which cannot attay ne the grace and proprietie of Created, | that is, exthe Hebrew speech. cellently and perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2.7. and 1.27. Therefore creation is a worke of God alone, to bee understood of us by faith, Heb. 11. 3.2khough the eternall power and godhead of the Creator, are feene by his works, to make all men without excuse, Rom. 1. 20. wherefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdome, power and goodnesse is mathe heavens and the earth,] The mifested. world, and all things that are therein, Act. 17. 24. things visible and invisible, Col. 1.16. The Hebrew articles eth and ba, feeme also to imply to much : esb, having the first and last letter of the Hebrew Alphabet, and to being of generall comprehenfion; and ba, of plaine demonstration. This creation of heavens and earth, the Scriptures doe apply to the new and spirituall estate of the Church in Christ, Elay 51. 16. and 65. 17. and 43.7. Eph. 2. 10. Rev. 21.11. The Hebrew Doctors fay; All what soe wer the holy ble fed (God) bath created in (this) his world, is parted into three parts. Some creatures compounded of matter and forme, and are generated and corrupted continually, as the bodies of men and beafts, and plants, and minerals. Other some are compounded of matter and forme, but are not changed from body to body, and from forme to terme, like the former : and they are the (heavenly) sphares and stars in them. And their matter is not like other matters, nor their forme like other formes. And some creatures have form without matter, and they are the Angels : for the Angels have no body nor corporall substance, but formes disparted one from another. Maimony in Mifn. in Iefudei hatorah,chap. 2. S. 3.

Vers. 2. empty, Hebr. emptineffe : a thing empty; without inhabitants, and void without ornaments, a deformed wilderneise, and a wast : and so unfit for use, not being separated from the waters, not having light, herbes, trees, beafts, birds, or people to adorne and inhabit it, Gen. 2. 5. This fenfe the Chaldee paraphrase also yeeldeth; and the Prophet confirmeth it faying, Hee created it not to be emptie, be formed it to be inhabited, Elay 45. 18. and when extreme emptinesse and desolation of a place is meant it is expressed by (Tohn and Bohn) the words hereused, Esay 34.11 ler. 4.23 or by one of them, as Pfal. 107. 40. Dent. 32. 10. was: It is not said God created darkneffe, for it was but the want or privation of light, and so meer nothing. This darkness is mythically applyed to mans corrupt state, destitute of heavenly light. Eph. 5.8. and 4.18. Sometime it signifies has affiction, and then God is faid to create it, Efay 45.7. The word was and such like are in the original tongues often understood, but not expressed; though in translations we usually fet them downe, for plainenelle fake : which the feripture warranteth, for in repeating matters, it many times exprelleth words wanting : 25.2, Chron.9.5. true the word, for which in s.King. 20.6. is written, true was the word. So in | And as God made light in the first day ; to Christ

2.Sam.23. 18.be chiefe among the three for which in 1. Chron. 11. 20. is faid, be mas chi fe. And the Greeke translation adding fuch words, the holy Ghoft alloweth it, as in Plal. 2. 7. those my fonne, in Greeke, thon are my fonne; and fo the Apolile alledgeth it, Ads 13.33. The like is in many other places. Compare Mat. 22.32. with Exod. 3. 6. Mark 12.29. with Deur. 6.4. Joh. 10 34. with Pfal. 82.6. Acts 2.25. with Pfal. 16.8. Heb. 1. 12. with Pfal. 102. 28. Rom. 3. 12. with Pfal. 14. 3.

face of the deepe: | face is used for the upmost part, or outfide of any thing: the Greeke vertion omitteth it, faying, upon the deepe : and the Hebrew text sometime doth the like, as in & King 9.7. from on the face of the Lind : which elfewhere is written, from on the land, 2. Chron. 7.20. By the diepe, or abys, is meant the deepe of waters, which as a garment covered the earth, and flood above the mountaines. Pial. 104.6. Hereupon the Apostle faith, the earth confifted out of the water, and in the water, by the word of God, 2 Pet. 3.5. Hebrew Ruach, is generally any Spirit, Ghoft, breath or winde: here it is, (as the worke thereof sheweth) no created spirit, but the creator and cherisher of all; as Pial. 104 30, thou fendest forth thy spirit, they are created. So Pial. 33.6. Esay 40.12, 13. Later Iewes (whom some Christians follow) expound this a wind of God; or amightie wind : but the wind (which is the moving of the ayre) was not created till the second day, that the firmament was spred, and ayre made. The ancient Rabbines spake better, as Targum Ierufamely here faith, the spirit of mercies from before the Lord; and R. Menachem on this place interprets it, the Spirit of wisedome, called the spirit of the living God : and the author of the Zoar, Col. 83. calleth it, the Spirit of the Mellias. (or of Christ.) moved ]or, was moving. The Hebrew Rachaph, fignifieth generally a waving or moving, Ier. 23.9 and in speciall, such a moving and fluttering as Eagles use over their yong, cherishing and stirring them up, Deu. 32. 11. So it is used here for the effectuall comfortable motion, whereby Gods Spirit fuftained, and as it were flirred up the wast creature. Here againe, moving is used for mowed; as, the Queen of Sheba hearing, 1. King. 10.1. for, the Queen of Sheba heard, 2. Chron. 9.1. warring, I Sam. 21.1. for warred, I Chron. 10.1. Or we may understand, was moving; as, the Cherubims spreading the wings, z King. 8. 7. for, they were fpreading, 2. Chron. 5.8. Verl. 3. God faid: This sheweth how God 3

created things by his word; laying, and it was; commanding, and it was created, Pfal, 33.6.9. and tight, the fift ornament of the world, wherewith the Lord decked it as with a garment, Pial. 104. 2. This glorious worke, Paul applieth to our regeneration, thus, God who faid that out of darkneffe light foould fine, be bath fined in our bearts, &c. 2. Cor. 4. 6. that wee which were once darknesse, are now light in the Lord, Ephel. 5. 8. yea, God himfelfe, and Chrift, is called Light: for the brightneffe of his glory, and graces given unrous, 1. loh. 1.5.7. loh. 1.4.5. Plal. 27.1. and 118.27

role from death in the lame day, the first of the because darknesse was in time before the light, weeks, Mark. 16.1,2 Sche is the une light, which cherefore is the evening fer before the morning, and lighteth every man that commeth into the world. Joh. 1.9. No man perfectly knoweth the nature of this excellent creature, as lob 38. 19. where is the way where light dwellesh? &c. how much leffe of the Creator, who awelleth in the light that no man can

appreach unte, 1. Tim. 6. 16,

Veri. 4. it was good ] that is, agreeable to the will of God, and io, as it might draw the liking of the creatures thereto. Absolutely there is none good but God, Mark. 10. 18. who is good of himfelfe, without dependance on others, and without limitation. But every creature fo far as in the being thereof it agreeth with the will of the Creator, is also good by participation of Gods goodnetle, Gen. 1. 31.
1. Tim. 4.4. And the Hebrew word is largely extendedalfo to that which is goodly, faire, fweer, pleafing, profitable or commodious, and caufing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 2.2. and 4.10. Deut. 6. 11. 18. Heft. 1. 10. So that which one Evangelift callerh good, Mark. 9. 42. another calleth profitable, Luke 17. 2. and goodne fe of heart is oppoled to forrow, Elay 65. 14. And of light in speciall, Solomon faith it is sweet, Eccles. 11.7. and light is used for comfort and joy : Efter 8. 16. Pfal. 97.11, and 112.4. feparatedbetweene, that is, divided the light from the darknesse, that alwayes naturally, the one expelleth the other, and in course of day and night doe succeed each other: as is shewed in 2. Cor. 6. 14. Pfal. 104. 20. 22. Gen. 8, 22. Ier. 33.20. The Hebrew phrase is. he separated betweene the light and betweene the darkne fe. So after ujually.

Y.s. Light, Day: Hereupon, one of these words is put for another, the day shall declare it, 1 Cor. 3.12. that is, the light, Eph. 3.13. So the Apostle applying this to our spiritual estate, calleth us both children of the light, of of the day, not of the night, nor of darkneffe. 1. Thef. 5.c. The names which God gaue in He brew, are new in other languages changed as that which he called Iom, we english Day, and Lajlah, wee call Night: yea the reason of these names is not alwayes vnderstood; so great punishment doe not alwayes vagentoods to great puraminent one we fulfaine by that confusion of songues, Gen.11. Howberg, grainity, with other words, it feement the Dognass sained Iem, of the tumule, fit, and building it, and the Night, Lajlah, of the yelling or lowling of wild beafts therein, Experience also confirment this, and the Scripture accordect,

Pick 1044 9.3 k.3 h.3 to be return man and the morning. The evening, which is the breguning of the drept and the morning, which is the breguning of the drept and the morning, which is the beginning of the drept are there into for the whale time of the legit moderated in one fucceeding courtes which is with uniquely the pace of \*2, hours, which is the morning face.

therefore is the evening fer before the morning, and so among the lewes, they began their large day at evening ; as Lev. 23.32. from evening to evening, you Shall reft your Sabbath. At the fame time, the Athenians also began the day : but the Chaldeans counted the beginning at Sun rifing ; the Ægyptians at noone ; and the Romans, at midnight. This later, our westerne nations follow: counting from midnight, one of the clocke in the morning; and first day ] Hebr. one day : whereupon the Hebrewes often fay one, for first: Gen. 8.5. Num 29.1. Dan. 9.1. which phrase the Apostles use also in Greek. Mat. 28. z. Ioh. 20.1.19 1 Cor. 16.2.

Veri. 6. Outspred firmament, ] This name is of 6 the Hebrew Rakiagh, which fignifieth atking fpred abroad, and of the Greeke fercoma, which lignifieth a firmament, or fast thing : for the heavens are Aretched out as a curtaine, and fred out as a tent to dwell in, Pfal. 104. 2. Efa. 40.22. the skies are alfo firme and faft, & as a molten looking-glaffe, lob 37.18 Prov. 8.28. These, tell Gods glory, and shew his handy worke, Psal. 19. 2. for, in the heavens hee buildeth his stories (or sphares,) Amos 9.6. and planchereth his lofts in the maters, Plal. 104. 3. and firetcheshons the North, over the empty place, Iob. 26. 7. and in visions of Gods glory, the firmament is mentioned, Ezek. 1. and 10. And as his power is shewed in making the earth, fo is his prudency in fretching out the heavens, Ier. 10.12. Pial. 136.5. And under the name firmament is comprehended the aire, and all that is to be seene above the earth: for the fowles flye, and the Sun, Moone, and Starres, are fet in the firmament of the heavens, Gen. 1. 16. 17.20.

in the midft of the waters, ] namely, of the Deepe forementioned; part whereof was lifted up into the ayre, fored abroad into thin vapours, Pial. 135.7. bound up inthicke clouds, and the cloud is not rent under them, lob 26.8. the other part was gathered into one place, the Sea, Gen. 1.9. separate, ]or, let it be separating, that is, let it conti-

nually separate, or divide. A like phrase is in Efay 59. 2.

V.7. and the waters, ] Hebr. and betweene the 2 which were above] to weet, in the ayre, above the lowest region whereof, the waters are. So elsewhere they are sayd to be above the beauens, Pfal. 148. 4. meaning those heavens, and that firmament, wherein the birds flye: for, above that, are the watry clouds. As every part of the water, is called water: fo every part of the heaven

and firmament, is called by the name of the whole. V. 8. Heavens ] in Hebrew, Shamajim: fo called, as is thought, of Sham, There, and Majim, which also in a more large fine, is here called a which also in a more large fine, is here called a fine whole, hash the name of a part thereof. The word Heaven, is put for the arm of a part thereof. The word Heaven, is put for the arm of the whole, hash the name of a part thereof. The word Heaven, is put for the arm, wherein private in the arm of the high part of the more deeper finament, where the same set in the arm of the high places, where angels dwell hash the same part of the high places, where angels dwell hash the same part of the high places, where angels dwell has called but the same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where angels dwell has a same part of the high places, where a same part of the high places, where an angel where the places are the high places, where any of the high places, where an are the high places, where any of the high places, and for the high places, where any of the high places, and for the high places, where any of the high places, and for the high places, and fo maters, which are removed, or heaved up from us.

GENESIS I.

shrone, Ela. 66. 1. & sometime put for God himselfe, | cerning beafts. Dan. 4.26. and the kingdome of beaven is expounded the kingdome of God, Mitch. 11. 11. and 13.11. with Luk. 7.28. and 8. 10. And the Evangelifts expresse it in Greeke, Haven, or Heavens, indifferently, Luk. 5.23. with Mit. 5. 12.

V. 9. begathered, or flow together, as with inrent, to an expected place. This Hebrew word, is uled onely for the gathering together of men, and of waters. to on: place: | which is, the Ocean, or mayne fea, from which many armes of feas are derived. Or, each to his feverall place. Hereby all the face of the earth is no longer covered with waters, as till this third day it was, the waters flanding above the mountaines, Pfal. 104. 6. So now, all rivers goe into the Sea, their common recoptacle, Ecclef. 1.7. it was [o,] At Gods rebuke, the waters fled, at the voyce of his thunder, they hasted away, to the place which he had founded for them, Pial. 104. 7. 8. And hee put the deepes into treasuries, Pial. 33.7. (as appeareth by the waters forings, that come out of the bowels of the earth, Iob 28.4.10.) and he flut up the fea with doores, and set barres, and sayd, bitherto shalt thou come, but no further: Iob 38.8. 10.11. and fo the earth is founded upon the feas, and stablished upon the rivers, Pfalm. 24. 2. the waters which were above, are put beneath; and men are fayd to goe downe (not up) to the fea in ships, Pfal. 107.23.

V. 10. Earth: ] fo named of the Hebrew, Frets: which implieth a thing trod and run up-on by the creatures on it, and heavenly orbes about it. The same word, spoken of particular places, we English, land: as the land (or earth) of Canaan, Gen. 12.5. The earth is the midft or centre of the world, and round in forme, as a globe or circle, Esa.40.22, It is sayd to be founded on her bases, (euen strong foundations, Mic. 6.2.) that it shall ne-ver be moved, Pial. 104. 5. and yet it hangeth upon nothing, Iob 26. 7. Seas: ] that is, each place where waters are gathered together, is called a Sea. Wherefore not onely the mayn Occan, but other lakes and pooles, yea and greater vessels that hold waters, are called fear: as the brasen sea which Solomon made for the Priefts to wash in, conteyning 3000. bathes of water, 2. Chro. 4.2.5.6. So that which one Evangelist calleth alake, Luk. 8.33. another calleth a fea, Matth. 8, 32. And feas, (in Hebrew, Iamim) are named of Majim, waters, and of the tumultuous noyle which they make. Wherupon the Prophets apply the name of waters, and fear, to troubles, and trouble some peoples : Icr. 51. 42. Rev. 17. 15. Efa. 57. 20. Pial. 65. 8.

V. 11. yeelding : ] Hebr. making : that is, bearing and bringing forth. From this fruitfulneffe of the earth, are many arguments of Gods praise, in Pial. 104. 14. 15. 16. The holy Ghoft compareth mans nature hereunto, Heb.6.7. and men are likened to trees, their words and workes, to fruites; after his kinde : 1 Ict. 17.7.8. Math. 3. 10. 10 that men doe not gather figges of thornes, nor grapes of the bramble, Luke 6. 44. This also noteth the great varietie of hearbs, weeds, trees of fundry forts, and different qualities. The like, is after, con- | his chamber, Pfalm, 19:6: and hee is the greatest

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whose seed is, ] or, which hath it feed in it felfe: whereby it is continued, and yearely renewed. For by feed fowne, the hearbs and trees fpring up againe, 1. Cor. 15. 37. 38. And from this worke of God in nature, the Apo-Ale sheweth his worke in grace, when the feede of God remaineth in us, 1 loh. 2.9. and from the fpringing up of feed, after it is dead in the earth, a fi. militude is taken of the fruit of Christs death. & of our bodies refurrectio: Ioh. 12.24. 1Cor. 15.36.37.

V. 14. Lights, or Lighters, that is, lightfome bodies, or instruments that shew light. This name Paul applieth to the faints, that thine in the world; Phil. 2. 15. for fignes, ] to fignific things, both naturall and ordinary; and extraordinary for mercy or judgement, Luke 21. 25. Act. 2. 1 9. 20 Pfal 65. 9. (eafons, ) or, fet times; as fummer, winter, fpring, and autumne; Gen. 8. 22. which come by the course of the Sun: the Moone allo, is for appoynted times, Pfal. 104. 19. fo beethe Stars and conftellations, Job 38.31.32. In Ifrael also the set times of Gods service were by them, as new moones, and festivities, Numb, 28 Of the stars Iob faith, God maketh Arthurus, (which rifeth in September, and beginneth Autumne;) and Orion, (which arifeth in December, and beginneth Winter; ) and Pleiades, (which arife in the Spring;) and the chambers of the South (that is, the foutherne stars, which are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dog-star, and the like) lob 9.9. dayes, both large dayes, of 24. houres, from funferting to fun feiting; and ftrict, of 12. houres, from funne rifing to funne fetting, as is observed before on verse s. a speciall use wherof, is shewed in Pfal. 104.19 .- 23.

andyeares: ] that is, and for yeares, as the Greeke translateth it. A proprietie of speech, when a word of before expressed, is in the last branch omitted for brevity. The like is in Hofe. 3.4. Eph. 4.11. Gal. 3. 28. A yeare, hath the name in Hebrew, of Changing, or iteration, which is by the revolutions of the funne, moone and starres. For in faying yeares, he may comprehend not onely the period or circuit of the funne, ( which is in 364. dayes, and 6. houres) but of the other planets alfo. The Hebrew Doctors lay, The moneths of the yeare, they are the moneths of the moone; and the yeares that we count, they are the yeares of the Sunne. The dayes of the yeare of the moone, are 354. The years of the Sun, bath 365. dayes and a quarter; which is fixe houres. Maimony in Misn, in Kiddush hachodesh, ch. s. S. 1. & c. 8. S. 3. & c. 9. S. 1.

V.16.the greater, or, the great light, meaning the 16 Sun, Pf. 136.8. which is called in Hebrew, formime Chammah, the warme-fun, Elai. 20.26; because none is hid from his heat, Pfal. 19.7. fomerime Cheres, the glistering-sun; lob 9. 7. but usually it is named Shemesh, that is, a Minister or fervant, because by it GOD ministreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19, and 33. 14. The Sunne is in the midft of the planets as principall; and when hee rifeth, he is glorious, like a Bridegroome comming forth out of

of all the heavenly lights. By the accompt of our Aftronomers, the Summe is 166. times greater, and by the Hebrew Doctors reckoning about 170 times greater then the earth & Maimony in lefudei Innorah, chap. 3: feet. 8. The mann of the Sume, is printually applied unto Christ, Mal. 4. 2: whose face appeared life the Sume feeing in his frompth; Rev. 1-16: as whose death, this created Sunne was darkned at moon day, for the space of three houres, Amos 8.9. Mar 27.45. with him, this fpirituall Sunne, bis Church is cloached, Revel. 12. 1. and shall thine also as the Sun, in the king dome of heaven. Mat. 3/43. leffer, ] or, little light, that is, the Moone; called in Hebrew, of her faire whitenelle, Lebanab; Song. 6.9. and of refreshing the earth with her coole influences, Iareach, Deut. 33. farres. ] which also are, for to rule the night, Pfal. 136. 6. called farres of light, Pfal. 148. 4. Orthefe, fome are fixed, other fome, wandring startes, (or planets) whereunto unstable men are compared; Iude verse 13. The starres differ one from another in glory, 1 Cor. 15 41. and are not for man to number, Genef. 15.5. but GOD counts their number, and calleth them all by names, Pfalm. 147.4. and with them, he hath by his spirit, garnified the beavens: Iob 26.13. Some of the startes or constellations, have names in holy scripture, as Ash, Cosil, Cimah, and Mazzaroth; (or Mazzaloth.) lob 9. 9. and 38. 31. Amos 5.8. 2 King, 23.5. which wee call by other names, Arthurus, Orion, Pleides, Planers, and Signes in the Zodiake. They might well bee Englished, water starres; winter starres, Thun-der-starres; and the like: for by their rising and influences, fromes, tempelts, faire and pleasant weather, see door proceed by the disposition of God. Consider those places, Job 38. Am 5.

Verfe 17. fer .] Hebr. gave them; which word is often uled, for fetting or putting : as, I have givon my fpirit, Ela. 42, 1, that is, I have put it, Math. 12 18. It fignifieth alfo a firme fetling: as, thouhaft ginen thy people, r Chr. 17.22.for which in 2 Sam. 7. 44 is written abon hast confirmed thy people. Accordingly David Tayth, that God hath strmly constituted the Moon & Stats, Pfal. 8.4 Of the Stars, with their orbes and sphæres, the Hebrew Doctors write thus, The Sphares are called Heavens, and the Outthus, I ne spheres are culta Heaven, anatus Ont-fired framaini? See, and there are nine spheres; thus which sending une as is called the sphere of the Moone. Variethe next above it, is the sphere above is it in Starievalle Cooch, (or Mercuric) And the third sphere is that wherein Nogab (or Venus)is. The fourth fabere bath in it the Sunne : the fife (Maddin (or Unor:)) the fixe hath in it the flave Todek (or Inpier:) the feventh Shab-that (or Saturnes:) and the sighth fibere hath in it the other flories that are feene in the firmament.

the sphares, are either light or beaut, or colouredneal or blacke, or of any other colour : and whereas wee fee them of a blem colour, it is onely to the appearance of the cye, by reason of the height of the ayre. Also they have neither tast nor smell; because these accidents have no place, but in bodies that are beneath them, Maimony in Milintreat, lefudei hatorah, chapt. 3, left. 1.3. V. 18. over the day : ] or, as the Greeke tranila- 18 teth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by

day and by night: Ier. 31.35.

Verf. 20. the moving thing: or, as the Greeke 20 translateth, creeping things. But the Hebrew, Sheress, is more large then that which wee call the creeping thing, for it conteyneth, things moving fwiftly in the waters, as fwimming filhes, &c. Lev. 11. 10. and on the earth, as running weafels, mife, &c. Lev. 11. 29. and fowles also flying in the ayre, Levit. 11. 29. Moving things in the waters there are innumerable; one argument of Gods praife, in Pfalm. 104. 25. Soule, named in Hebrew, nephelo, of breathing: and the scriptures apply this word not onely to mankinde, but to all creatures that live; and the breath of them, as here, and in Iob 41.21. The Hebrewes fay, The Soule of all flesh is the forme thereof, which God hath given thereunto: Maimony in Isludei hatorah, chap. 4. fect. 8.

V. 21. Whales, or Dragons: the Hebrew Tan- 21 nin, is used for both. These arethe greatest creatures in the waters; one kinde of them called Levjathan, is described in Iob 41. In the belly of a Whale Ionas lived three dayes and three nights, Ion.1.17. And humane writers teftifie, that inte the river of Arabia, there have come Whales, 600. foot long, and 360. foot broad; Plinie hift. b. 32. chap. 1. that they are not without cause called great Whales. These Whales and Dragons, are used in Scripture to fignifie great Princes, Pfal. 74. 13. Ezek, 29.3. ereeping, The Hebrew, remer, which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters :Levit. 11.44.46. Gen. 1.25.

V. 22. Bleffed: ] that is, gave power to conferve their kinde by generation, and to increase unto many: for so the word belling, is often applied unto multiplication, Gen. 24.60. Pf. 128.3.4. This word is also largely used, for Gods gracious giving of all good things earthly or heavenly, Gen.24. 35. Deut. 28. Eph.1.3. And when men give thankes therefore unto God, that is called bleffing alfo: fee Gen. 14. 19.20.

V. 24. cattell.] in Greeke it is translated, four efforted beaffs. The Hebrew, Bohemah, is generally all beafts of the greater fort; whereof the Elephant is called Behemoth, lob 40. 15. The Apostle once Tanillateth it in Greeke, Therson, which properly is milde beaft. Heb. 12.20. from Exoding 13.

The minth spares is that which immed about every is milde beaft. Heb. 12.20. from Exoding 13.

The first which is middle beaft in the control of the spares in the spares in the about the spares in the translateth it in Greeke, Therion, which properly

fayd (in Pfal. 104. 29. ) thou takest away their spirit, they dye cand another Scripture faith, (Ecclef. 3. 21.) and the first of the beaft, that goeth downward to the

Verl. 26. Let us: This is meant of the three in hea-26 ven, the Father, the Word, and the holy Spirit, which three are one, I John 5.7. Hereupon hee is called Godour makers, Job 35.10. Pfal. 149. 2. After the worldwas made and garnished, the holy Trinity mentioneth the making of man, the excellentest creature under heaven: he is fearfully and marvelloufly made, Pial. 139.14. Man, or earthly man; in Hebrew, Adam: fo called of Adamah, that is red-mould or earth; because, of it his body was created, Gen. 2.7. It was the name of the woman alfo, Gen. 5.2. and fo of all mankind, usually called Adam, and Adams fonnes, Gen. 9 6. Pfal. 1 1.4.

our image, the image of the holy Trinity: whereby man in nature, knowledge, righteoufnels, holineffe, glory, &c. refembled God his makers. See Gen. 9.6. Iam. 3.9. Colos. 3. 10. Ephel. 4. 24. I Cor. 11.7. 2 Cor. 3.18. The Hebrew Doctors lay ; The excellent knowledge (or reason) that is found in the foule of man, it is the forme of man: and for this forme, it is said, Let us make man in our image, &c.R. Mof Maimony in Mifn, treat. Jefudei hatorah.chap 4-lect. 8. Alfo this Image and tikeneffe is faid to be in man, for the understanding minde which is in him, fuch as is not in other living creatures, R. Menachem Rakanat, on Gen. The Heathens opinion agreed hereunto, as Procless faith, The mind that is in us, is animage of the first mind, that is, of God. Man is alto called of the Hebrewes Olam Hakaton, of the Greekes Microcosmos, that is, A little world : for he hath in him the beauty of things without life, even the chiefest, as of the Sun, Moon, and Stars, &c. Ecclef. 12.2. Gen. 37.8.9. Ezek. 28,13.14 he hath growth as plants, Gen. 38.11. and 49.22. fenfe and tensible properties, with beasts, Gen. 49.9.17. 2 Sam. 23.20. reason and wisedome with Angels, 1 Sam. 14.20. But the image of God in him, ex-Letthem have, that is, man celleth all. and woman, with their posterity : for if the root bee boly, so are the branches, Rom. 11. 16. Adam had Gods image and glory, for him and his, if hee had

2.12.13. Verf. 27: Created :] By reason of the excellency of man above all earthly things, and of Gods image in him: the name Creature is appropriated unto him, as often in the Hebrew Dectors writings, fo by Christs and his Apostles; every creature, that is, every man: Mar. 16.13. Coloil. 1. 23. So, all living , for all men, Gen. 3. 20. because the most excellent life is in man. male: ] or, a male and a female, meaning one and not moe females for a male. This beginning of mans creation, Christalledgeth against unlawful divorces, and taking moe wives then one, Mar. 10.6. Sec alfo Malac. 2. 15. And when a thing is fet downe thus fingularly, it

flood in his integrity : but falling, hee loft them

from him and his, Rom. 5.12.17.18.19. Howbeir,

in the dominion and glory of man and woman,

there is inequality, 1 Cor. 11. 7. 8. 9. 1 Timoth.

ture sheweth in repeating matters; as, a loufe of bread and a flagon of wine, I Chron. 1613. Which another Prophet writeth thus, one cake of bread, and one flagon of wine, 2 Sam. 6.19. So the Law, him Shalt thou lerve, Deut 6.12. Christ reftraineth to him onely: Mat. 4. 10.

Verf. 28, subdue it : ] or keepe it in subjection : the 28 Greeke translateth, exercise dominion over it. Subduing, meaneth such a prevailing and possessing, as a mafter hath over fervants, ler. 34. 11. 16. 2 Chr. 28. 10. Neh.5.5. For this state of man, made a little lower then the Angels, but crowned with glory and honor, and fet over the works of Gods hands, Verf. 31. everything; ] or, as the Greeke trans-David laudeth the Lord, in Pfal. 8.

very good : ] or, vehclateth, all things, mently good ; and so pleasing and profitable: see before in verf. 4. This sheweth that sinne and evill was not of God, or by the worke of his hands! but came in after, by the creature it felfe, falling, from God, Ecclef. 7. 31. the fixe tay.] According to this number of dayes in the creation of the world, the Hebrew Doctors have gueffed at the number of yeares, that the world should continue: they fay it is a tradition of Rabbi Elias; Six thousand yeeres shall the worldbe, and then it shall be destroyed. Two thousand, empty; (that is, before the promise unto Abraham) two thousand, the Law, (the time of Circutticition,) and, two thousand the dayes of Christ: and for our iniquities, (lay they), which are many, they that are past of them, are past I that is, the yeekes are past, and the Christ is not come:) Thalmudin Sanhedrin, chapt, Chelek. This sonjec. ture some doe the more regard, both because it is a testimony, that the Christ is long since come, even by the lewes owne tradition; and because it is Written, one day is with the Lord, as a thousand yeares: and a thousand yeere's as one day, 2 Pct. 3.8. We may compare with thefe fix dayes, the fix ages of the world, as they are manifeltly diftinguished in Scripture. The first from Adam, to Noes flood, which was often generations: this is called the old world 2 Pet. 2. 5: The fecond, from the Flood, unto Abraham: which was also of ten generations: at him the new Testament beginneth the genealogie of Christ, Mat. 1. 1.2. The third, from . Abraham to David, fourteene generations. The fourth. from David unto the captivitie of Babylon, founteene generations. The fift, from the captivitie of Babylen unto Christ; fourteene generations; all which are to reckned by the Holy Ghoft, in Mat. 1. 17 .- The fixt, is the age after Christ, called the last dayes. Heb.1.2. the laft time, 1 Pet: 1.20. 1. loh. 2.18. after which, remaineth the Rest (or Sabbatisme) for the people of God; to begin at our Lords fecond comming, and to continue for ever: 1 Theilal. 4.

#### @X1X00X0X1X10X16X6

CHAPT. II.

The seventh day is sanctified for a Sabbath. 4. The manner of the Creation. 8, The planting of the Garden is often to bereftrained unto one. This the Scrip- of Eden, 10, and the River thereof, 17, The tree of

GENESIS. II. Woman created.

knowledge onely forbidden 19, eddam nameth the greatures. 21, The making of Woman and institution of mariaga.

No the heavens and the earth were finished, and all the host of them. And in the seventh day, God had finished his worke, which he had made: and he rested in the seventh day, from all his worke which he had made. And God bleffed the feventh day, and fanctified it : because in it hee had refled, from all his worke, which God had created and made.

There are the generations of the heavens and of the earth, when they were created: in the day that Ichovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herbe of the field, before it grew-up : for Iehovah God had not caused-it-to-raine upon the earth; and there was not a man, to till the ground. And a myst went-up from the earth; and watred the whole face of the earth. And Ichovah God formed man, dust of the earth; and inspired his nostrills, with the breath of life: and man was a living foule. And Ichovah God planted a garden in Eden, castward: and there hee put the man whom he had formed. And Ichovale God made to grow-up out of the ground, every tree defirable for fight, and good for meat : and the tree of life, in the midft of the garden; & the tree of the knowledge of good and evill. And a river, wentout of Eden, to water the garden : and from thence it was parted, and was to foure heads. The name of the one. Pifon : the fame is it that compaffeth, the whole land of Havilah; where there a gold. And the gold of that land, a good: there a Bdelium, and the Be-13 ryll ftone. And the name of the fecond river, Gihon: the same is it that compasseth, the whole land of Cush. And the name of the third river, Hiddekel : the fame is it that goeth, to the east of Assyria : and the fourth river, is Euphrates. And Ichovah God, tooke the man; and put him in the garden of Eden; to till it, and to keepe it. And Iehovah God, commanded the man, faying:

of every tree of the garden, cating thou

maifteat. But of the tree, of the knowledge

ofgood and evill, thou maift not eat of it:

for withe day thou careft of it, dying thou flat die. And Ichovah God faid, it is not good theman should bee, himselfe alone: I

ground, every beaft of the field, and every fowle of the heavens; and brought them unto Adam, to fee what hee would call them : and whatfoever Adam called each living foule, that was the name thereof. And A- 20 dam called names, to all cattell, and to the fowle of the heavens, and to every beaft of the field : but for Adam, hee found not an helpe, as before him. And Iehovah God, 21 caused a deepe sleep to fall upon Adam, and he flept : and he tooke one of his ribs, and closed-up the flesh in the stead therof. And 22 Ichovah God, builded the rib, which he had taken from Adam, to a woman: and hee brought her, unto Adam. And Adam faid; 23 This now, is bone of my bones, and flesh of my flesh : she shall bee called Woman, because she was taken out of Man. There- 24 fore shall a man leave his father and his mother: and he shall cleave to his wife, and they shall be one flesh. And they were both of 25 them naked, Adam and his wife: and they were not ashamed-of-themselves.

Annotations.

Finished:] or, al-done, perfetted. host:] or, army; called in Hebrew Saba, which meaneth, hoft: or, aran army funding in order, or battle ray. The Greeke here translateth it, garnishing, or furniture. Hereby is meant all creatures in the earth and heavens, which fland as an army, fervants to the Lord, Pfal. 119.91. and by him commanded, Efay 45. 12. The Angels are of this army, 1 King. 22. 19. and are called the mulitude of the heavenly hoft, Luke 2. 13-15 and they were (by likelihood) created with the heavens, in the first day, because those morning flarres and fonnes of God, did fing and shout, when God laid and fastned the foundations of the carth, Iob 38.4.6.7. The stars, and furniture of the vifible heavens, are also Gods hoft, Esay 34.4. Deut. 4.19. and the flarres in their courses, fought against Sifera, Iudg. 5.20. The litachites comming out of Ægypt, are called the Lords hofts, Exodus 12.41. Hereupon he is often named the Lord of hofts, or of Sabaoth: and the Apostles in Greek sometime keep the Hebrew name, Lord of Sabaoth, Rom. 9. 29. Iam. 5.4. fometime they translate it, Lord God Almighty, Revel. 4.8. from Ela,6.3.

Verf. 2. feventh day : ] The Hebrew flebang, 2. (from which the German word, fieben, and Eng. lish feven, are derived,) hath the fignification of fulreffe ; and is a perfect and complete number, after which we begin again with the fuft day of the weeke. Therefore feven, is used for many or a full number, Gen. 33.3. Lev. 4. 6.1 Sam. 2.5. Ier. 15.9. Prov. 26.25. And many mysteries are throughout the Scripture, fet forth by the number of feven, as in the feasts and sacrifices of Ifrael, Deut. 16. 3.8. will make for him an helpe, as before him. 9. 15. Num. 28. 19. and 20. 12. 32 specially in the booke of the Revelution. See also Gen. 21. 31. The

Greeke interpreters, translated the fixt day, for the | and held it : So in Exod. 17.10, Making also is often Geventh, left the heathens should thinke, (mistaking the phrase,) that God wrought upon the Sabbath. refled : ] or, sabbatbised, that is, kept sabbath :

for of this Hebrew Babath, it is called the Sabbath (or Reft) day. God refted (or ceased) from making moe creatures, Exed. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, Ioh. 5. 17. Gods Sabbath, was also his rejoycing in his worker, Pfal. 104.31. and this the Chaldee paraphrast observed here, saying, and God delighted the seventh day in his worke which bee had made, and rested. This resting, is spoken of God, after the manner of men; and implieth not any wearineffe in him; for the Creator of the ends of the earth, fainteth not, neither is weary, Efa. 40. 23. worke: | generally put for workes; as the Apo-

file expounds it, in Heb. 4.4.
Vers. 3. And Godblessed: ] in Exod. 20. 11. it is fayd, Therefore Godbleffed, that is, because he himfelfe refted in the feventh day, therefore he bleiled and fanctified it unto man; whereupon the Apoftle reasoneth, hee that is entred into his reft, hee also hath ceased from his owne workes, as God did from his: Heb. 4. 10. and he bleffed the feventh day by giving it this fingular priviledge, to bee a day of rest and holincife, of delight and of feating vnto the world; Exod. 20. 10. 11. Nchem. 9. 14. Elai. 58. 13. Levit. 23.2.3. Wherefore this day is not described by evening and morning, as were the other fixe, which consisted of light and darknesse: but this is all day (or light;) figuring out our perpetual joyes; Ela. 60. 20. Zach. 14. 6.7. Revel. 21. 25. And so the Hebrew Doctors understand it of the world to come: for in Breshith rabbab they say; The bleffing of the Lord it maketh rich, (Prov. 10.22.) this is the Sabbath day, as it is written, And God bleffed the seventh day, (Gen. 2.3.) he calleth the Sabbath, the Bleffing of the Lord, because it is received from the Bleffing that is on high: therefore hee fayth, it maketh rich because it is the abundant wealth of the world, o.c. And if we expound the seventh day, of the seventh thou-Sand of yeares, which is the world to come, the exposition is, and he ble fed, because in the seventh thousand, all Soules Shall be bound in the bundell of life; for there Shall be there, the angmentation of the Holy Ghoft, wherein we shall delight our selves; and so our Rabbines of blessed memory, have fayd in their Commentarie; God ble [ed the seventh day, the holy God bleffed the world to come, which beginneth in the Seventh thousand ( of yeares. ) Compare the laft note on Gen. 1.31. [antlified:] or, ballowed: that is, separated it from common use and worke, unto his owne fervice alone: that it might be a figne unto men that they should enter into his Reft (or Sabbatifme) Heb. 4.9. and that the Lord their God doth fanctifie them, Ezek. 20. 12. and thus the Sabbath was made for man, Mar 2.27.

and made Heb, to make that is, to exist & be, and that perfectly and glorioufly, as by divine power of creation. Or rather created and made, perfectly and excellently : for fo the Hebiew phrase may be ex-

used for perfecting, polishing, magnifying, Exod. 36.2. Ezek. 41. 18. 19. 1 Sam. 12 .6. Plalme 118. 24. The Greeke translateth, which GOD had begun to make. V. 4. the generations : ] the Greeke turneth it.

the booke (or ftorie) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other fcriptures speake of the begetting and gendering of the dew and frost, lob 38. 28. 29. of the bearing and bringing forth of the earth, Pial. 90.2. and of that which a day may bring forth, Prov. 27. 1. day: I that is, the time: fo day is used for the time wherein any thing is done; as the day of falvation, 2 Cor. 6. 2. this thy day, Luk. 19.42. and fundry the Iehovah : | This is Gods proper name, Exod. 15. 3. the force whereof is opened in Rev. 1.4.8. & 11.17. & 16.5. by Hethat is, that was, and that will be, (or, is to come.) It commeth of Havab, he was : and by the first letter I, it fignifieth, be will be, and by the second Ho, it fignifieth hee is. This the Hebrew Doctors acknowledge, for R. Bechai, (on Exodus, fol. 65 ) faith, that thefe three times, paft; present, and to come, are comprehended in this proper name [Ichovah, ] as is knowne unto all. It implieth alfo, that God hath his being or existence, of him-felfe, before the world was, Esa. 44. 6. that he giveth being unto all things : for in him, they both are and confift, Act. 17. 25. that he giveth being to his word, effecting whatfoever he speaketh, Exod. 6. 3.Efa.45. 2.3. Ezek. 5. 17. And thus it differeth from Adonai Lord, which is Gods name, of his fuftentation and dominion: whereas lehovah is his name of existing or being, to which agreeth that name Ehjeh, Iam, (or Will be) Exod. 3. 14. and Iehovih, Gen. 15.2. and Iah, Exod. 15. 2. Howbeit the Greeke version, turneth Ichovah Lord, as well as Adonai: and the New Testament often followeth the fame : as, the Lord fayd to my lord, Mith. 22.44, for that which is in Hebrew, lehovab fayd to my lord, Pial. 110. 1. and many the like, Which is to be observed in the Apostles writings, for the understanding of fundry speeches: as Ro. 10.9. if those Balt confesse that lesw is the Lord: that is, Ichovah (as he is named in Ier. 23.6.) So in 1 Cor. 12.3 no man can fay that Iefus is the Lord, (that is, Ichovah) but by the holy Ghoft. Many times they nie God in flead of this name lehovah, as 2 Sam. 7.3. Ichovah is with thee : for which in I Chron. 17.2. is written, God is with thee : 2 King. 11.10. the house of Ichovah: for which, in 2 Chron. 23. 9. is, the house of God. So, the mouth of Ichovah, Deut. 8. 3. is interpreted, the mouth of God, Math, 4 4, and beleefe in Ie-hovah, Gen. 15.6. is beleefe in God, Rom. 4.3. Iam. 2. 23. Jehovah hath given me, Efa. 8. 18. is, God hath given me, Heb. 2.13. And this is the name not enely of God the Father, but alfo of the Son, and of the Holy Ghoft, as in Joh. 12. 40. 41. Acts 28.25. 26. compared with Efai.6. The lewes at this day, hold it unlawfull to be pronounced to as it is written; but read Adonas Lord, for it. But planted as in 1 Chro. 13.9. Vzza put forth his hand in the fanctuarie they grant it was pronount to hold the Arke, for which in 1 Sam. 6.6. is fayd, ced, when the Prieft bleffed the people, according to the control of the people, according to the control of the people, according to the people of the people -ding

14.

ding to the law in Num. 6.23 .- 27. Talmud in So-

veric 5. plane: ] oreree, asche Chaldee interprets it. A generall word, therefore the Greeke translateth it greene thing, before it was] or, which was not yet; negether should have beene, had not God made them by his word: who still caufeeh fuch things to grow, Plal. 104. 14. canfed is torque: ] which rayne, is the ordinary meanes to make the earth frutfull: Iob 38.26.27. Heb. 6.7. And this is spoken of God, because none but hee.

can giverayne, let. 14. 21. Verse 6. And a miss; or, vapour: the Chaldee calleth it acloud : the Greeke, afountaine . As being the original matter of the rayne: for by vapours ascending from the earth and sea, rayne is ingendred, and powred out on the earth, Pfalme 135.7. Amos 5,8. 1 King, 18.44.

V .7. formed man or, the earthly man, Adam. Hereupon it is fay dewe are the clay, and thou (Lord) our former, (or potter :) Efa. 64. 8. duft : ] or, mould : that is, of the dust, as Eccles. 3.20. but the speech is forcible, noting mans base originall, whereof he was after put in minde, Gen. 2.19. and we all, Ecclef. 12. 7. Hercupon Paul fayth, the firft men was of the earth, duftie, 1 Cor. 15. 47. and wee are layd to dwell in boules of clay, and to have our foundation in the dust, lob 4 ig. inspired :] or, blew. This sheweth mans spirit not to be of the earth as his bodie; but of nothing, by the infufffation of God: and so differing from the spirit of beafts, as Solomon observeth, Eccles, 3. 21. This word is used also, when Christ (for to make men new creatures by the preaching of the Gospell, inspired his Apostles, with the hely Ghost, Joh. 20. 22. The Rabbines tay: The forme of she foule (of man) is not compounded of the elements, &c. but is of the Lord from heaven; Therefore when the materiall body, which is compounded of the elements, is separated, and the breath perifieth because it is not found but with the body; and is needfall for the body in all the actions thereof, this (ellentiall) forme is not destroyed, &c. but continues far ever, even for ever and ever. This is that which Solomon by his wifedome fand, (in Eccles.

mus, ] or, mus to, that is, become a living foule. The word to, as it is often expressed, so is it sometime omitted in the Hebrew text : 25 2 Chron. 18.21. 1 will be to (or for) a lying spirit: which in a King. 22.22. is written, I mill be a lying spirit: unto this laying soule. Paul opposeth the second Adam, Christ, who is a livemaking fpirit, 1 Cor. 15.45. where he compareth living or quicke, with livemaking, or quickning; & foule, with spirit: as also the senty ( or naturall) body, with the spirituall, verie 44.46. So by living foule, here is meant, the naturall estate of life in this world, where men doe eat and drinke, procreate children, &c. which in the world to come, shall be otherwise, when this animalitie, or fouly state, shall be changed into spiritualtie. As for the terme of this our fouly, or naturall life, it dureth while our breath is in us, and the spirit of God in our nostrills, lob 27. 3. for the breath of the Almighty, giveth us life, lob 3 \$4. And here, for a living foule, the Chaldee translateth feaking, that is, reafonable, because man hath a soule reasonable, wherby he speaketh: fo differing from dumbe beatts, Pial. 32.9. 2 Pet. 2.16. The Hebrew Doctors fay, the forme of the inferiour Adam, my stically signified the forme of the Superiour Adam: R. Menachem on Gen. 5. 1. The mystery is opened by the Apostlethus, The first man, is of the earth, earthly : the second man, is of the Lord from heaven: 1 Cor 15.47.

V. 8. a garden : ] called hereupon, the garden of Ichovah, Gen. 13.10, the Greeke translabeth it a paradife, which name is borrowed from the Hebrew, pardefe, that fignifieth an orchard, Song. 4. 13. Eccles. 2. 5. This place for the pleasantnesse of it, is made a figure of heaven, named, paradise, in Luk. 23.43. 2 Cor. 12. 4. It is also applied to the Church of Christ, Revel. 21. & 22. So the Hebrew Doctors gathered from Song. 4. 12. that this garden fignified the Church of Ifrael : R. Menachem, on in Eden: ] a countrie in the upper part of Chaldea, mentioned in Ela. 35. 12. Ezek. 27.23. and other where. Eden fignifieth Pleasure, (of it, the Greekes name Pleasure, Hedone,) and the name sheweth it to bee the pleasantest part of

the name shows the core, seen for ever and ever. This is the arbito's Johnson of his wiselense sold, the seen has to weak, and the special states and the like, See Ezek, and the special states and the like, See Ezek, and the special states and the like, See Ezek, and th Veri. 9. destreable : I that is, goodly, pleasant, tall, excellent: as Cedars and the like, See Ezek.

followeth in Rev. 2.7. faying, to him that overcommeth, I will give to eate of the tree of life, which is in the midft of the Paradife of God. The word midft often fignifieth no more then within; as in Gen. 41.48 amidft the fame City, that is, within the fame. So, in the midft of thornes, Luke 8. 7. is, among (or into the) thornes, Mat.4.7. And the tree of knowledge is faid also to be in the midst of the garden, that is, within it, Gen. 3. 3. the knowledge of good and evill : ] so named, because Gods law which forbad man to eate of this tree, should teach what is good and evill; be a rule of obedience, shewing mans goodnetse and righteousnesse if he did obey, (as Deut. 6.25.) or his evill, if he did transgresse: for the knowledge of simme, is by the law, Rom. 3. 20. Alio knowledge is used for fense, or experience, Gen. 12.12 Song 6.11. Elay 59.8. and sometime for most neere union and conjunction, Gen. 4. 1. and this tree might to have the name of the event, because Adam by eating of it, brought evill into the world, was commingled and defiled with it, and felt the misery of it in his owne conscience & experience, Gen. 3.6.7. The Greeke translateth, atree to know that which may be knowne, of good and evill: and the Chaldee thus, a tree of whose fruit they that eate, Shall know the difference between good and evill. So in Thargum Ierutalemy likewife.

Verl. 10. to water | From this river, and the use of it in Paradise, the Scripture speaketh of Gods spirit, and graces in his Church: as, the pure river of the water of life, Rev. 22.1. the river of Godfull of maters, Pial. 65.10. theriver, whose streames make glad the city of God, Pial. 46. 5. Sec Iohn 7. 38. 39.

was to, that is became into foure beauls, meaning

foure beginnings of other rivers.

A CANADA

Ver 11. Pifon : ] or, as in the Greeke, Phison : it is so called of the multitude or increase of waters. The Scripture elsewhere speaketh not of it.

compasseth: This word is sometime used for turning and passing along by, though not roundabout ; as in Iof. 15.3. and 16.6. where the Greeke translateth it perieleusetai, passe by: and so it may be taked here. Havilab: ] in Greeke, Evilat. This was the name of two men, one the fonne of Cufb, the some of Cham, the sonne of Noe, Gen. 10.7. the country where hee dwelt, was called by his name, and that is it here mentioned, and after in Gen. 25.18. 1 Sam. 15.7. Another Havilah was the forme of Joktan, the forme of Heber, of the race of Sem, fonne of Noe, Gen. 1029. His countrie befell him in the East Indies.

Verf. 12. good : ] that is, fine, precious: fo in 2 Chr. 3.5. Bdelium: the name of a tree, and of a fweet gummethat runneth from it. The Hebrew name is Bedolach ; and fome thinke it to bee a kind of Pearle: the Manna was like unto it, and the colour white, Num. 11.7. Exod. 16.31. Beryll: ]a precious stone, called in Hebrew Shoham: which the Greeke in Exod: 28.20, translateth a Beryll; the Chaldee calleth it Burla, and the Arabik al Belor. On two of these stones, the names of the twelve Tribeswere graven, and borne on the high Priefts shoulders, Exod. 28, 9.10, see the notes there.

Verling, Gibon: lin Greeke, Geon : a river about

the land of Cush. There was also another river Gihon in Canaan, neere Ierufalem, whereof fee 2 Chron. 32.30. Cufb: ] the fonne of Cham, the fonne of Noe, Gen. 10. 6. whose posterity in these parts of the world are called & chiopians : and fo the Greeke here translateth Ethiopia.

Verf. 14. Hiddekel: ] The fignification of this 14. word is of the pnelle and lightnelle: for it was a fwift running river. The Greeke translateth it Tigris, the Tiere, which is the name of a beaft very light of foot, as Pliny shewerh, in b. 8. chap. 18. Times also in the Medes and Persian tongue, significth an arrow, faith Pliny, b.6. ch. 27. and Q. Curtius b. 4. speaking of this violent River. By it, Daniel saw visions of God, Dan. 10.4. The Chaldee calleth it Diglat : whereupon the Latines also named it Diglato; Pliny in b.6.ch.27. Affria: in Hebrew Affur : he was the sonne of Sem, the sonne of Noe, Gen. 10.22. of whom, his country was called off-(gria, famous through all the Scripture; which ufually nameth countries and posterities by the names of the first inhabitants and parents. See the notes on Gen. 12. 10, and 19.37. is Euphrates: ] Hebr. it is Phrath; which river the new Testament calleth Euphrates, Rev. 9.14. It hath the name of Encrease: for the waters thereof waxe mighty, by fnow melting from the mounts of Armenia, and doe make the country fruitfull. This is called the greatriver, Deut. 1.7. and 11.24. Rev. 9.14.

Vers. 1 s. garden: ] in Greeke, paradise. to till: ] or, dresse: the Greeke saith, to labour it. The Hebrew Doctors apply this myffically to Adams labour in, and keeping of Gods law: Pirke R. Eliezer chap. 12. And that the morall law, and work therof, was written in his heart, is manifelt : feeing the fame yet remaineth in the corrupted harts of men. Rom. 2. 14. 15.

Verf. 16. commanded: Befides the law of nature, 16 graven on Adams heart, whereby hee was bound to love, honour and obey his Creator: God here giveth him (for a triall of his love,) a fignificative law, concerning a thing of it felfe indifferent, but at the pleasure of God made unlawfull and evill for man to doe; that by observing this outward rite, hee might restifie his willing obedience unto the Lord. See 1 Sam. 15: 22.23. eating thou maift eat: that is, maift (or shalt) freely eat: thus God first shewerh his love and liberality, before he makes any reftraint. The doubling of words is often used in Scripture, for more carnestnelle and affurance, and in things to come, for to fignific speedy performance, Gen.41,32. Sometime God altereth this manner of speaking, into other the like; as 2 King. 14. 10. Smiting thou hast Smitten; for which in 2 Chron. 25. 19. is written, theu faift, loe Ihave fausten. So. Building I have builded, 1 King. 8.13. or, as in 2 Chron. 6.2. and I, I have builded. Sometime the doubling of the word is omitted; as, hath any delivering delivered ? 2 King. 18. 33. which another Prophet writeth thus, bath any delivered? Efay 26.18. In translating also, God useth fometimes the phrase which we follow here ; as in Heb. 6.14. bleffing I will bleffe thee, and multiplying I will multiply thee : translated into Greeke from

Poeting Bes chrough Exod 19.13.
Verl 17. But of .] Heb. And of and is often used for but : so translated in the Greeke version, Esay 10.10. and by the holy Ghost in the New Testament ; 25.1 Pet. 1, 24. from Elay 40.8. Heb 1, 11.12 tiom Pial to2.27.28 So here againe, in verf. 20. and in Gen, 3. 3. and 42. 10. and in many other places. T. Thon maif not; or thou hale not eat. This law was given both to the man and woman; which were both called Adam. Gen. c. 2. and the woman confesseth to much, Gen. 3.3. and the Greeke version here manifesteth it, faying, yee shall not eat.

dying thou falt dye; I that is, shalt surely and foone dye or, as the Greeke translateth, ye Ball dye the death. Vnder the name of Death, the Scripture comprehendeth, deadly plagues, as the punishment of Ægypt with Locusts, is called a death, Exodus 10.17. Alfo, inward aftonishments, feares, &c. as Nabals heart died in him, 1 Sam. 25. 37. Likewife outward deadly dangers, and miferies; as Paul Wasin deaths oft, 2 Cor. 11. 23. It is also used for death in finne, when men are alienated from the life of God, Ephef. 2.1. and 4.18. And for the diffolition of mans foule and body, which we commonly call death, when the finde (or firit) goeth out of the man, Gen. 32.18. Pfal. 146.4. And finally, sheath is the perdition of body, and foule in hell, which is eternall perdition from the presence of the Lord; and called, she fecond death, Mat. 10. 28. 2 Theffal. 1.9. Rev. 10.6.14. Thefe, and whatfoever elfe mortality, mifery, death, the Scriptures mention : are implyed in this judgement herethreatned upon difobedience, Rom. 5: 12. befide miferable bendage under him which hath the power of death, that is the devil, Heb. 2.14.15. On the contrary, here is implyed upon condition of his obedience, the promife of eternall life, whereof the tree of life was a figne, Gen. 3.22. So Paul opposeth death, as the wages of fine: and eternall life, as the gift of God: which now fince mans fall, is onely by Christ, who giveth us to ear of the tree of life : Rom. 6.23. Rev. 2.7. The Hebrew Doctors also say, After the opinion of our Rebbines of blessed memory, if [Adam] had not sinned, behad never died; but the breath which he was inspired with of the most high bleffed God, should have given him life for ever, and the good will of God, which he had in the time of his creation, had cleaved unto him contimally, and best him alive for ever, R. Menachem, on Gen.2. 17.

Verf. 18. himfelfe, alone :] or, alone, as the Greeke translatethir: fo 1 King. 19.10. I am left my felfe a-lone, for which Paul faith, Lam left alone, Rom. 11.3 God who made other creatures male and female rogether, did not fo in mankind: which Paul obferveth, laying, Adam was first formed, then Eve, Lim, 2.13; making iconcreason of the womans subjection. as before him. the Greeke here translatellist, according to him; and inche 20. verse, like anto bine meaning, one that flould be as his fecond felfe, like him in nature, knit unto him in love, ties, prefent alwayes with him, and fo very meet and commodious for him. The Apostle hence gathereth another reason of the womans subjection, in that the man was not created for the woman, but the woman for the man, 1 Cor. 1 1,9.

V. 19 them unto Adam: or, unto the man : but the 19 Greek version keepeth the Hebrew name Adam, & addeth the word shem, for to make the fense plain. So the holy Ghost sometime doth, in repeating matters ; as, bebleffed and brake, Mat. 14.19.that is, and brake them, Luke 9.16. Shew to the Prieft, Mar. 1.44, that is, then thy felfe, Mat. 8.4. See also Gen. 31.42. montd call them : ] or, call it, that is, every of them. This sheweth Gods bounty, in giving man dominion over all earthly creatures, Pfal. 8. for the giving of names, is a ligne of foveraignty, Numb. 32.38. 41. Gen. 35. 18. and 26.18. It manifesteth also Adams wisedome, in naming things presently according to their natures; as the Hebrew names by which he called them, doe declare.

Vers.20. be found not, ] that is, the man found | 20 not a meet helpe for himfelfe, among all the creatures; therefore the woman when thee was made, was the more acceptable. Or, as the Greeke translateth, there was not found an helper like unto him. So in Gen. 15.6. he imputed it, is translated, it mas im-

puted, Rom.4.3. See also Gen 6.20. and 16.14.
Ver 21. a dead fleepe.] This the Greeke calleth 21 an extaste, or trance; which the Scriptures shew to have falne also on men, when they did see visions of God, as Gen. 15.12. Act. 10. 10. In fuch deepe-

fleepe, the senses are all bound up, as I Sam. 26.12.
V. 22. builded: ] To build the rib to a meman, is 22 to make, or create a woman of it, as with a speciall care, or art, and fit proportion. Hereupon our bodies are called houses, lob 4.19. 2 Cor.5.1. And although by building, is meant making; (as the Lord will build thee an house, I Chron. 17.10. is the fame that he will make thee an bouse, 2 Sam. 7. 11.) yet by the many words used in the generation of mankind, as creasing, Gen. 1.27. making, Gen. 1.26 forming, and inspiring, Gen. 2. 7. and new building : Moles would fet forth this wondrous workmanship, which the Pfalmift fo laudeth God for, Pfal. 139. 14. hebrought : ] God her builder, was also her bringer, and so her conjoyner in mariage with the man, Mat. 19.6. and the Scripture noteth a wife, to be a speciall favour of the Lord, Pro. 18. 22. and 19. 14. He also bleffed them together, as Gen. 1. 28. whereby may bee feene, how Mofes changeth the order in this Chapter ; inlarging things here, which before he had touched briefly.

Verl. 23. This now : ] or, this time : this once. flefb,&c. Hereby Adam shewed, both his thankfulneffe to God, and love to his wife: and from hence Paul teacheth, that men ought to love their wives as their owne bodies, for no man ever bated his owne fleft, Ephel , 28,29. The like speeches are used of persons neere a kin, that they are their bone and their flest, Gen. 29. 14. Judg. 9.2. So the Apostle by this, setteth forth Christs mysticall union with his Church, that we are members of his body, of felfe, liketim in nature, knit utro him in love, his felfe, and of his bouer. Ephel. 5. 30. woman: ]
needfull for procreation of feed, helpfull in all du-

called Ifhab, of Ifh : which word Ifh, hath the fignification of frength and valour : to that the Scripture wieth this word, fbew your felves men, for be yet firong, or conragious, Elay 46.8. 1 Cor. 16.13. And it hath affinity with Elb, which in Hebrew is fire: for heat in man, causeth strength and courage. Therefore as Adam is used for base men, borne of adamah, the earth : fo Ish is used for noblemen, Pfal. 49.3. Also Ish, is used both for man and husband: and Ishah, both for woman, and wife : as in the verses out of man: | The Greeke translafollowing. teth, out of her man; and the Chaldee, out of her hulband. Hence is a third reason of womens subjection, because the man is not of the woman, but the

woman of the man, as Paul faith, 1 Cor. 11.8. Verl. 24. leave his father, &c. ] This is a perpetu all law, given of God, as Christ sheweth, Mat. 19. 4.5. and teacheth that the band of mariage, is the neerest conjunction in the world, and all societies rather to be left, then this between e man and wife, who may not depart one from another, a Cor. 7 10.11. as they doe depart from their parents, Gen. 24.58.59. and 31.14 Lev. 22. 12. 13. The like is objerved in the spirituall mariage, between Christ and his Church, Pfal. 45.11.12. The Chaldee translateth it be shall leave the bed of his father and mother And the Hebrew Doctors gathered from hence law unto all Adams formes, against unjust carnall copulations, and incessuous mariages, with a mans fathers wife, or mother in law; and with his owne mother ; as after, by he shall cleave to his mife, (they fay) is forbidden any other mans wife ; and all pollution with the male, and likewise with beafts, Maimony in Miln.book 14. treat of Kings: chap.9.S.5.

to his wife: or, to his woman: for it is the fame word Istah, nied before in verse 23. and by his moman, he sheweth there is no lawfull conjunction for a man but with one, and the a wife, become his by mariage. Wherefore all other women, are in this respect called ftrangers to him, Prov. 5.3.18.20. And for fball cleave, the Greeke saith, Ball bee glewed: which word is also in Mar. 10.7. & maketh against all unjust divorces. they shall be :] the Greeke tranflateth, they two fall be one flesh : and fo it is alledged in the New Testament, Mat. 19.5 that hereby a man is restrained from more wives then one : which is to be observed in other speeches of Scripture, wherein like restraint is implyed: as, him thou Balt ferve, Deut. 6. 13. that is, as Christ alledgeth it, him onely, Mat. 4.10. Luke 4.8. So, but for the Priefts, Mar. 3.26. which another Evangelist writeth but for the Priests onely, Mat. 12.4. Of like force is that faying, aman is not justified by the works of the Law, but by the faith of lefus Christ; that is, by faith onely, Gal. 2. 16. one: for, to one fielh: See vert. 7. This is meant in speciall, by generation. of children: wherefore Paul doth by proportion apply these words even against unlawfull fleshly copulation, I Cor. 6. 16. adding a further mystery of our union with Christ, bee that is joyned to the Lord is one foirit, verf. 17.

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Verl. 25. not afhameda | thought not themselves in any thamefull plight : as a Chaldee paraphrate

being innocent, and adorned with the image and glory of God, had nothing in foule or body, that was defective, miterable, or thamefull : but now by fin, nakedneffe in us, is a want, a filthy thing, and a shame, Deut. 28.48. Rev. 3.18. For shame or confulion is the fruit of fin, Rom. 6.21. the opposite of joy, Elay 65.13. and companion of destruction, Ier. 48. 20.

#### CXCOMO X CXCOMX COXCOXCOXCO

CHAP. III.

1, The Serpent describeth Eve. 6, Man falleth, 9, God arraigneth them. 14, The Serpent is curfed. 15, A feed promised that should bruise his head. 16, Mankind is chaftifed. 21, God clotheth them, 22. and drives them out of Paradife.

TOw the Serpent was fubtill, more 1 than any beaft of the field, which lehovah God had made: and hee faid unto the woman; yea, because God hath faid, ye shall not eat of every tree of the garden. And the woman faid, unto the ferpent; 2 of the fruit of the trees of the garden, we may eate. But of the fruit of the tree, which is 3 in the midft of the garden, God hath faid, ye shall not eat of it, neither shall yee touch it : left ye dye. And the ferpent faid unto 4 the woman: yee shall not dying dye. For 5 God doth know, that in the day that ye cate thereof, then your eyes shall be opened : and ye shall be as gods, knowing good and evill. And the woman faw that the tree was good 6 for meat, and that it was a defire to the eyes. and a tree to be covered to make one wife . and the took of the fruit thereof, and did eat: and the gave also unto her husband with herand he did ear. And the eyes of them both 7 were opened and they knew, that they were naked : and they fewed-together fig leaves, and made themselves aprons. And they a heard the voice of Iehovah God, walking in the garden; in the wind of the day: and Adam and his wife hid themselves from the face of Iehovah God, amongst the trees of the garden. And Ichovah God called unto 9 Adam : and faid unto him, where are thou? And he laid, I heard thy voice in the garden: 10 and I feared, because I am naked, and I hid my felfe. And he faid, who told thee that II thou are maked? Halt thou eaten of the tree, which I commanded thee that theu flexideft noteat of it? And Adam faid the woman 12 whom thougavest to be with mee, the gave me of the tree, and I did eat. And lehovah 13 God faid unto the woman, what is this that thou hast done? And the woman said, the Serpent beguiled me, and I did cate. And faith, they knew not what flame was. For they Ichovah God faid unto the ferpent Because

thou hast done this, curfed are thou above simplicity and felly, Prov. 1. 4. and 8.5. and 14. 15. all cartell, and above every beast of the field: 48. and 22.3. more than: I the word more is uall carrell, and above every beaft of the field: upon thy belly shalt thou goe, and dust shalt thou cate all the dayes of thy life. And I will put enmity betweene thee and the woman, and betweene thy feed and her feed : Hee. shall bruise thy head, and thou shalt bruise his heele.

16 Vnto the woman hee faid, multiplying I will multiply thy forrow and thy conception, in forrow thalt shou bring forth children : and thy defire shall be to thy husband;

and he shall rule over thee.

And unto Adam hee faid, Because thou haft hearkned unto the voice of thy wife, and hast eaten of the tree, which I commanded thee, laying, thou shalt not eat of it: curfed is the ground for thy fake in forrow shalt thou cat of it all the dayes of thy life. And thornes and thiftles shall it bring-forth to thee: and thou shalt eat the herbe of the field. In the sweat of thy face shalt thou eate bread; till thou returne unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou returne. And A. dam called his wives name Eve : because she was the mother of all living. And lehovah God made to Adam and to his wife, coats of skin, and clothed them.

And I chovah Godfaid, Behold the man is become as one of us, to know good and evill: And now left he put forth his hand, and take alfo of the tree of life, and eat, and live for 23 ever, And Jehovah God fent him forth, from the garden of Eden : to till the ground. 24 from whence he was taken. And he drove out the man ; and he placed at the east of the garden of Eden, Cherubims; and the flame of a fword, which turned it felle; to keepe the way of the tree of life.

Michi Exploration and in Eaglift, of opening on Med [Signethes] named in Eaglift, of opening on Med [Signethes] named in Eaglift, of opening on Med [Signethes] of fair and opening of opening of fair and opening for their, of fair of opening on the special opening of the special opening openin st sthing is called boths diagon, and a forgent, Rev. Ac. 2. (1) fabrill; shares, proden and crafts; prothe dent of creents, Mar. to. 16. critize to deceive cancer as from the frequently the critization for the critization of the critization for the critization of the critization for the critization of the critization of the critical for the crit

fually omitted in the Hebrew, as casie to be under-Rood:yet fometime is expressed, as in Est. 6.6. And the holy Ghoft fetteth it downe in Greeke, when it wanterh in Hebrew, as in Gal. 4. 27. from Elay 54.1. many are the children of the defolate, more than of the maried: in Efay 54. 1. the word more is not written. So the Greeke version in this place addeth ir: though sometime the Greeke also wanteth it, as Gen. 38. 26. Luke 18.14. He sayd: Whereas beafts are knowne in nature to be speechleffe (and the Scripture confirmeth it, 2 Pet.2.16) because they want reason or understanding, Psal. 32.9. Iud.v. 10. Mofes under the name of the ferpents speaking, closely meaneth Satan, who opened the ferpents mouth, and caused it to speake with mans voice, as the Lord by an Angell opened the mouth of Balaams Aile, Num. 22. 22.28. 2 Peter 2.16. And so the Hebrew Doctors write, that the uncleane spirit Sammael (the devill) was united with the ferpent : R. Menachem on Gen. 3. And, so a man possessed with an evill spirit, all the workes that he doth, and all the words that he speaketh, are not but by the reason of the evill spirit that is in him: so the sorpent, all the workes that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Devill, Pirke R. Eliezer, chap. 13. The Angels (of whose creation we spake before, on Gen. 2.1.) being spirits, and a flaming fire, Pfal. 104. 4. excellent in wiledome, and mighty in strength, 2 Sam. 14.20 Pfal. 103.20. they many of them, (having one for principall,) did finne against God, Mar. 5.9. Mat. 25.41. 2 Pet. 2.4. by not abiding in the truth, nor keeping their first estate, but leaving their owne habitation. John 8.44. lude 6. and are new still called of their cunning and knowledge, Damons, Mar. 5, 12. of their mighty strength, principalities and pomers, Col. 2. 15. of their calumniation and enmity to God and his creatures, they are named the malicious, the Devill, and Satan, 1 Iohn 2. 13. 1 Pet. 5. 8. Mar. 4.8.10. And the Devill speaking by this Serpent, is therefore called the great dragon, that old Serpent, which deceiveth all the world, Rev. 12.9. And as himfelfe flood not in the truth, but finned from the begiming, 1 Joh. 3.8. fo foone upon mans creation he overthrew him sand is therefore faid to be a mankiller from the beginning, Ich. 8.44. And mans fall and miferie, is here immediately joined to his creation, and feating in Paradife. Also the Hebrew Doctors hold , that nothing here mentioned was done after the fixe dayes of the creation : all our wisemen doe agree, that this whole matter was done the fire day faith Maimony, in Morch Nebuchim, chel. 2, per. 30. the woman : ] the weaker veffell, I Pet. 307. whom Satan thought the more easily to deceive, and fo did: as Paul observeth, Adam was not deceived, but the woman being deceived, was in sbetransgression, 1 Timoth, 2, 14, 2 Corinth, 11.3. So the Serpent set upon Christ, in his hunger and infirmity, Matthew. 4. 2. 3. Yea: ] or, Moreover : it is a word proceeding from an earnest mind; and utually it is an addition to which offen staken in the good part, oppored to Comerbing, spoken before. So it is likely the

# GENESIS III.

Serpent had uttered words against God, the sum whereof is in this speech. A like phrase is in I Sam.

14. 30. because God hath: ] or, hath God indeed (aid ? So the Chaldee paraphrase translateth, in truth, (that is, Is it true) that God bath faid ? and the Greeke, why is it that God hath faid ? In this understanding, Satan beginneth with a question, as when by his fervants, hee fought to have taken Christ in his talke, Luke 20. 20. 21. 23. The tentation is directly against Gods word; which as it was that whereby the world was made and existed Pfal. 32.6. 2 Pet. 2.4. fo by it all things are upholden, or caried, Heb. 1.3. and if Gods word had abidden in Eve, shee had overcome the wicked one, 1 Ioh.2.14. So Satan began the affault upon Christ, taking occasion at the word of God, (this is my sonne, Mar. 3.17) faying, If thou bee the Sonne of God, Mat. 4.3. of every tree: ] or, of all trees but the Hebrew word for all, is sometime used for everyone, sometime for any one, as Pfal. 143. 2. so the Serpents speech was doubtfull, and bent to deceive. And as here hee affailed the woman about food, fo he began with Christ, Mat. 4.3.

Verf. 2. Trees: 1 in Hebrew, tree : fo in verf. 7. leafe, for leaves. This the Scripture openeth, as parable, Pfal. 78.2. is expounded parables, Mat. 13.35. beart, Pfal. 95.8. for hearts, Heb. 3.8. worke, Pfal. 95.9. for workes, Heb. 3.9. And in the Hebrew text it selfe; as, peare, 2 King. 11. 10. for peares, 2 Chron, 23.9. Thip, 1 King. 10.22. for Thips, 2 Chr.

9.21. See alfo Gen.4.20.

Verl. 3. lest ye dye: ] or, (as the Greek translateth) that ye die not. This manner of speech doth not alwaves shew doubt, but speakes of danger, and to prevent evill: as Pfal. 2. 12. left he bee angry : Gen. 24.6. left thou bring, for, that thou bring not. So Mar. 14.2. lest there be an uprore, for, that there be not an uprore, Mat. 26.5. Yea sometime it rather affirmeth a thing, left Ezekiah deceive, Efa. 36.18. for which in 2 King 18.3. is written, for he deceiveth you. So, left they faint in the way, Mat. 15.32. that is, they will faint, Mark 8.3.

Vers.4. not dying dye: ] that is, not surely dye: the Greeke translateth, not die the death. Here hee impugneth the certainty of Gods word, which had threatned affured death, Gen. 2.17. And thus the Devill was a lyar, and the father thereof, Ioh. 8.44.

Verf. 5. inthe day : I that is, prefently : fo he opposeth present good, unto the present evill threatned of God. Whom hee also calumniateth, as of ill will, he had forbidden them this tree. your eyes, &c. By an ambiguous deceitfull promife, hee draweth her into finne : for by opening of eyes, thee understood a further degree of wifedome, as the like speech importerh, Acts 26.18. Eph.1.18. but he meant, a feeing of their nakednetfe, and confulion of conscience, as fell out immediately, Gen. 3-7, 10. The Hebrew phrase is, and your eyes : but and is often used for then; as Mark 14.34. And he faith : which another Evangelift writeth , Then faith he; Mar. 26.38. fo Mark 15.27. and they critche Mat. 27.38; then were crucified: and many the like; as Gods This the woman understood the like, a Gold This the woman understood of the Earler, Sonne, and Holy Ghost, as appear The like naturall hypocritic, is cliewhere copaced to

reth by the words of God himfelfe in v. 22. but the tempter might meane it also of the Ingels, which had finned, (for Angels are called Gods, Pial, 8.6.) who of their knowledge are named Damons, and have wofull experience of the good which they have loft, and the evill wherein they lye. The Chaldce faith, as princes : and Devils are also called principalities and powers, Col.z.15. Another Chaldee paraphrate, which goeth under the name of Ionathan for Gods, translateth Angels. knowing, &c. | the name before given to this tree, Gen. 2.17. the ferpent here wresteth to a wrong sense; as if to know good and evilt, were to be like God himfelfe, & that the eating of the fruit, would worke fuch an effect: whereas the tree was so called for another caufe. Sec Gen.2.9.

Verl.6. [am: ] that is, looked upon with affecta- 6 tion. So Achan fam and coveted, and tooke, 101.7.21.

a defire : ] or a luft, that is, most pleasant, and to be defired. tomake one mife: or, to get prudescy, and so prosperity and good successes the theorem word often significath. According to these threethings which the woman (by false fuggestion) faw in the tree, for meat, for the eyes, and for prudency : the Apostle reduceth all that is in the world (and not of the father, ) to the luft of the fless, the last of the eyes, and the pride of life, 1 John 2.16. With which we may also compare the three tentations of Christ, Luke 4. She gave : ]together with words to move and perswade him: for he is faid to have hearkned to her voice, verf. 17. hee did eat: ] fo the finne was accomplished that brought death into the world, as God threatned, Gen. 2.17. and the death is gone jover all men, for that all have finned; and by the disobedience of one, the many are made finners, Rom. 5.12.19.By eating, the Scripture elfewhere fignifieth the committing of finne, Prov. 30.20. Againe, by eating, finne and death are done away, and life reftored in Christ, Joh. 6.50 .- 54. whom Saran fought to have drawne into sinne also by eating, but was defeated, Mar. 4. 2. 3. 4. This first sinne of man, is called in respect of himselfe an offence or full ; because by it, he fell from his good eftate: in respect of God, it was disobedience; as unto whom hereby he denyed fub jection, and renounced obedience, Roman. 4. 18.19. Neither was it his owne finne onely but the common finne of us all his posterity, which were then in his loynes; for by this one mans difobedience many were made finners, Rom. 5. 19. and in Adamali dye, 1 Cor. 15.22.

V.7.nsked: both in body and foule, which were 7 bereaved of the image of God, deprived of his glory, & subjected to inordinate lusts, and thereupon to shame of which nakednes the Scriptures often fpcak, as Ex. 32.25. Ezek. 16.22. Rev. 3.17. & 16.15 Hof. 2.3. 2 Cor. 5.3. Sewed: I that is, fallned togefor to gird about them. ... fig. leaves and twigs, for to gird about them. ... fig. leaves in Heb. leaf, or branch, as we english the word in Nch. 8, 15, and as the Greek translatesh it in Ier. 17, 8. This was, to cover not to cure their fifthy nakednest herfore in

is used either for a multitude, as Gen. 15.5. or for

one particular person, as Gen. 21. 13. and 4.25. fo

here it meaneth one speciall feed Chrift, Gal. 2. 16.

This the ancient Hebrew Doctors also acknow-

ledged, for in Thargum Icrusalemy, the fulfilling

of this promife is expresly referred to the last dayes,

the dayes of the King Messias. And the mystery of

originall finne, and thereby death over all, and of

deliverance by Christ, R. Menachem on Lev. 25.

noteth from the profound Cabbalifts, in thefe

words; So long as the spirit of uncleannesse is not taken

away out of the world, the foules that come downe into

the world, must needs die, for to root out the power of uncleannesse.out of the world, and to consume the same.

And all this is, because of the decree which was decreed

for the uncleannesse and filthinesse which the Serpent

brought upon Eve. And if it be fo, all the foules that are

created & become unclean by that filthine fo, must needs

die before the comming of the Mossius, &c, and at the

comming of the Messius, all soules shall be consummate

brew word is of rare use, onely here, and in Iob

9.17. thy head : ] or, thee on the head. Hereby is

meant Satans overthrow & destruction in respect

of his power and workes, Ioh. 12.31, 1 Joh. 3.8.

for the head being bruised, strength and life is pe-

rished. So in Thargum I crusalemy it is expounded

thus, The womans children shall be cured; but thou o

Serpent, Shalt not be cured. And he faith thee, (rather

then thy feed,) because Christ was to vanquish that

old ferpent, which overcame our first parents: who

being destroyed, his feed perish with him, Revel.

12.9. Joh. 14.30. and 12.31.32. his heele: ] or,

his foot fole : for the Hebrew and Greeke here uled.

fignific not onely the heele, but the whole foot fole.

and sometime the foot step, or print of the foot. By

the heele, or foot bruised, is meant Christs waves.

which Satan should seeke to suppresse by afflicti-

ons, and death for our finnes, here foretold ; as ap-

peareth by the reference which other Scriptures

make to this prophelic, Pial. 56.7. and 89.52. and

49.6, and 22.17. He was crucified through infirmity

and put to death concerning the flesh, but ross quickned by the spirit, & liveth through the power of God, 2 Cor. 13.4. Pet. 3.18. and so his foot, not his bead was

bruiled by the Screent. Who yet brought upon

him a death that was thamefull, and painfull, and

curfed, because hee was hanged on a tree, Gal. 3.13. for it is probable, that partly in remembrance of

this first sinne, by eating of the tree of knowledge,

(which tree was a figure of curie and death if man

transgreffed:) Gods law after accounteth such as

bruife, or, pierce, crush: the He-

to the Spiders web, Etay 59.5.6. And the figuree which had leaves & no fruit, was curled of Christ, and withered, Mat.zr.19. aprons : jiiamed in Hebrew of jurding about the loynes. So Peter when he was naked, girded a garment on him, Joh. 21. 7. And those parts of the body which serve for generation, were then, and still are most shamefull, and fludioully covered; because finne is become naturall, and derived by generation, Pfalm. \$1.7. Gen 5.3. Therefore circumcifion (the figne of regeneration, ) was also on that part of mans Body, Gen. 17. 11.

Verf. 8, the voice of Ichovah! ] this formetime fignifierhany noise or found, Ezek. 1. 24. fomerime the thunder, Exod. 9. 28. 29. fometime Gods di-

thin a voice like thunder, as loh. 12. 27.28.29.

walking: ] this by the Greeke is referred to God walking: it may also bee meant of the voice, which is faid to walke, or gos on, when it increaseth more and more, Exod. 19.19. the wind: Ibv the Greeke version, this was the eventide. So in the evening of the world, at the last day, the Lord shall descend from heaven, with a showt, with the voice of the Archangell, and with the trumper of God, &c. Thef. 4.16. hid themfelves: |through conference and feeling of their finne and mifery, and for feare of Gods Majesty, vers. 10. Howbeir, and or teare of Gods Majethy, vert. 10. Howbeir, there is indexpelle, into Hadow of death, where the works of iniquity may hide themselves: 10b 34, 22.
Amos 9,3: Plalm, 130,7, 8,9. Prova15, 3, Ier.
23,24: From the face: ] or, the presence, that is, for teare of the Lords comming.
Vert. 20, seared Jor, was afried: this feare was

a terrour through feeling of Gods wrath for finne; as Ifrael also felt in themselves, when they heard the voice of God at mount Sinai, Ex.20. 18.19.20. It was fuch as had torment with it, which who fo feareth; is not perfect in love, 1 Iohn 4. 18. and proceeded from the first of bondage, Rom. 8.15. Other-wife, there is also a feare, which proceedeth from the fpirit of adoption, and accordeth well with love and comfort, r Pet. 1, 1.17. Pialm. 2. 17. and 147.11. ler. 32.39.40. Prov. 19.23. This feare, if Adam had kepr, he had eschewed evill Prov. 16.6

am naked : The diffembleth the maine cause. which was his finne: pure nakednelle was Gods creature, and he was naked before, without feare or

Jame, Gent 2, 25.
Vert 12: then gaves? Adams confession is mix-red with excelles; and fürther evils i isking no mercy, but charging the woman, and God himselfe, with the caute of his fait. The fools fine fire of man, perwerteth his way, and this bear if retter he and if the Lords. Prov 3812

Provided:

Well Ta, what is the for, Forman? that is, why high has their first.

Well Ta, what is the for it, Forman? that is, why high has their first.

Well Ta, what he for their uncer the meant it of any its office are in yield as, one hit is the punishment.

By any the punishment.

By any the formal is to be for the formal in the fo the Ride, Hod 22.28 Which Partition thus, thou the is the Devill, Hebrewes 2.14. Secondly,

Shale not feake evil of the Ruler, Act. 22.5. And as Gods word is one with his deed; fo his curfe is the powring out of evils upon the creatures for finne, unto their perdition, Deut. 28. 20. &c. So the figtree being curfed, withered, Mark. 11.21. the children curied, were torne of beafts, 2 King. 2. 24. And that the devill was implyed under this curse, the Hebrew Doctors have acknowledged, faying of God, that hee brought those three, and decreed againft them the decrees of judgement, and did caft Sammael (the Devill) & his company, out of his holy place, out of heaven, and cut off the feet of the ferpent, and curfedhim, Ge. Pirke R. Eliczer, ch. 14. So Peter faith, God spared not the Angels that sinned, but cast them downe to hell, & c, 2 Pet. 2.4. And in Rev. 12.7.8.9. speaking of a spirituall combat with the Devill in the Church, it is faid, the Dragon fought, and his Angels; but they prevailed not, neither was their place found any more in heaven; and that great Dragon, that old ferpent, called the Devil and Satan, was cast out, &c As the Devill is curied above all creatures, Mat. 25.41. fo the curfed ferpent is in Scripture a fimilitude of the most hurrfull venemous and hatefull beafts, as Deut. 8.15. ler 8.17. Pf. 58.5. Mat. 23.33.

thy belly: ] or, thy breft : as the Greeke hath a twofold translation, upon thy breft and belly : meaning with great paine and difficulty. For other crearures also goe on the belly, Lev. 1 . 42 but as Adams labour, and Eves conception, had paine and forrow added to them, (verf. 16.17) to the ferpents gate.

duft: | that is vile and uncleane meats: noting alio hereby basenesse of condition, Mic.7. 17. and hunger and penury, which this beaft should suffer above others, which eate the herbs of the field: Gen. 1. 30. This earing of duff, is againe remembred in Elay 65.25 where speech is of our Redemption from Saran by Christ: which sheweth that these outward curies, implyed further myfteries.

V. 15. enmity: this is opposed to the amity and Is familiarity which had beene between the woman and the Scrpent, which God would breake. And here beginneth the first promise of grace and life, to Evah and mankind now dead in finne, and enemies to God, Col.2.13.and 1. 21. For the amity of this world, is enmiry of God, Jam. 4. 4. iby feed and her feed : that is, thy posterity and hers. Seed, is often usedfor children: by the Serpents feed. are meant not onely those venemous beafts, which have enmity with mankind: but also wicked men. called ferpents, generations of vipers, and children of the Devill, Marth. 23.33. 1 John 3. 10. By the womans feed, is meant (in respect of Saran) chiefly Christ, who being God over all, bleffed for ever, should come of David and Abraham, and so of Eve, according to the flesh, for the was the mother of all living, Roman. 1. 3. and 9.5. And with Christ all Christians, who are Eves feed both in nature and in faith, as all Christians are called Abrahams feed: Gal. 3.29. He : Lor, et ; that is, the Seed. This is first to be understood of Christ, who was made of a woman, Gal. 4.4. the frair of the wombe of the Virgin Mary, Luke i. 32. Hee through death, bath destroyed him that that the power of death,

it implyeth Christians (the children of Christ, Heb. 1 figne of curie upon them, Deut, 21,23. But Christ 2.13) who relifting the Devill fledfaftly in faith, [wallowed up death in victory, Elay 25.8. through the God of peace bruiteth Satan under their feet; whom, God also giveth us the victory, 1 Cor. 15.57 1 Per, 5.9. Rom. 16. 20. When promise is made unto which promife the Propher hath reference, concerning the feed, the faithfull parents are also faying, Why Thould I feare, in the dayes of evill; when included, and so on the contrary : as when Moses the iniquity of my heeles shall compasse me about? God will redeeme my soule, from the hand of Hell, Pialm. faith, I will multiply thy feed, Gen. 22.17. Paul alledgethir thus, I will multiply thee, Heb. 6.14. Againe, where Moses faith, All families shall be blef-Verf. 16. multiplying I will multiply: ] that is, I wil much and affuredly multiply: fee this phrase opeled in thee, Gen. 12,3. Peter alledgeth it, they shall be bleffed in thy feed, Act. 3.25. Also this word feed,

ned, on Gen. 2. 16. Here are annexed nor curfes, but chaftifements for Eve and Adam: that their faith in the promifed feed, might continually bee flirred up, and their finfull pature fubdued and mortified, Heb. 12.6. Piat. 119.71. conception: meaning painfull conception; and this word is ufed for the whole space that the child is in the mothers body, untill the birth : and fo here implyeth all the griefes and cumberances which women do endure that time. The Greeke translateth it groning. The reason of this chastisement, is, because finne is from Adam derived by propagation to all his posterity, Plalm 51.7. Roman.5. children:] Heb. fonnes: which implyeth daughners allostherefore the Greeke translateth it children : to for fonne, and fonnes; the Holy Ghoft faith in Greek, children, as in Mat, 22, 24, from Deut, 25.5, Gal. 4.27, from Elay 54.1. By bringing forth, is also meant bringing up after the birth, as Gen. 50.23. Vato the forrows of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Blalm. 48.7. Mich.4.9. 10. 1 Theff. 5.3. Joh. 16.21. Rev. 12.2. Howbeit this chaftilement hindreth not a womans falvation with God, for nevertheleffe fies [ball be faved in childbearing, if they [women] conti-nue in faith, and love, and bolimfle, with sobriety: 1 Tim. 2.15. defire: The Greeke translateth it, thy turning, (or conversion: ) the word implyeth a desirous affection, as appeareth by Song .7.10. And that this should be to her busband, it noteth subjection, as in Gen. 4.7. Elsewhere this word is not used : the Apostle seemeth to have reference unto it. in I Theil. 2. 8. rule: | So Paul faith, I permit not the woman to uferpe authority over the man. 1 Tim. 2.12. And Peter, Wives bee in fubjection to your owne halbands, I Pet.3.1. And this being here a chastisement for sinne, implyeth a further rule, then man had over her by creation, and with more griefe unto womankind.

Vers. 17. the ground : ] or, the earth: whereby is 17 implyed all this visible world, made for man, Pfal. 115.16. 2 Pet.3.7. So all hope of bleisednesse on earth, is hereby our off, for all things under the Sun, are vanity and vexation of spirit, from mans birth to his dying day, Ecclesiastes 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to bee fought for, immortall, and which fadeth not, 2 Peter 1.4. Of groundeursed, there followeth barrenneile, or unprofitable fruits, and defolation, Genefis 4. 12. and 3. 18. Efay 24.6. and the end is to bee burned, Hebrews 6. 8. So the earth, and the workes therein, shall bee burnt up, 2 Pet. 3. 10. And as for mans fake this world is syconatree, to have in more speciall manner, the | curfed, and the creature made subject to vanity

toxivearnefly expectes the manifestation of the sommes | ruptible must put on incorruption, and this mortall must of God, that it may be delivered from the bondage of corruption, Rom. 8.19.20.21. in forrow: ] with painfull labour, as Prov. 5, 10. Hereupon the Scripture mentioneth our bread of forrowes, Pfal. 127.2. Adam was to have labored in his innocency, Gen. 2. 15.but withour forrow; being under the Lords bleffing, which maketh righ, and hee addeth no forrow with it Prov. 10. 22. Concerning this forrow (or toyle) of our hands, Noe (the figure of Christ) was a comforter, Gen.5.29.

Veri 18. thornes : | Heb. the thorne, Hereby is meant harmfull weeds in flead of wholesome fruits, lob 31 40. ler. 12.12. for men of thiftles doe nor gather figs, Many. 16. Thornes doe choak the good come, as Mat. 13.7. And spiritually, these fignific evill fruits, which wicked earthly men bring forth, Heb. 6.8. of the field: ] and to, no longer the pleafant fruits of Paradile, Gen. 2.9.16. But as Nebuchadnezar, when he had a beaft's heart, was driven out among beafts, to eat graffe as the exes; Dan 4 13.22 forman, not lodging a night in honour, nor understanding, but becomming like beafts that perish is to eat herbes with them. Piat, 49:13.21. bur by the labour of his hands, his diet is bettered.

Werf. 19. fweat: ]with much labour, which Adam and all his posterity was condemned unto that this is a generall rule, if any will not worke neither fould be ease, 2 Thell 3.10. The freat of the face, though it is to be distinguished from the care of the wind, which Christ forbiddeth, Mat. 6:25.34 yer it deth imply all lawfulblabours, and industry of body and mind for the good of both Eph. 4.18; Mar. 10. 10. 1 Con 9.14. 10 that the giving of the heartalfor to feeke and fearth our things by wifedome, is a fore occupation, which God bath given to the formes of Adam, to be eccupied therein, and humbled thereby : Ecclef. I. 13. bread : that is, all food swhereof bread is the principall, as that which suppoids the bear of man, Plal, 104, 15. Therefore that which one Evangelist calleth bread, Mar. 6,36 another calleth vietuals, or meats, Mat. 14.15,

she ground of or, the earth; (called eliewhere our earth, Pfal. 146.4. and our duft, Pfal. 104.28.) meaning till man returne to the duft of death, the grave sand there, the wearied be at reft from their dust thou art : labours leb 3.17. Rev. 14.13. or, thos wast, to weet, concerning the body, as Genizive not the spirit, which being immortall, goeth unto God for eternall joyes or torments, Luke \$6,22.23 and 23.43. This difference Solo-mon teacheth, And dast returne to the earth, as it was and the spirit returne to God that gave it, Eccles. 12.7 Here God condemneth mankind to death, which is the wages of sime, Rom. 6 2 2, and to the grave, the bunge appointed for all living, Iob 30.23. where they must water, the their change come, Iob Ta ta. for it is appointed to men once to dye, and after the is the judgement, Hebr. 4. 27. Otherwise the life errnall could not bee obtained: for fleft and contained inheris the kingdome of God, nei-ther dath corruption inherit incorruption; therefore we must all exhardye, or be changed; and this cor-

put on immortality : and then fhall Death be frallows edupin victory, 1 Cor. 15.50. 51. 53. 54. So the Hebrew Rabbines also tatight, laying, that unto pent which came upon Eve, and because of that filthineffe, Death is come upon Adam and his feed For when God faw how uncleannesse cleaved, and spred is selfe abroad in the world continually, he intended to confirme it and to root out the power of it; and therefore the bodies doe confume and corrupt; and have no continued life, But when the filthine fe is consumed, and the foirit of uncleanneffe taken out of the earth; behold God will renewhis world, without any other filthine [e, and will wake up by his power, those that dwell in the dust, &c. and the Lord will rejoyce in his workes, as the intendment of the creation was at the first: R. Menachem on Gen.3. The Greeke Philosophers have observed, that some dead men putrified, turne to Serpents; Plutarch in vita Cleomenis. If fosit is a notable memoriall of mans first poyloning by the Serpent.

Verf. 20. Eve : in Hebrew Chavab: which is by 20 interpretation Life, (as the Greeke also translateth it,) or Living ; Adam first called her Woman, Gen. 2.23. God called her Adam, Gen. 5. 2. and now the man calleth her Eve. Life : by which new name, he reftifieth his faith in, and thankfulneffe for Gods former promise, in vers. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord. Gen.4.3.4. So the Hebrew Doctors reckon Adam as a repentant finner: and by Wildome, (that is, faith in Christ) brought out of his fall : Iofeph. Antiq.b. 1. c. 4. and the Auchor of the Booke of Wifedome, c.10.v. 1. all living :] that is, as the Chaldee paraphrafeth, of all the formes of man; meaning this both naturally, of all men in the world, (and so of Christ the promised feed:) and spiritually of all that live by faith: in which fense, Sarah is also counted the Mother of the faithfull, 1 Per, 3.6. Gal. 4.22.28.31.

V.21 .coats: ] to cover the body from thame and 21 harme, and for a memoriall of mans lin, 8; a further figne of those garments of justice and salvation, which men have of God, that their filthy nakednelle doe not appeare, Rev. 3.18. & 19.8. 2 Cor. 5.2.3.4. The Chaldee calleth these here, garments of honor. of shin: I that is, in likelihood, of the skins of beafts, which God raught him to kill for facrifice. Which offerings were even from the beginning of the Gospell preached, as appeareth Gen. 4.3.4. 8.20. And after by the Law, the Skinnes of the facrifices were given to the Priefts, Lev. 7.8. And the facrifices being all figures of Chrift, (Heb. 10.5.10) the Skins were ficeo refemble mans mortification, (as the girdle of skin which John Baptift wore, Mat. 3.4.) and new life, by patting on the Lord Life Christ. Rom. 3:13:14 and the garments of falvation, when with God clotheth his Church, Elay 51, 10.

Verl 22. is become as one.] to weet, of its three, the Father, the Word, and the Holy Spirit, I Joh. 2.7 See before in Gen. 1. 26. Thus God upbraided Satans lying fpeech, uled in v. 5. and would leave an impression in Adams hart, of his pride and folly in beleeving the Serpents deceitfull promifes : that

forlang as he lived an exile here on earth, he might have continuall motives of repentance and humibation. The Hebrew Phrase, i.e. me; meaneth, is enacted, or ecome as one; astor is, f.a. 118.23. the Evange lift translatesh, this is done, Mar. 11, 42.

bollist Ind A.

Q.T

lest beput: ] An unperfect speech, where we may understand by diar which followeth, be must Be drivers out left ho be put. &c. Such phrales are will, as Gen: 48. 11. 8 42. 4. Mat. 25. 9. and ente and live: or, that he may eate and live. And, is often used for Than, and noteth the end and ourpole of an act : as here; foin 2 Sam. 21.3, 2 King. 3. 11. Lam. 1, 19. Because the tree of life, and the earing of it, was at first a figne of eremall life to man, if he had obeyed his creator, (as is noted on Gen. 2.9.) it might not now in the justice of God, be to continued to man fallen into diffobedience. Neither was the new covenant betweene God and man, of obedience agains by the workes of the Law, unto life: but of faith in Christ the wos mans feed, aunto forgivenelle of finnes , Gen. 3. 15.20. God therfore in driving the man from this tree, would drive him from all confidence in himfelfeand his owne workes, (and to from abuse of this tree allog, which might turne to his further judgement, ) that hee might fecke the life in heaven, which schid with Christ in God, Col. 3.1.2.3. who will give to fuch as by faith doe overcome the world, to eate of the tree of life, which is in the midft of the Paradife of God; Rev. 27.

V. 23. totill ] tillage, hath the name in Hebrew, of fervile-worke, for all, even Kings, are as fervants to the field, Ecclef. 5.8. And this hard labour, was a continual remembrance of finne, and doctrine of humiliation and repentance. Wherefore God after in the Law, freed every feventh ( or Sabbath ) yeare, from this rillage in his land, when they did all anke car of that which grew of it owne accord, Lev. 25. 4.6. toremember their former cafe, loft by finne, but to bee reftored spiritually by Christ. when hee should preach the acceptable yeare of the

Lord : Efay 61. 2. 2 Cor. 6. 2. Verf. 24. drove one : ] or, expulsed, not to return

thither againe, but that he might feeke admission into the heavenly paradife, whereunto Christ giveth entrance, Luke 23.43. minding himselfe an exile and pilgrime here on earth, 1 Pet. 2.11, 2 Cor. 5.1.4. The Hebrewes say (in Bresith ketanna on this place;) Adam was driven out of paradise in this world but in the world to come, he shalnothe driven out, The remembrance of this future mercy, was kept afterward among the Gentiles; for it is one of the Chaldean oracles, Seeke paradise, the glorious coun-try of the soule. Cherubins: or Cherubs. These try of the soule. were living creatures with wings, as may bee athered by comparing, Each, 1.5. and 10.1.15. the thered by comparing, Each, 1.5, and 10.1.15, the figures of fich, were wrough in the Tabernacle, Exed. 25, 18, and 46.1.8c the annorations there. Modes here feemeth to meane - Angelo, by this name: for they have appeared formerime with Wings firm? Dan. d. 21, and with frond, 1 Chron. 21, 16, and any firms charged; 2 King. 6, 17, as here they have the fame of a fawyl. (that is, a faming bel. 8. Kaine killain Abel. 97 in the versamined of God, 11, and corfed: 13, he deifpareth, 16, and God, 11, and corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and God, 11, and Corfed: 13, he deifpareth, 16, and 18, a

out of paradife. Of Angels, fee the notes on Gen. 16,70 By thefe alfo, God further might fignifie, the Angels on Ministers in his spirituall paradife the Church; and the harpe two edged tword of his Word, wherewith they are armed, against all the disobedient, 2 Conto.4.5.6. But the twelve Angels at the twelve gates of that paradife, direct from all quarters of the world, to enter thereinto by the gates which are never thut, such as are written in the lambs booke of life; where the tree of life groweth and giveth fruit; wherein they have right, that doe the command then to f. God, Rev. 21, 12, 25, 27, and 22, 2, 14. turnedit felfe: ] to weet, every way, for more terrour, that man should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine therof, which terrifierh the confcience, and by the workes whereof, no fleih can be justified, Rom, 3. 20. but it ferverh to drive men unto Chrift, that they may be made righteous by faith, Gal. 3. 24. The ancient lewes had an expectation of recovery of this loffe by Christ, though now they are ignorant of him: for they write of Jeven things which the King Christ (ball fremunto Ifrael; two of whichiard, the garden of Eden; and the tree of life. R. Elias ben Molis, in Sepher reshith choemah, fol. 4.12. Also expounding that in Song. 1.4, the King hath brought me into his chambers: Our Dollars of ble fed memory, have fayd, that thefe are the chambers of the garden of Eden. And againe, There are also that say of the tree of life that it was not created in vaine, but the men of the refurrection ( that are raifed from the dead) Balleate thereof and live for ever, R. Menachem, on Gen . 3. And by the garden of Eden, (or Paradife,) it feemes they understood the kingdome of heaven: for the Chaldee paraphrast on Song 4. 12. faith, as the garden of Eden, snowhich no man hash power to enter, but the just; whose foults are sent thither by the hands of Angels. According to their speeches, familiar in olde time among the lewes, the Holy Ghoft alfo speaketh, of carriage by Angels, into Abrahams bosome, Luke 16. 22 of being with Christ in paradife, Luke 23.43. and of easing of the tree of life; which is in the midst of the paradife of God, Rev. 2.7. And that the lewes understood not these things carnally, appeareth by thefe words of theirs. In the world to come, thereis no eating or drinking, nor any other of the things which the bodies of the fonnes of Adam, have neede of in this world; as sitting, and flanding, and fleepe, and death, and forrow, and mirch, and the like : Soour ancient wife men have fayd. In the world to come there is no eating nor drinking nor use of mariage; but the just doe sit with their crownes upon their heads, and have the fruition of the glory of the Majestie of God, Maimony in Miss. treat, of Repentance, cli 8.5.2.

departed from Gods presence. 17. Kaine buildeth the 1846 Enoch, and hath shildren to the seventh generalis and Amongst whemen too. Lemoch bakels two wynels And diefeler a chasfelbeptearch; Advandam wingling And Lender a chasfelbeptearch; Advandam wingling Western Abstratems 20 and Senks Tons. 10 dolid why is in Abstratems 20 and Senks Tons. gels at the twelve gates of that paradity, direct

Nd Adding knew Eve his wife : and flice conceined, and bare Kain; and large faid, have gotten a man, of lehovah, And the againe bate, his brother Abel, and Abel was a feeder of theepe, and Kain was a tiller of the ground. And it was, at the end of dayes, that Kain brought of the fruit of 4 the ground, an offring unto lehovah. And Abel, healfo brought of the firfilings of his flocke, and of the far of them: and Ichovah had respect unto Abel, and unto his offring. But unto Kain and unto his offring, hee had notrespect : and Kain was vehemently pricwed, and his countenance fell. And Jehovah faid unto Kain: why art thou grieved, and why is thy countenance fallen? If thou doe Well, is there not forgivenesse? and if thou doll not well, finne lyeth at the doore: and unto thee shall be his desire; and thou shalt rule over him. And Kain fpake unto Abel his brother: and it was when they were in the field, that Kain rose-up against Abel his brother, and killed him. And Ichovah faid unto Kain: Where is Abel thy brother? and he faid, I knowner; am I my brothers keeper? And he faid, what haff thou done? the voyce of thy brothers bloods cry unto mee from the earth. And now, Curfed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tilleft the ground, it shall not henceforth yeeld her ftrength unto thee : a fugitive and a vaga-Bond thalt thou be in the earth. And Kain laid unto Ichovah: my iniquity a greater then may bee forgiven. Behold, thou half driven me out this day, from the face of the carefig and from thy face, shall I be hid : and I shall been fugitive and a vagabond in the earth; and it shall be, that who foever findeth me, will kill me: And Ichovah faid unto him, Therefore, who bever killeth Kain, vengeance shall be taken on him sevensold. and Ichovah fera figne upon Kain; left any fading bins though flay him. And Kain went out from the preferee of Jehovah; and dwelt in the landlof Nods anothe eaft of E. dwele in the landidf Nord, anothe eaft of Edden, And Kain-knew his wife, and she content of the den. And Kain-knew his wife; and the con-

as the name of his donne Erlochi: And unto , 18 Enodh, was borne Irad; and Irad begat Me-hujael; and Mehojael, begate Methufael; and Metholiel, begare Lattisch. And Lamech 19 tooke unto him, two wives, the name of the one, we Adah, and the name of the fecond, Zillah, And Adah bare label; hee was the 20 father of them that dwell in Tents, and thus bave Cattell. And his brothers name was 21 Jubal: hee was the father of all that handle the harpand organ. And Zillah fle also bare 22 Tubal kain; an inffructor of every artificer in braffe and yron; and the fifter of Tubalkain, was Naamah, And Lamech faydun, 23 to his wives; Adah and Zillah, heare ye my voice; ye wives of Lamech, hearken to my speech a for I have killed a man, to my wounding, and a yong man to my hurt. If Kain thalf be averiged fevenfold: then Lamech, feventie and feven fold. And Adam knew his wife againe, and the

Abel killed.

bare a fon and the called his name Seth; for God hath fet unto mee, another feede in Read of Abel; because Kain killed him. And to Seth also himselfe, there was borne a sone and he called his name, Enos: then began men prophanely, to call on the name of Ic-

hovah.

#### Mary worth decimes of Heart Annotations.

KNew .] by lying with her, as this phrase is ex-playned in Numb. 31. 17. A modest manner of speech, used againe in verse 17, and 25, and throughout the Scriptures, Mat. 1. 25. Luk. 1.34.

Kain : ] by interpretation, Gotten, or, a Pof. Kain: Dy interpretation, corren, or, a roj. effion; the reason followeth, I have gotten (Kanishi) a man of Ichovah: or, with Ichovah, that is, with his favour, and of his good will. The Greeke translatethit, by God. Thus shewed she her thankfulneffeto the Lord, whose heritage children are, Pfal. 127, 3 and her hope of good in that first born some: howbeit her expectation syled her; for Kain was of the wicked one Satan; 1 Joh. 3.12. The Hebrew Doctors allo lay, Kain, was borne of the filth and seed that the serpent had conveyed and Eve: R. Menachem on Gen. 4, herein Kan was a figure of all reprobates, the children of the Divell: Ioh. 8, 44. 1 Joh. 3. 10.

Verl. 2. againe bare : ] in Hebrew, for added, to 2 beife. From this phrase of her adding to beare, withour mention of any other conception, fome of the lew Doctors garher, that Kain and Abel were twins: Pirket R. Elietor, chap 11. Abel. 1 fo the Greeke, and the Evangelists write him, Math.

David faith that every man is Vanitie [ Abel ] though feeled, as men may thinke, Pfal. 39. 6. feeder: ] or shepheard, Pastor and Governor of a slocke: which flocke (in the originall) comprehendeth both Beepe and gostes, as is explayned in Lev. 1.10. The new Testament translateth it into Grecke, fometime fbeepe, as Rom. 8. 36. from Pfal. 44. 23. fometime flocke, as 1 Cor. 9.7. and sometime both together, as, the sheepe of the flocke, Mat. 26. 31. from Zach. 13.7. for which in Mar. 14.27 is writren onely, the fleepe. Abel in sheeperdy, as in facrificing and marryrdome, was a figure of Christ; Ioh.10.11. Of this trade also were the Patriarches of Ifrael, Gen. 46. 32. 34. and Mofes, David, and many other men of note: Exod. 3. 1. Pial. 78.

70.71.

Verf. 3. at the end of dayes: | that is, at the end of the yeare. Some understand it to meane, after many dayes, that is, in processe of time. But a full yeare, is called a yeare of dayes, Gen. 41. 1. 2 Sam. 14. 28. because of certaine daies that are in the yeare, befides the moneths. And for shortnesse of speech (which the Hebrew tongue affecteth), dayes, are used for a yeare of dayes, that is, a whole yeare: as in Lev. 25. 29. dayes, is in vert. 30. expounded to be a perfect (or full) yeare: and the revolution of dayes, 1 Sam. 1.20. is that which Mofes calleth the revo-Lution of the yeare, Exod. 34. 22. And in Numb. 9. 22. or two dayes, or amoneth, or dayes, that is, a yeare. And in Amos 4.4. after three dayes, meaneth three yeares, Deur 14. 28. and in Exod. 13.10. I Sam. 1. 3. from dayes to dayes; is, from yeare to yeare: and the facrifice of dayes, I Sam. 2.19. was the yearely facrifice. Whereupon in prophelies, often times, dayes are used for yeares, Rev. 11.2.11. At the yeares end, men were wont in most solemne manner to facrifice unto God, with thankes for his bleffings, having gathered in their fruits: fo the law of Mofes did command. Exod. 23. 16. which order (as by this appeareth) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for the ancient facrifices, and affemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits; sayth Aristotle, in Ethicks, booke 8. brought: ] in Greeke, offred. It is likely, that the formes brought their offrings unto God, by Adam their Father, who was high Prieft, (as after, all the first borne in families were Priefts, Exod. 10.22 ) and upon an Altar he offred their gifts. The Hebrew Doctors fay; It is a tradition by the hand of all, that the place wherein David and Solomon built an Altar, in the floore of Araunah, (1 Chron. 2 1 . 22, 26, and 22, 1, 2 Chron. 4, 1, ) was the place where Abraham builded an Altar, and bound Isak upon it, (Gen. 22.9) and that was the place where Noe builded after he came out of the Arke, (Gen. 8.20.) and that was the Altar upon which Kain and Abel offred : and on it . Adam the first man offred an offring after he was created, and out of that place hee was created. Our wife mentiave fayd, Adam was created out of the place of his Atonement. Maimony, in Mili book. 8. treat. of the Temple, chap. 2. S. 2.

in the Law, Lev. 2. which commonly was of wheat flower. Although the word is fornetime used generally for any gift or prefent, Gen. 32.13. But Rain brought of the fruit of the ground, which custome continued; fo that in Ifrael men might eate neither bread nor corne-till they had brought an offring unto God, Lev. 23.14. Among the Greekes also they used to facrifice the fruits of the earth; Homer Iliad. 1. and Numa ordevned the like among the Romans, who tafted not new torne or wine, before the Priests had sacrificed the first frusts, saith Plinie in book 18. chap. 2. and in the Roman lawes of the twelve Tables, the fame oblation of corne is commanded: Derelig. tit. 1. lex. 4. The like was for facrificing of beafts, as Abel did: which was used of Israel, and of all Nations till the comming of Christ: fee

Verl. 4. the fat of them: As the first fruits of the 4. earth, of beafts, of men, were given in thankefulnelle to the Lord, that all the rest might be sanctified and bleffed, Exod. 22, 29. 30. and 23, 19. fo God challenged the fat of all facrifices peculiarly to himselfe, Lev. 3. 16.17. and 7. 25. which fat, fometime figured mans unbeleefe, hardneffe of heare, and want of fense, Pial. 119.70. Acts 28.27. which was to be confumed by the fire of Gods fpirit : fometime it fignified the best of all things, Numb. 18. 12. in which tenfe it feemeth to bee spoken here of Abel. From whose example, the Hebrew Doctors teach, that a man should inlarge his hand, and bring his offring of the fairest and most laudable amongst those kinde of things whereof he bring-eth. Beholdis is written in the law, And Abel hee also brought of the firstlings of his flocke, and of the fat of them. And this is a common law, in every thing which is for the name of the good God, that it be of the goodliest and best. If one build a house of prayer, let it bec sayrer then his owne dwelling house : if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he cloathe the naked, let it be with the farrest of his cloathes; if he fanctifie any thing, let him fanotifie of the farrest of his goods; and so hee fayth, (Lev. 3.16.) All the fat is the Lords. Maimony in Milin, tom. 3. in Afurei mizbeach, chap.7. S. 11. By the facrifices of old, there was (befides a thankefulnetle to God,) a yearely remembrance also of their sinnes. Heb. 10.3. and hope of the forgivenesse of them by Christ to come, Heb. 10.1. 10.14. And seeing the godly offred in faith, Heb. 11. 14. and faith is by hearing the word of God, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all wil-worthip deviced by men, is vaine: Mat. 15. 9. Col. 2. 22. 23. had respect: ] to weet, with delight, as the Hebrew word implyeth; (and io one Greeke verfion translateth it, was delighted: ) and with favourable acceptation, as the Chaldee paraphrase explaineth it, So GO D commanded every man to offer facrifice for his favourable acceptation, Lev. 1.3. that hee and it, might bee accepted of the Lord. This gracious respect unto Abel, was seene of Kain, for which hee was grieved; and the Apostle noteth it to be a testification of Abels justice by faith, Heb. 11.4. It is likely an offing. ] or, obtain, called in Hebrew, a of Abels justice by faith, Heb. 11.4. It is likely Minchab, by which name the Mene official is called therefore, that God shewed it by some visible figure.

as by fire from heaven confuming the facrifice; for fa heused to doe in such cases after, as Lev. 9. 24. E.Chron. 21. 26. 2 Chron. 7. 1. 1 King. 18. 38. and the burning of the facrifices to ashes, was a figne of his favourable acceptance, Pfal . 20. 4. and Theodotio (a Greeke interpreter,) translateth it here, be set onfire. By this Gods acceptance, Abels faith was confirmed touching life & falvation in Christ: otherwise God would not have received an offring athis hands; as Iudg. 13.23, unto Abel: ] for his faith in Christ, whereby he was just, and by which he offred a greater facrifice then Kain, Heb: 11.4. And fo the facrifice was respected for the man, northe man for the facrifice, Prov. 12. 2. and 15.8.

Vers. 5. grieved : ] or , displeased : very wroth, The Hebrew word fignifieth to burne or be inflamed, either with anger, or griefe : the Greck here translateth, howas erieved; and in fundry other places, as Ion. 4.1.9. where both the Greeke version, and all the circumstances shew it to meane griefe. So in 1 Sam. 15. 11. Samuel was grieved, and Dauid, I Chron. 13.11. and Nehemiah, Neh. 5. 6. and many the like. countenance: ] or, his face fell; that is, he shewed himselfe ashamed, grieved, and discontented. This is else-where expressed by the falling of the light of the countenance, Iob 29.24.contrary to which, is the lifting up of the face, for a figne of comfort and joy, lob 11.15. See alle

Gen. 19.21. Veri.7. doe well: ] or, doe good. Hereby God teacheth, that wel-doing conflitted not in the outward offrings which Kain brought: but in faith, which hee wanted, Heb. 11.4. Ioh. 6.29. And the Apostle hence concludeth, that Kains morkes were evill, 1 Ioh. 3.12. forgivenesse: ] or, acceptation. The Hebrew word, which properly signifieth elevation or lifting up, when it is ipoken of finne, ( as the words following flew here it is,) meaneth forgiveneffe at Gods hand, who lifteth up, and so ea feth us of the burden of it; as Rom. 4. 7. from Pial. 3 2. 1. And one end of facrificing, was the forgivenesse of finne, Lev. 6. 2. 6.7. So the Chaldee here explaineth it, If show doe thy works mell, fhalt thou not baue forgiveneffe? Otherwife it may be expounded, is there not a lifting up, to weet, of thy countenance, which now is fallen, that is, an acceptation of thy face and perition, and confequently of thy offring, in Gen. 19, 21. lifting up (or, accepting) the face, fignifieth favourable acceptation with God; and in Iob 11,15. it fignifieth comfortable bold carriage. Or, it there not a bearing (or carrying away) of bleffing and reward, as Pfal. 24. 5. A question thus asked, is an earnest affirmation that lost thall be: 25, we they not written? 2 King, 20.20, is expounded, Los they are written, 2 Chro. 32-3 2, and street the wore then mented Mat. 6.25, that 15, the life is more, Luke 12.23. Also the holy

Lev. 20.20. 2 King. 7.9. Zach. 14.19. And finne is the erring or miffing as of the marke aimed at, Judg. 20. 16. Gods law is our marke, and way to walke in: therefore sinne is defined to be swerving from, or transgression of the Law, (ansmie or enormitie,) 1 Ioh. 3.4. In Hebrew it is called Chattash, whereupon the Greekes framed the name, Aces, that is, Hurt or Dammage; and their Poets faigned that it was a woman caft out of heaven, pernicious Asee, that (aatas) burteth all men, Homer Iliad. 19. lyeth : ] or, coucheth, is conching: a word usually spoken of beafts, applyed here to Siane, as a hurtfull beaft ready to devoure. For to lye at the doore, is to be neere at hand, Mark. 13.29. and in Deur. 29. 20. the curies are faid to conch (or lye) upon the finner, whom the Lord will not be mercifull unto. The Chaldee referreth it to the last judgement, faying, thy sinne is kept to the day of judgment, in which vengeance shall be taken on thee, if thou convert not. And other Rabbines thus; Sin couching at the doore, meaneth at the gates of justice; for from thence judgement commeth for ever, upon them that are in trans-gression, for from thence the Angell of death hath his power, R. Menachem on Gen. 4. his desire: ]that is, Abels; who being the yonger brother is subject unto thee. For Kain being the first borne, had great priviledges by nature over his brethren, as is shewed on Gen. 25. 31. and 27.19. Or, the desire of it, (that is, of Sinne) is unto thee, but thou shalt rule over it; that is, (as Paul speaketh) let not fin raigne in thy mortall body, that thou shouldest obey it in the lufts thereof, Rom. 6.12. The Thargum Ierufalemy thus referreth it, to the subduing of sinne: although the Hebrew differeth in gender from Sinne, as the word beth doth likewife. But fuch differences may often bee observed, and sometime in the very Hebrew text, as jabo, and jebi, 1 Chron. 18. 2.5, 6. and 21.5. for which elfewhere is tabo, and tehi, 2 Sam. 8.2.5.6. and 24.9.labem, and bahem, 1 King. 22.17. and 1 Chro. 10.7which also is written laben, and bahen, 2 Chro. 18. 16 1 Sam. 31. 7. Scealfo Exod. 1, 21.

Veri. 8. fpake: ] or, faydunto Abel bis brother, but what he faid, is not fet downe. The Hebrew text hath here a pawfe extraordinary, implying further matter. The Greeke version addeth, let us goe out into the field: and Thargum Ierusalemy 2ddeth the fame and much more, how Kain (when they were in the field) should say, there was no judgement, nor judge, nor other world to come, nor goodreward for justice, nor vengeance for wickednesse, &e. all which Abel gayne-sayed, and then his brother flew him. It feemeth to imply a diffimulation of Kains hatred, in that he converted friendly with his brother, till he found opportunity to kill him: as others in their harred, are observed to speake (of the matter of their griefe,) neither good nor bad: 2 Sam. 13,22. killedbim.] And wherefore kilinat is tweiges more, Luke 12.1.2. Alto the noty give the first more incommentation appetion, bath not my hand being facilities the mile according to the first my hand being facilities and their facilities and their facilities and their my hand hand made, flay for the my hand many his like. first facilities are my first mice of the mice of

himselfe to bee the feeker-out of bloods, Pfal. 9. 13. So Zacharie when hee was murthered, faid, The Lordlooke upon it and require it, 2 Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the reft,) should come upon the lewes, Mat. 23. 35.36.

Verl. 10. bloods: ] This word in the plurall number, usually fignifieth murther, and the guilt 10 following it: and fuch as gave themselves to this finne, are called men of bloods, Pfal. 5. 7. Sometime bloods meaneth mans naturall generation, Ich. 1. 23. Tothis latter, the Chaldee Paraphrafes have reference, translating it, The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother. cry ] or, are crying. This word hath reference in number. to the bloods fore-mentioned; as if many were fpilt and cryed. From hence the Apostle noteth the effect of Abels faith, how by it, being dead he yet fpeaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as fpeaking better things then Abel, Heb. 12.24. Compare alfo Rev. 6.10. In this first death which fell out in the world, God manifested the immortality of mans foule, the forgivenetic of fins to the faithfull, with the contrary concerning hypocrites; and the refurrection of the body: as Christ gathereth from another like Scripture, Math. 22. 31. 32.

Verf. 11. Curfed ] As Gods bleffing implyeth a-11 mong other good things, the light of his face, and favour towards men, Pial. 67.2. To his curfe bringeth with other evils, the hiding of his face, and withdrawing of his favour; as Kain after complaineth, v. 14. By this fentence Kain is cast out from Gods presence and Church, and is the first curied man in the world.

Verf. 12. not henceforth Hebr. not adde to yeeld: 12 that is, not yeeld any more her firength, meaning the naturall fruit, which otherwise, through Gods bleffing it could, Ioel 2.22. For as the curfed figtree, lost the vigour, and withered: Mark. 11.21. so the fruitfull land is made barren, when it is curfed for the finne of the inhabitants, Lev. 26, 20. Pfal. 107.34. Here the former curie laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened: fee Gen.5. 29. A contrary bleffing is promifed to them that fearethe Lord, Lev. 26.4. Ezek. 34.26.27.

fugitive or, wanderer : a curfe which David wished to his enemies, Pfal. 59.12, and 109.10, contrary to the fafe and feeled estate of Gods people; Pfal, 112.6.7. Mich. 4.4. The word is sometime used for the fearfull moving of the heart, as in Efay 7. 2. fo the Greeke here translateth, Sighing and trembling Shalt then be en the earth.

Verl. 13. my iniquity or, my punishment for iniqui-#: fee the annotations on verlig, and Gen. 19.15. then may be forgiven ] or, then thou mayest forgive. Or, referring it to the punishment, greater then Fran beare. In this fenfe, Kain murmureth a-

Verfe 9. Where is Abel? ] Here God sheweth greater then may be forgiven me: and the Chaldee paraphrate maketh the tame exposition. Here in Kain is fulfilled that faying, hee beleeveth not to returne ont of darkenesse, and hee is waited for of the sword: lob 15.22. And in him may bee seenese ven abhominations, (so many as are in the heart of him that hateth his brother, Prov. 26. 25.) for, first, he facrificed without faith; secondly, was difpleased that God respected him not; thirdly, hearkened not to Gods admonition; fourthly, spake diffemblingly to his brother; fiftly, killed him in the field; fixely, denyed that hee knew where hee was; feventhly, asketh not, nor hopeth for mercy of God, but despaireth, and so falleth into the condemnation of the Devill.

Verf. 14. Shall I be hid] or, be absent : 25 Gen. 3 1. 49. This meaneth a fearefull banishment from the face or prefence of God in his Church: as after followeth in vers. 16. Contrary to which, is the appearing before Gods face, in the place of his publique worship, Exod. 23. 17. Pfal. 42. 3. Iob profelleth his faith in this respect, opposite to Kains delpaire, lob 13.20. &c. whosever: ] or, every one that findeth ( or meeteth) me. This sheweth his terrour in conscience, fearing just recompence, and fleeing where none doth purfue: as Lev. 26. 17. 36. lob 15. 20.21. Prov, 28.1. Amongst the ancient Romans, when a man was curfed for any wicked fact, who foever would, might freely kill him: Dionys. Halicarnass. 1. 2. And of old, among the Galles (or French-men) fuch as obeyed not their Priests the Druydes, were forbidden the facrifices, (their divine worship :) and those so forbidden, were reputed amongfithe most wicked; all men shunned them, and would not converse or talke with them, fearing to bee defiled even by light communication with them, no benefit of law was allowed them, nor any honour done unto them: Cafar Comment. de bello Gall. 1. 6. A like fevere cenfure was also among the Greekes, as K. Oedipus his words flew, in Sophocles, in Oedip. Tyr.

Verf. 15. fevenfold: |that is, he shall have much 15 greater punishment: for feven, meaneth much or many: Prov. 26. 25. Iob 5. 19. Pfal. 12.7. The Chaldee here understands it of punishment to the Seventh generation. Mereby God repressed further bloodshed, which men else might rush into: for foone after, the earth mas filled with violence, Gen. 6. 11. Helet Kain live miterably, for a warning to others, as David (having reference hereto) faith, Slay them not; lest my people forget: make them mander abroad (as fugitives) by thy power: Plal. 59.12. Thus also he provided for the encrease of the world at the beginning: wherefore Kains posterity is after reckened, to the feventh generation. Kain: | or, unto Kain, to fedure him from his feare. Vpon him, to keepe others from killing him : as in another cafe, in Ezek. 9. 4. 5. 6. they that had Gods marke fer upon them, were not flaine. left any: ]or, that not any. ... fley: ] or finite, that is, kill him. The full speech is to smite him in soule, as

Gen. 37.21 and where one Propher faith, be fmore. gainst Gods justice: in the former, hee despaireth of his mercie. So the Greeke translateth; my feute is 2 Chron. 25. 3.

25

16 Mistic 16. from the prefence: ] or, from before the flace of Ibborush: that is, from the place of Gods word and publique worthip, which in likelihood was held by Adam the father, who being a Prophet, had saught his children how to facrifice, and ferry the Lord. So on the contrary, to come into Gods prefere (or before him) a Chron. 16.29, is explayned in Pfal. 96. 8: to be the comming into his life, and in that which is to come, Exod. 32. 14.115. 16.19(1.17.15. Of which Kain was now deprived; for, the evill fault net footware with God, nor footes fall fland before his eyes, Pfal. 5.6. Otherwise, as Gods face fignifieth his al-feeing providence and government, none can flee from it, Pfal. 139.7.12.1er. 23.24. Of Ions, it is likewise faid, he tole up to flee from the prefence of the Lord. Jon. 1.2.

divelt or fase that is, feated himselfe. Sisting, is ufed for dwelling, as after in verf. to, and often in the Scriptures. Nod: ] in Greek, Naid, on named, becaule Kaine was there. Nad, that is, a varadond, as

Godrhreatneth before, in verf. 12.

Vert. 17. knew his mife: I that is, hey mish her, as v. 1. This was one of Adams daughters, ipoken of in Gen. 54, to whom it feemeth hee was maried before. And here follow feven generations of Kain reckoned: for God letteth the wicked profeer in this word Apilal. 174. he increafest nations, and (afterward) defroyeds them, lob. 12.23. Emoch; in Hebrew Chanoch: by interpretation, Cascobifed, infirmatical, or Dedicated. It was the name at

to of that godly man mentioned in Gen. 5. 18.22.

Mas building: I this manner of speech (which the Greeke translation all okeepeth.) may imply a beginning of the worke, though perhaps nor sinificed, as after in the building of Babel, Gen. 11.

And Kains building of a citic-stemeth to be for his better security from his searce, and to denote his worldly affection, otherwise then Abraham had, who looked for a citic that but sound stations, whose builder and maker is God: Heb. 12.10.

\*\*the name of the same of the same

bis some : so proclaiming his name on the citie, as David sheweth vaine worldly, men doe on lands, Plal 49.12. As Kainsname signified Possion, so hadre possions of children, citie, riches, arts, &c. in this world: all which Abet wanted, whose

inheritance was in heaven.

Metris & Frad for Charmadin Greeke, Gaidad: for the Hebrew letters \* Rand \* D. are one much like another and often put one for another by the Greekersanlistors, and in the Hebrew text it felfe: at Ribbarb, Gen. 16.26 is Schenzen, 1 Chron. 1. 6. Chienden, Gen. 36.36 is Schenzen, 1 Chron. 1. 16. Chienden, Gen. 36.36 is Schenzen, 1 Chron. 1. 16. Chienden, Gen. 36.36 is Schenzen, 1 Chron. 1. 16. Chienden, Gen. 36.36 is Schenzen, 1 Chron. 1. 16. Cheman, 36.36 is Schenzen, 1 Chron. 1. 16. Chron. 1. 18. Adadded in Chron. 18. 32, and findry the links which show that the Hebrew letters had be finde found and figure brold, which they have at this day, 4. Adadded in 16. Methods in 16

fteritie, accord in name with Seths, .25 ....

V cric 1G.

Vers. 19. two wives: ] so violating the law of mariage, which by Gods ordinance was to be but with one wife, Gen. 2. 18. 24. Adab; ] by interpretation an Ornament: as Zillah (or Sella) lignified her Shadow.

Veif. 20. Iabal: ] in Greeke, Iebel. Vetl. 20. Iabal: ] in Greeke, Iobel. father:] 20 that is, mafter, as the Chaldee expoundeth it. Every crafis-mafter that either first inventeth, or perfe-Reth and teachech any art, is called a Father So in the verse following. dwell in tents: ] that is, weed Shepherdy: for shepheards used tents, to remove from place to place, where best pasture was to be found : Efa. 38. 12. Song. 1.8. Ier. 6. 3. and 49.29. The Hebrew phrase, him that dwelleth, is meant of many, as the Greeke also translateth it. them that dwell. So dweller, 2 Sam. 5.6. is expounded dwellers, 1 Chron. 1.4. enemie, 1 King. 8.37. 44. is enemies, 2 Chron. 6.28.34. and many the like. See allo Gen. 3.2. catell: ] Hebr. posseffon: understanding the word cattell, as is explained in Gen. 26.14, bee bad possession of stockes, and poffeffion of herds. So the Greeke here translateth, feeders of cattell. The supply of such words is often made in the rext it felfe : as a shoufand, 2 Sam. 8. 4. that is, a thousand charrets, I Chron. 18. 4. Vzzah put forth to the arke, 2 Sam. 6. 6. that is, hee put forth

part or the area, a Sattine, 0.114113, one party one bits hand to the arks, 1 Chro. 13.9, See all Gen. 13.3.

Verf. 21, handle: ] that is, play upon: as the Chaldee paraphrafeth, be was maßer of all that play on the Pfattery, and knew mußeke, which the Greeke translateth, this was be that forwed the Pfattery, and the Harpe. ergan: [In that the name in Hebrew, of lovelins fle and delighty and it was an influment of joy, 100 21.12. Io was the Harpe, called three-force the play flow 21.12. In the flew in the flew checked the Kainies' skill to inven things profitable and delightfull or the flesh; yet were they irreligious, as is written; they faid vnro Cod depart from ut: and what fould the 2 Almighty deefer them? Fer be filled their house with good things: 10b, 22.17.18.

Verf. 22. infirutier : Hebr. a whetter (or, flurpner:) which the Chaldee expoundeth also a mafer. He sharpely and wittly taught Smiths craft, and inftruments of warre. The Heathens after faigned Vulcan, (which name seemeth to bee borrowed from this Tubat-cain;) to beethe god of Smiths.

Namah: The hath her name of Plasjance. Thus with profits and pleasures, they of the olde world pattled their time, eating and drinking, marying and siving in mariage, smill the day that the flood came, and voice them all away: Math. 24,23:39. The Hebrew Doctors (in Midray Ruth, and Zebar) Tay of this Naamab, that all the world wandred (in love) after ber; yea even the fone of God, tas in Gen. 6.2. & that of her, there were born evil first in the be world

Verf. 23. I have killed &c. ]or, I would kill a mean in 23 my wound, yea a yong mean in my her. The Hebrew is of the time path, as peaking of murther committed, and so the Greeke translateth, I have killed a mean) but it may also be interpreted, as a boatfull threat for time to come; that if any did wound or hurt him, he should furely dye for it. And it may bee, that for violating the law of mariage by taking two wives, God vexed him with a disquer

life betweene them, that they lived in discontent and emulation one with another, (as there is an example in 1.5am. 1.6.7.) and both of them with their husband. So in this weath hee uttered these words unto them, to represe their strike. Or he thus booksteh of his valoue, for some other cause. The Chalded Paraphrastanderstood this in a contrary sense that is, I have not: and expounded in thus, For I have not killed a man, that I stoud bear since for him; nor destroyed a young man, that my seed should be confirmed for him. I may have 10, 75 ming stripe to rewained in the sist.

24. Vest (24.4 (vest hand seven feld.) that is, the that

Verf. 24, feventy and feven fold.] that is, if he that killes K. Gin, shall be pumphed feven fold; then beet that killes me, shall be feventy feven fold, it feements to be an inident contempt of Gods judgement, and abusing of his patience towards Kin, v. 1.5; Recould femence equinf an evill worke is not executed feedily, therefore the hearts of the formes of min, is full in them to doe evill, Eccell 8.11.

Verf, 25. Seth Heb. Sheth: that is, Set or Ap-

pointed, to weet, in Abels roome. He was not borne till 130 yeeres after the creation, Gen. 5, 3, 1 might be, Adamhad other fonnes and dunghers before, Gen. 5, 4, but none, in whom fuch expectation of good was to Septis pofterity onely remained at the Flobod, when all the world perished, Gen. 7.

[Feel] that is, smorbor former that as Abrahams feet was called in stake. (Ifmael being excluded,) Geis 1:1. 10. 16 Wes feed (hould bee in Seeb, and not in any other of her children. Seed, is thally put for brildren: 4s, they left no feed, Mur. 12.22. is expounded, they left no bildren, Luke 20. 21.

was so syecres old, Gen. 5. and the world 235.

Enof to he is written in Greeke, Luke 3, 28.11

Hebrew Enoft; clist is by interpretation, forrow the first in Groeke, Fuke 3, 28.11

Hebrew Enoft; clist is by interpretation, forrow full griven he for corrowful flate of those days a when in great corruption igrew in the Church, Gen. 52.

3, 5. Therefore this name is in Scripture usually given to all men, as heing Enos, or some of Enos, full of forrow and mifery, Pial. 8, 5, and 144.3. And to abate mens pride. David laith, let the nation the land of the continuation know, and the properties of the continuation of the continuation of the latest the form of the Reco. In all men, as heing Enos, or some of Enos, full of forrow and mifery, Pial. 8, 5, and 144.3. And to abate mens pride. David laith, let the nation began men professed, but he fore the latest when the form of the latest the form whose factors in the world, it is forward, and the state of the latest the form of the latest the form of the latest of the latest the form whose factors in the world, it is fored to have a few persons in the world, it is fored the latest the form whose factors in the world, it is fored the latest the form whose factors in the world, it is fored to the factors of the latest the form whose factors in the world, it is fored to the latest the form whose factors in the world, it is fored the factors of the latest the form whose factors in the world, it for the factors when the factors of the latest the factors in the world, it is fored the factors of the latest the fa

Gods, Exod. 32.4. The forrowes of this age were great, as the very name of Enos tellifieth, and the history following in Gen. 6. confirmeth: for impiety crept into the Church, by unlawfull mariages with Kains feed ; and religion and manners were much corrupted, Gen. 6.2.11. The Hebrew Doctors describe it thus: In the dayes of Enes, the sons of Adam erred with great error, and the counsell of the wisemen of that age became brutish; and Enos him-(elfe was (one) of them that erred : and their error was this ; They faid, for asmuch as God hath created these stars and pheres to governe the world, and set them on high, and imparted bonor unto them, and they are minifters that minister before him; it is meet that men sould land and glorific and give them bonor. For this is the wil of God that we magnifie and bonor, whom foever he magnifieth and honoreth : even as a King would have them bonored that fland before him, and this is the honour of the King himfelfe. When this thing was come up into their heart, they began to build Temples unto flars, and to offer facrifice unto them and to land and clorifie them with words, and to worship before them, that they might in their evill opinion, obtaine favour of the Creator. And this was the root of Idolatry, Sec. And in process of time, there stood up falle Prophets among the fons of Adam, which faid that God had commanded & fuid unto them, worship such a star or all the stars, and doe sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may wor ship is & he shewed them the image which he had feyned out of his owne heart, and faid, it was the image of such a starre, which was made knowne unto him by prophesie: and they began after this manner, to make im iges in Temples, and under trees, and on tops of mountaines, and bils, and affembled together, and worshipped them, &c. And this thing was fired through all the world, to lerve images with fervices different one from another, and to facrifice unto, and worship them. So in tract of time, the glorious and fearfull name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew onght, fave images of wood and Rone, and Temples of Stone, which they had beene trained up from their childhood, to worthin and to ferue, and to fweare by their names. And the wife men that were among them, as the Priefts; and such like, thought there was no God, save the stars, and spheres, for whose sake, and in whose likenesse they had made thefe images: but as for the Rocke everlafting; there was no man that acknowledged him, or knew him, fave a few persons in the world, as Enoch, Mathusala, Noe, Sem, and Eber. And in this way did the world walk and converse, till the piller of the world to weet, Abra. bam our father was born: Maim in Miln tom, I treat. of Idolary c.1.S.1.2.3. That the heavens and ftars were of old worshipped, both Moses and the Prophers after him flew, Deut.4.19. Am. 4.26. 2 King 21.2.5. And as the heather Philosophers counted the heaven a living body (Arift.do cal 1.2 c.2) lo did the wifeft of the Hebrew Rabbins: All the ftars and al the fphar's bave fonles, & knowledg, & under standing & are living things, and fland & acknowledge him who laid, and the world was, every one according to his great-

bim that formed them, core as the Angels. And as they know the holy God. To they know them selves, and know the Angels which are above them; and the knowledge that the Starres and Sphares have, is leffe then the knowledge of the Angels, and greater then the know-ledge of the fornes of men, faith Maimony in Istudei hatorah, chap. 3: S.6. Vpon this perswasion men might the easier be drawne to the worship of them. If we understand Moles here otherwise; Then began men to call upon the name of the Lord; then it may be meant of more publick worthin now erected then before: or, of publick preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6.2: the faithfull are called the somes of God. Onkelos the Chaldee Paraphraft, translateth, then begame men to pray : But the Chaldee in the Maforites bible faith, Then in his dayes the sonnes of men left off from praying, (or became prophane, so that they prayed not) in the name of the Lord.

# 

CHAP. V.

1, The genealogie of the tenne first Patriarchs of the world. 3,0f Adam, 6, Seth, 9, Enos, 12, Kainan, 15, Maleleel, 18, Iared, 21, Enoch, (who walked with God, & was taken away without death; ) 25, Mathufala, 28, Lamech, 32, and Noe.

His is the booke of the generations of Adam : in the day God created Adam, in the likeneffe of God made he him. Male and female created hee them: and bleffed them, and called their name Adam in the day they were created. And Adam lived a hundred and thirty yeeres; and begat (s soune) in his likeneffe; in his image, and called his name Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeeres, and hee begat fonnes and daughters. And all the dayes of Adam which he lived, were nine hundred yeeres; and thirty yeeres; and he dyed.

And Seth lived a hundred yeeres, and five yeeres and begat Enos. And Seth lived after he begat Enos, eight hundred yeeres, and feven yeeres, and begat fornes and daughters. And all the dayes of Seth were nine hundred yeeres, and twelve yeeres : and hee died.

Name and Engs lived minery yeeres: and begat
Kainan, "And Engs lived, after hee begat
Kainan," eight hundred yeeres, and fifteene
yeeres; and begat formes and daughters.
And all the dates of Engs, were nine hundred yeeres, and five yeeres and hee died.

And Kainan lived feventy yeeres, and begat Maleleel. And Kainan lived after he betie yeeres; and begat fonnes and daughters. And all the dayes of Kainan were nine hun- 14 dred yeeres, and ten yeeres : and he died.

And Malelcel lived fixtie yeeres, and five 15 yeeres : and begat lared. And Maleleel lived 16 after he begat I ared, eight hundred veeres. and thirry yeares sand begat fons and daughters. And al the dayes of Maleleel were eight 17 hundred yeeres, and ninery and five yeeres: and he died.

And lared lived a hundred yeeres, and fixtie and two yeeres: & begat Enoch. And I ared lived, after he begat Enoch, eight hundred yeeres; and begat fons and daughters. Andal the daies of lared were nine hundred 20 yeres, & fixty and two yeres : and he dyed.

And Enoch lived fixty and five yeres: and 21 begat Methusala. And Enoch walked with 22 God, after hee begat Methusala, three hundred yeeres: and begat sonnes and daughters. And all the daies of Enoch, were three himdred yeeres, and fixtie and five yeeres. And 24 Enoch walked with God : and he was not : for God tooke him.

And Mathufala lived a hundred yeeres, and eightie and feven yeeres : and begat Lamech. And Mathufala lived, after he begat 26 Lamech, feven hundred yeeres, and eighty and two yeeres: and begat fons and daughters. And all the dayes of Mathusala were 27 nine hundred yeres, and fixty and nine yeres: and he died.

And Lamech lived a hundred yeeres, and 28 eighty and two yeeres; and begat a fon. And 29 called his name Noe, faying: This shall comfort us from our worke, and from the forrow of our hands, because of the earth the which Iehovah hath curfed. And Lamech 30 lived, after he begat Noe, five hundred yeres, and ninery and five yeeres; and begat fons & daughters. And all the dayes of Lamech 31 were seven hundred yeeres, and seventy and feven yeeres : and he died.

And Noe was five hundred yeres old and 32 Noe begat Sem, Cham, and Iapheth.

## Annotations.

He booke I that is, the narration, or rehearfall. 1 generations of Adams Tithe Greeke translateth, generation of men, it meaneth both the children which Adam begat, and the events that did befall them ; as the word generation, is used for all accidents in times and ages, whatfoever the day may bring forth, (as Solomon speaketh, Pro-werb. 27. 1.) So Genesis 2. 4. and 6.9. and 25.19. gat Malered, eight hundred yeeres, and for- And here are tenne generations reckoned from

Adam to Noe; the chiefe end whereof, is to shew the genealogy of Christ the promited feed according to the fielh, and fo of his Church, Luk. 3. 23. 38. 1 Chron. 1. 1. &c. theneffe of God: \ Sce Gen.1.26.

Verf. 2. their name : ] fo Adam was the common name of man and woman, (which were one flesh, Gen. 2.23.24 ) and of all their posterity, Gen. 9.6. for we are all of one blood, Act. 17.26.

Vers. 3. and begat ] to weet, a sonne, as the sequell fheweth. The Scripture often omitteth fuch words, and sometime sheweth they must be understood: as David put in Stria, 1 Chron, 18.6. that is, he put garifons in Syria, 2 Sam. 8. 6. See before the note on Gen. 4.20. in his likeneffe:] namely, that which he now had in his finfull state: for the first likeneiseand image of God in him was by sinne corrupted, Gen. 3. wherupon all men now are conceived in finne, Pial 51.7 and are by nature children Seth : | that is, Set or Apof wrath, Eph.2.3. pointed in flead of Abel : fee Gen. 4. 25. onely his posterity were referved, when all the world was drowned. And from him the genealogy is rekoned both in the Old and New Testament, 1 Chr. 1.1.&c. Luke 3.38.

Verf. 6. yeeres :] Hebr. yeere : fometime the Originall ufeth indifferently one for another; as, eight yeeres, 2 Chron. 34. 1. for which in 2 King. 22.1. is written eight yeere. It is also the property of the Hebrew, to fet the leaft number formoft, as here, Seth lived five yeeres, and an hundred yeere; and fo after: which because it differeth from our manner, and in the order there is no speciall weight, is changed according to our speaking : because the Hebrew it felfe, in repeating matters, doth often change the order of words: as, 2 Chron. 23.7. when he commeth in, & when he goeth out: which in 2 Kin. 11.8. is, when he goeth out, and when hee commeth in. So, great and small, 2 Chron. 34. 30. or, small and great, 2 King. 23.2. And in translating, the holy Ghoft often also changeth the order of words: as Icel 2.28, your old men shall dreame dreames, your young men shall fee visions: which in Act. 2. 17. is placed thus, your young men shall see visions, and your old men shall dreame dreames. So in 1 King. 19. 10. they have broke downe thy Altars, and killed thy Prophets: which Paul rehearteth thus, they have killed thy Prophets, and broke downe thy Altars, Rom. 11.3. and fundry the like. Enos: ] or, as the Hebrew pronounceth it, Enoft: but because our language and custome rather followeth the Greeke, which is more easie, the names are expressed as the New Testament doth in Luke 3. left the Reader should miftake, and thinke them diverte persons.

Verie 9. Kainan] fo Luke 3. 37. in Hebrew

12 Verie 12. Malcleel Hebr. Mahalalel. Verf. 15 . lared Hebr. Iered.

Verl. 18. Enoch] in Hebrew Chanoch, that is, Dedicated, or Catechifed: he is faid to be the feventh from Adam, and a prophelier of Gods judgement upon wicked men for their impious deeds, and bard freeches against God, Iude ver. 14.15. So hee is difrom Adam, Gen. 4. 17. and feven being the number of the Sabbath, the feventh generation implyed the mystery of rest in Christ, Accordingly the number of all the generations here, may be objerved; which are ten from Adam to Noe: as before in Gen.4. there are feven generations of Kain, fo Abram the Ebrew was the feventh from Eber Mofes the feventh from Abram : and in Mat. 1. twice feven generations are reckned from Abram to David, and so many from David to the Captivity of Babylon, and againe so many from that captivity, to Christ, Mat. 1.17. The estate of times for there ten Patriarchs, may thus be viewed:

1. Adam being 130. yeeres old begat Seth.

2. Seth, 105. yeeres old, begat Enos. In the yeere of the World, 235.

3. Enos, 90. yeere old, begat Kainan: in the yeere of the World, 325. 4. Kainan, 70. yeere old, begat Maleleel: in the

yeere of the World, 395.
5. Maleleel, 65. yeere old, begat I ared: in the yere

of the World, 460. 6. Iared, 162, veere old, begat Enoch : in the vere of the World, 622.

7. Enoch, 65. yeere old, begat Mathusala: in the yeere of the World, 687.

8. Mathusala, 187. yeere old, begat Lamech: in the yeere of the World, 874.

9. Lamech, 182. yeere old begat Noe: in the yeere of the World, 1056.

10. Noe, 500. yeeres old, begat Iapheth : in the yeere of the World, 1556.

The lives of these Patriarchs are also to be noted.

1. Adam lived 930. yeeres. 2. Setb lived 912.y.

3. Enos lived 904.

4. Kainan lived 910.v.

5. Malaleel lived 895.v. 6. Iaredlived 962.y.

7. Enoch lived on earth, 365. yeares. The fhorteft liver.

8. Mathefala lived ofo, v. The longest liver. 9. Lamech lived 777.y. 10. Noe lived 950.y. Gen. 9.29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56 yeere of whose life hee dyed, first of all these Patriarchs. That Enoch the 7 from Adam, (after he had lived on earth, fo many yeeres as there be dayes in the yeere of the Sunne,) was taken away into Paradife, next after Adams death, feven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the Flood that came in the 600. yeere of Noes life. That Mathufala lived till the very yeere wherein the Flood came, as his name fignified that he should: with fundry other things, worthy to bee ob-

Verl. 21. Mathufala: fo in Luke 3, 37. in He- 21 hrew Methulhelach, which is by interpretation, He thinguished from Enoch the Kainite, the third | dyeth, and the emission (or dart) meaning the flood,

commeth. Enoch being a Prophet, foretold in his | led a favour of reft, and faid, hee would not curfe the formes name, of the flood to come in the yeere that Mathufala dyed : as came to palle. Compare Iude verf. 14. 15.

Veri. 22. walked with God : ] that is, led his life and administred before God, holily, justly, and faithfully, and so pleasing to God, as Gen. 6. o. Wherefore the Apolite (following the Greeke verfion) faith, be pleafell God, (which without faith it is unpossible to doe, ) Heb. 11.5.6. The Chaldee translateth, he walked in the feare of the Lord : and the lerusalemy Thargum saith, he ferved (or laboured) in the truth before the Lord. And by comparing the like fpeech unto Eli, 1 Sam. 2. 30. 35. it feemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore Enoch is noted to be a Prophet, Jude 14. And Noe who also malked with God, Gen. 6.9. was a Preacher of justice, 2 Pet. 2. 5. Or Eli, it is spoken touching the Priesthood, 1 Sam. 2. 30. 35. and of David in the Kingdome, Pfal. 56.14. and 116.9. See also Gen. 17.1. Thus Enoch was a speciall figure of Christ.

Verf. 24. he was not | to weet, not found, as the Apofle (according to the Greeke) faith, Heb. 11.5. and the Chaldee addeth, he appeared not, and yet the Lord killed him not. The like speech is also used of them that are taken away by death, Ier. 31.15. which the Evangelist alledging, addeth the word are (or were) that wanted in the Hebrew, as in this place it is wanting also God cooke him.] that is, translated him, (faith the Apostle) that he should not fee death, Heb. 11.5. where the Arabicke verfion addeth, he was translated into Paradise : meaning the heavenly Paradife, mentioned Luke 23.43. 2Cor. 12.2.4. So Elias was taken up into beaven, 2 King. 2. and the Hebrew Doctors fay, that Enoch was ta. ken up in a whilewind as Elias was; and that he was disarayed of the foundation corporall, and clothed with the foundation firituall. Also that God howedhim all the high treasures, and showed him the tree of life, in the midft of the garden, esc. R. Menachem on Gen 5. and the Zobar on the same. By this translating of Enech, God affured all the faithfull, of their refurrection and eternall life: therefore they after applyed the like worke of God to themselves after death, as in Pial. 49. 16. And the Apostle teacheth, ne faul all be changed, and shall have spiritual bo-dies, and a building of God, an bouse not made with band, oversall in the beaven, with which house me diprio beclothed spin, Se. 1 Cor. 15.51. 44. and 2 Cor. 5. 1. 2Em Spraip faith, Enoch translated, was an example of repetitions to all generation, Ecclefialistics 44.16.

Verf. 15. Lameeb Hebr Lemec. Verf. 19. Nov: 10 written in Luke 3. 36. 1Per, 3.20. The Hebrew foundeth Noach, which figniffeth reft, Which proceedeth from comfort, as the wordsfollowing shew; his name having affinity with Nachum. comfort us from our worke: ] that is, confort us with rest from our worke: as the Greeke translateth, he fhall give us reft from our workes. This prophetic this father uttered of him, as hee that should be a figure of Christ, in his building the

ground any more for mans fake, Gen. 8.21. O. wee may reade it, comfort us concerning our worke, etc.

from the earth : ] understand againe, which commeth from the earth: for the earth being curfed bare not fruits without great labour and forrow, Gen. bath curfed; ] Hebr. bath curfed it : 3-17-18but this phrase our Tongue useth not : for it, I therefore say before, the (or that) which. And the Hebrew text sometime omits it as superfluous, 2 Chron. 28.3. with 2 King. 16.3.

Verf. 32. 500. yeares old: | Hebr. forme of 500. geeres: that is, going in his 500. yeere. An ufuall peech in the Hebrew Scripture of mens age, or of beafts : Gen. 17. 1. Exod. 12.5. But fornetime it is not meant of naturall age properly, as appeareth 2 Chron. 22, 2, compared with 2 King 8,26, where Ahaziah is sonne of 22. yeeres, for his ownelife: but fonne of 42. yeeres, for the state of his kingdome. And by being old, (or fonne of) 500. yeere, is not meant that yeere full ended; but while hee was living in that yeere: As appeareth by Gen. 7. 6. where Noe is 600 gere old: which in v. II. is explained to be, In the yeare of the 600. yeere of his life. Accordingly, must we understand the ages of men, and beafts, spoken of in Scripture: as when a Levire entred upon his Ministery, being a some of 30. yeeres, Num.4.3: it is meant, going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entred upon his Ministery, when be began to be of 30. yeeres, as is expressed, Luk. 3.23. And for the facrifices in the Law, which were to be of any yeerling beaft, (after the Hebrew phrase, fonne of a yeere, Exod. 1 2.5.) the lewes have left re-corded, that it must be strictly within the first yere of the life; and if it bee but an houre older then a yeere, it is not allowable for an oblation to God: Maimony, S. book in Magnaseh Korbanoth, chap. I.

Noe begat, that is, began to beget ; for all his three fonnes were not borne in a ycere, but Shem was borne two yeeres after, when his father was 502 yeers old: as may bee gathered by Gen. 11.10. where two yeeres after the flood, hee was but an hundred yee es old and then was Noe his father 602 by Gen. 7. 6. See the like of Thara, Gen. 11.26 Sem, Cham, and Iapheth, Jounded in Hebrew, Shem, Cham, and Iepheeb : of which Tapheth was the eldeft, Sens the next, and Cham the youngest; as is evident both by the former note of Sems age, and by Gen. 10. 21. and 9. 24. But because Sem was in dignity preferred of God before his brethren, Gen. 9. 26.27 therefore he is first named. The like is in the history of Abram and his brethren, Gen. 17.26. So Iaakeb is named before Efau his elder, Gen. 28.5. and Epbraim before Manaffes, Gen. 48,20.

#### WOND DESCRIPTION OF THE PARTY O CHAPT VI.

1, The formes of God, marry with the daughters of men: 4, so Gianis are bred: 5, wickednesse increa-feth; 6, Godrepenteth that he made Man; 7, and hould be's figure of Christ, in his building the foll destroy them: 8. Noe sindesh grace, 13, and is Arke, and offering of sacrifice, whereby God sines foremented of the Flood; 14, The Arke ( with matter and form: shereof) is commanded to bee made, 18, for she faving of Noes house, 19, and some of all liging things ; 21, with provision of food. 22, Noe doth all that God commanded.

Giants on earth.

Nd it was when men began to multiply on the face of the earth: and daughters were borne unto them. That the formes of God faw the daughters ofmen, that they were faire : and they tooke unto them wives, of all which they chole. And Ichovah faid; My spirit shall not strive with man, for ever; for that he also is flesh: and his dayes shall be an hundred and twentie yeeres. There were Giants in the earth in those dayes; and also after that, when the formes of God went-in unto the daughters ofmen and they bare children to them: they were mighty men; which were of old, men of name.

And Iehovah faw, that the wickednesse of Ś man was much in the earth; and every imagination of the thoughts of his heart, was onely evill every day. And it repented lehovah that he had made man on the earth: & it grieved him at his heart. And Ichovah faid; I will blot-out man, whom I have created, from the face of the earth; from man unto beaft, unto the creeping-thing, and unto the fowle of the heavens; for it repenteth me that I have made them. But Noe found grace in the eyes of Ichovah.

## 2 2 2 THESE are THE GENERATIONS OF

Non: Noe was a just man, perfect in his generations: Noe walked with God. And Noe begat three fonnes: Sem, Cham, and II lapheth. And the earth was corrupt before God: and the earth was filled with violent-12 wrong. And God faw the earth, and loe it was corrupt; for all flesh had corrupted his way upon the earth. And God faid unto Noe; An end of all flesh is come before me : for the earth is filled with violent wrong, from the face of them : and behold I deftroy them with the earth. Make for thee an Arke of Gopher trees : nefts shalt thou make in the Arke : and shalt pitch it within and without with 15 pich. And this (the fashion) which thou shalt make it of three hundred cubits the length of the Arke; fifty cubits the bredth of it; and thirty cubits the height of it. A clearelight firalt thou make to the Arke; and in a

thereof swith lower fecond and third flories thalt thou make it. And I, behold I doe bring the Flood of waters upon the earth; to destroy all flesh, which bath in it the spirit of life; from under the heavens: everything that is in the earth, shall give up the ghoff. But I will stablish my covenant with 18 thee: and thou shalt enter into the Aike thou, and thy fonnes, and thy wife, and thy formes wives, with thee. And of every living thing, of all flesh, two of every fort shalt thou bring into the Arke, to keep alive with thee : they shall be male and female. Of the 20 fowle, after his kinde; and of the beaft, after his kinde; of every creeping thing of the earth, after his kind: two of every fort, shall come unto thee, to keepe (them) alives And take thou unto thee, of all meat, that is 21 eaten; and thou shalt gather it to thee : and it shall bee for thee, and for them, for meat. And Noe did: according to all that God 22 commanded him, so did he.

#### Annotations.

Men: Hebr. Adam: put generally for men, as the Greeke translateth, and the last words of this verie doe confirme : fo the Chaldee faith, the fannes of man. The posterity of Kain is hereby meant, who increased faster then Seths did: and fought fo to doe by taking moe wives, Gen. 4 19.

Verf. 2. the fons of God: ] the men of the Church of God; for unto such Moles faith, ye are the formes of lebovah your God, Deut. 14.1. fo I loh. 3.1. The name God, in Hebrew Ælohim, is in the forme plurall, and fometime Princes are fo named, Exod. 21.6. Pfal. 82. fo the Chaldee here translateth, the formes of Princes: understanding (as I thinke) Seth, and the other Patriarchs. daughters, of men. ] meaning of Kains posterity, that were out of Gods Church, Gen.4. 14. and because they were not borne againe of God, by the immortally feed of his word, (1 Joh. 3.9.10. 1 Per. 1.23.) they continued children of the old Adam, and naturall. man fill. So Paul faith, I Cor. 3.3. walke ye not as men? that is, as unregenerate men, fayre: or goodly: Hebr. good, to weet, of conntenance, as is expressed, Gen. 24.16. the Chaldee translateth it tooke unto them : ] that is, tooke to themfarre. felves, and regarded not the counfell of their god, ly parents, (who should by right take wives for their children) nor the will of God, whole law after forbad fuch prophane mariages, Deut. 7. 3.4. The like is noted of Efan, Gen. 26.34.35. and 28 8.9. Thus corruption grew in families. which they chose : ] that is, which they loved and liked, following their owne affections. So, my chofen, Efay 42. 1. is interpreted, my beloved, Mat. 12, 18, chibit shalt thou finish it from above; and the and choosing is often used for thing or delighting, Pf. doore of the Arke thalt thou fet in the fide | 25,12, and 119,179 Elay, 1,2, and to the Chaldee O

resultateshis here! Into this finne, Selomonalio 66 4 King 14.1.2.

fell, 4 King; 14.1.2:

Met 13. mr/pire; ] This is that holy (pirit, of Shuft by which he preached in the Parrierches, and elicetally in Noe, to the different parity of the olde world, i Pet. 3.18.10, 20. 2 Pet. 2.5.

in fire of or, and judge, that is, and contend in judge,
monifor to this word is elewhere allo used, Eccles. 60 do and may here import, both contending by preaching, diffuring, convincing in the mouthes of the Patriarches (as Nehemin 30.) and by in-Ward motions and checks of conference which his Ditt. gave them for their finness against which they that struggle, fall into the linne against the ho-5 Ghof, delpling the spirit of grace, Heb. 10.29. Sollie Spirit of God is layd to be rempted, resisted, grieved, Acts 5.9. and 7. 51. Elay 63. 10. Eplief. 4. with man or, in man, implying both the contending of the Prophets outward, and of Gods Print inwardly as before is observed. Here the Church declined, is called man (or Adam) to note their corrupt effate. The Greek traffateth ir,my Spirit shall not continue in these men. The Chaldee paraphraleth, This evill generation shall not continue before me for ever : understanding (as it seemeth) by the Spirit, mans naturall foule and life, which God would take away by the Flood. he alfo] that is, these also, which are my peculiar professant people. regeage, which are my pectual processar property is felly that is, is flessly, not having the spirit, but wathing after their owne luft; as Inde vert. 19.16.The steps and the Spirit; are also thus opposed, Rom. 7. 5. Gand 8. 8. 9. Gal. 5. 16. 17. So the Chaldee here faith, Forthat they are flesh, and their worker ewill And this is the flate of all men in their first birth: for that which is borne of the flesh, is flesh, loli. 120. yeares: ] meaning, that to long time by Noes preaching, and building the Arke, effey should have space given them to repent, or effe then to perish. This long-fufferance of God, the Apostle mentioneth, in 1 Per. 3. 19. 20. 2 Per. 2. 5: and sheweth the summe and end of his preameninthe fleft, but live according to God in the pirit. Pec. 8. that is, they repenting and turning until Chrift, the body might be dead because of fund; bathe pint be life, because of risbiconfuese, Rom. 8188: Sorhe Childee here land, Freme fint bet

Birds: Some Change Is if they will convert: Some with the most stay for the stay with the stay of the stay with the stay of th Vell. 4. Gymis in Hebrew, Nephiline, which littliche fignification of falling, as being Apollaies, faine from God and being flerce and cruell to men, Jame toon too anothing here and cruet to their, falling on their (at 76). 17. 12.) and whom they made by fear and force; to fail before them: Such weie men or great flaute, that other men were as tradepoper in telled to differ Nith. 13. 33. The Chaldee called their different flaute, that is, mining they fend of Nitheld was obtained that is, mining the such as the chaldee the country of the cou on the earth, Griffo's Jihe Greek nameth them Greeke, whereof our English is derived, and the Greeke Ports fryned them to be the greek in a the

their deftruction, that they were not bettered, or brought to repentance. went in | namely, into the chamber, as is expressed, Judg. 15. 1. and comfequently, companyed with them a in like fente as knowing is used before, Gen, 4.1. So David went in to Bathfheba, Pfal gar 2. Abram to Agar, Genel. 16.2. Jakob to his wife, Gen. 20. 21, a modest phrase on they bare to weet, the women last mentioned: or, they (the men ) begat children to themselves. The Hebrew implyeth both. mighty men] the Greeke translateth this also Giants; and ir seemeth to bee an explanation of their former name, men of name that is, of renorm: famous and renowmed. Contrary hereto is, men without name, Job 30.8.

Worl, 5. wickednesse, or malice, evill. every 5 imagination, or, the whole siction; the word is generall, for all and every thing that the heart first imagineth, formeth, purpofeth, 1 Chron. 28.9. and 29.18. Luke 1.51. every day, ] or, all the day: that is, continually. The Greeke translaterh thus, and every one mindeth in his heart carefully for evils, all daves.

Verf. & 6. it repented I ohovah , This is spoken nor 6 properly, for God repenteth not, 1 Sam. 15.29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men doe when they repent. So I Sam. 15.11.

the earth] hereby teaching, that there was none on earth whom God respected. So that but for the jecondman (Christ) the Lord from heaven, ( 1 Cor. 15.47:) whom Noe beleeved in ; the world had now beene confumed. So the Hebrew Doctors, as the Zohan upon this place faith, man on the earth, to except the man above, (or the superior Adam) who was not on the earth. st grieved him: The Scripture giveth to God, joy, griefe, anger, &c. not as any passions, or contrary affections, for he is most fimple and unchangeable, Iam. 1.17. bueby a kind of proportion, because he doth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So hears, hands, eyes, and other parts are attributed to him, for effecting such things, as men cannot doe but by fuch members. God is faid to be grieved for the corruption of his creatures: contrariwife, when he restoreth them by his grace, hee rejoyoeth in them; Efay 65.19. Pfal. 104.31. Of thefe phrases spoken concerning God, the Hebrew Doctors write thus: For a smuch as it is cleare, that (God) is no corporall or bodily thing; it is also cleare, that not any corporall accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor composition, we arrajion, nor place, nor meditor, nor going up, nor comming downs, nor right hand, nor left hand, nor face, nor back parts, nor fitting, hor finding; the mether beginning nor ending, nor member of reads; justification is be thing able for northing can case thin so to long. Neither is there in hum death, or life, at the left of dear porall living thing a nor fally, nor wifedome, excording or one earth, ven. 170 %, in everence nameth them of them to where of difference in the difference in a difference in the difference in th it is faid, Hee that fitteth in the heaven, doth landh; (Pfalm 2. ) and the like : of all fuch our mife men bave faid, The Law fpeaketh according to the language of the formes of Adam. And fo he faith, Doe they provoke me to anger? (Ier. 7: 19.) againe hee faith, I am the Lord, I change not (Mal. 3. 6.) and if he be sometime angry, and sometime joyfull, then is he changeable: But all thefe things are not found, fave in persons obscure and base, that dwell in houses of clay, whose foundation is in the dist : but he the bleffed (God) is bleffed and exalted above all these. Maimony in Island, hatorah

chap. 1.S. 11.12. Verf. 7. blot-out : Ithat is, destroy and abolish. from man: that is, both men and beafts. For as the beafts were made for man, Gen. 1. 28, fo they became jubject to vanity and destruction, through mans iniquity, Gen. 3.17. Rom. 8.20.

Veri. 8. found orace: that is, obtained favour, or mercies, (15 the Chaldee translateth it.) So this phrase is interpreted in Greeke, sometime finding grace, Heb.4.16. fometime finding mercy, 2 Tim. 1.18. and grace is opposed unto warkes, and unto debt, Rom. 1 1.6. and 4.4. And it is a speciall title of God, that he is named Gracious, Exod. 3 4. 6. and aspeciall prerogative of his people, that they find grace in his eyes, as after of Lot Gen. 19.19. of Mofes, Exod. 33.12. of David, Act. 7.45. of Marie, Luke 1.30. And the letters of \* Noes name, are the letters of \* Grace in Hebrew, the order being th changed.

Do Thefe three letters in the Hebrew Bibles, do fignifie the Parasha, or great Settion of Mofes law, which was a Lefture on the Sabbath day, read in the Iewes Synagogues, as is observed, Act. 15. 21. to which was added a Lecture out of the Prophets, Ad. 13.15. And the first Paragraph or Section (which is from the creation hitherto) they call Breshith, that is, In the beginning ; this second, which reacheth to the twelvth Chapter, they call Noe; and to the reft : There are in all 54. Sections in the Law, which they read in the 52 Sabbaths, joyning two of the shortest twice together, that the whole might be finished in a yeares space. Hereof the Hebrew Doctors write thus: It is a common cuffome throughout all Ifrael, that they finish wholly the (residing of the) law, in one yeare; begin-ning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis: in the second (Sabbath) at Thefe are the generations of Noetin the third, at The Lord faid unto Abraham, (Gen. 12.1.) fo they reade and goe on in this order, till they have ended the Law, at the feast of Tabernacles : Maimony in Min. treat. of Prayer, chap. 1 3.S.1.

Verlig. generations: that is, off-fpring, and things that did befall him and them : lo Gen. 25,19. and 37. 2. and 2.4. and giz: juft, or, righteom: Noe rathe first in the world that hath this title of just; and as generally the just liveth by faith, Rom. 1.17. foof Noethe Apostle witherseth, he was made beyre of the juffice which is by faith, Heb. 11.7. perfect] or, imme, spicere, of a simple, plaine, and upright carrage as juffice utually respecteth faith, foperfellings respecteth life and conversation, in the 17. 27.

heart of man, Elay 38.3. and in his wayes, Plalm. 119. 1. This is not meant of perfection in measure or degrees, as being without all finne, Ecclef. 7.22. lames 3.2.4. Joh. 1.8. but when men by the grace of God, keepa themselves from their iniquity, Pialm. 18.23.24. and finne hath not dominion in them, Pial 19.14. The perfeot man is opposed to the perverfe and reftleffe wicked, lob 9.20. 22. in bis generations, that is, among the men of the ages wherein be lived. So generation, Matu #1. 16. and 12. 42. is expounded, the men of that generation, Luk. 7.31. walked with God : ] that is, by faith and 11.21. pleased and acceptably served God: see the like before of Enoch Gen. 5.22. The word may imply also administration in the office whereunto God had called him, which was to be a preacher of justice, 2 Pet. 2.5. So the Hebrew Doctors fay, hee preached to the old world, and faid, Turne ye from your wayes, and from your evill workes, that the waters of the flood come not upon you, and cut off the whole fred of the sonnes of Adam. Pirke. R. Eliezer, ch. 22. Verl. 11. the earth was corrupt; that is, the inhabi- 11

GENESIS VI.

tants of the earth : (fee Gen. 11.1.) and to the earth it telfe for and through them ; as is shewed after in verf. 12.13. therefore both were destroyed together Corrupting is in speciall applyed to idalary, and depraving of Gods true fervice, Exodi 32. 7. Deut. 32.5. Judg. 2. 19.; as, the people are faid to doe corruptly, 2 Chron. 27.2. when they facrificed and burnt inconse in the high places, 2 King. 19. 39. So idolatry was their chiefe corruption here, as may also be gathered by Gen.4. 26. fee the annotations there. before God: that is, openly and boldly in Gods fight, as Gen. 10.9. and in respect of his worship and law : see Gen. 17. 1. lent wrong injurious and cruel dealing, which feems eth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, Gen.49.5. loel 3.19. Obad, 1.10. The Chaldeeturneth it rapines, (or robberies.) Or, by violent wrong, violent and cruell men may bee understood: as, pride, is used for proud men, Icr. 50. 2 1.32. sinne, for sinfull men, Prov. 13.6. poverty, for poore men, 2 King. 24.14. and many the like. Thus corruption encreased in the ecclesiasticall and politicall estate, as it began in the domesticall.

Verf. 12. all flesh :] that is, all men, who are called fleft, both for their frailty, Pial. 71.39, and corrupt unregenerate eltate, Gen. 6. 3. So flesh is expounded to be men, and people Pial 56. 5. 12. Elay their way : I that is, both their religion, or faith; (for fo a way often fignifieth, Act. 18. 25,26. and 22. 4. 2 Per. 2. 2.) and their manners, workes, or confe of life; as elsewhere is mentioned the way of Kain, for maliciouinelle, Jude verter 1 the may of Balaam for coverousnetle, 1 Pet. 2. 15. and fundry the like. And of this way of the old world, wherein wicked men did walke, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eate, they dranke, they maried wives, they were given in mariage, untill the day that Noe entred into the Arke, and the flood came, and destroyed them all: Iob 22.15.17.18 Luke in the provided the second

13 | .m. Mari, 23. An end is come: ] that als she time of defundition is ar band to Amos 8,27 Jerier 173. Ezek. 7.2.3.6. From the face what is, became, or through short and eleftron portain correspond that is, ready working or defront Before, the word was used forcerrapsing by linue ; here, for corrupting with punishinent dere for their finne : that is, deffrevind So Gen. 18.28. and a doll and often in the Scripturesia comit the employee Greeke laith, and the earthe which being given for a policifion to the iomes all Adam, was also deftroved with them as in other particular judgements, mens goods perilli-for which Motes made for Gods Sandruary, which was called Aren, Exod. 24. 10. and lerved to keepe the Tables of Gods law, Deut. 10. 2, 5, but this Arke Febah; was to keepe men, and live things from the water as a ship, used onely in this history, and in Exed. z. The holy Ghoft in Greeke expressen them both by one word Kibotos, an Ark Heb. 11.7, and 9,4. Heathen writers also make mention of this Arke, but by another name Lanax; that likewife is an Arke : Plutarchi de industr. minual. This Aike was a figure of Christs Church, whereintothey that enter by faith, at claved from the flood of Godsowrath; of which grace, Bapsifine (the answerable type) is a figne and seale. See & Per 1.20 21 Gopher wees The Chaldeeparaphraits make them a kind of Ceders: the Serspeure mentioneth nor this word any other where But Cophrith is after afed for fulphare, or brimftone; Gen. 19:24: wheroupon fome thinke those to be Tarponind trees, which beare fulphury bearest under how both the for fuch anarte nefts, that is, title roomes or manfions, (as the Chaldee translateth) for men, beafts, birds ôco to be in severally; So a nest, is for a mansion, Ninn 24.28. Obad 4. pitch] or plaifter : the Hubrew Copher; which elfewhere is often used for covering and propieketing of linne, making atonement, and the like ; is one ly here uled for pirch or plaifter, there being two other proper words for juch fuffe, Exod. 2.3. It figured the atonement made for the Church by Christ, wherewith wee being by faith covered and plaistered, the waters of Gods wrathjenter not upon us.

-x5Ver 1 5 cubits of orells a cubit is the meature from the elbowito the fingers end, containing fixe band bredth, bot afoot and a halfe : to 300 cubits make any foot; ill height,] or flature. By these measures here set downe, the Arke was by proporrion like in fhape roa Coffin for a mans body, fixe times to long asie was broad, and ten times to long astir was hight which was commodious for fwimastr. was nigre when was commonous for twim-ming, and fird dained signift winders: fit allo to fi-gue our Christs dearly, and bussel, and ours with hing by motuspations of the sold-man: as the A-philiapply of this type to the prime; per 3, 30, 21. White charge were are the come: dead and busied with Christian of 314,631 on the said and busied with Verlugies charlight: ] whether by one or

by many windowes, is uncertaine : after shere is

mention of a window that was in the Arke, Gen. 8.6 The Hebrew Zohar (which the Chaldee translaeeth, Neber, Light,) is not found in the Scripture but here sofit Zaherajini is used for the naone day light. Some Hebrew Doctors lay it was a precious ftone, hanged in the Arke, which gave light to all creatures which were therein: Pirk R. Eliezar, chap.23. This clear-light fignified the enlightning of the Church, by the holy Ghoft, as the doore lignified faith in Christ, Ephef. 1. 17, 18, Joh. 10, 9.

in a cukit : ] or, unto a cubit. it from above : ] by it, seemeth the Arke to be meant; (rather then the light or window, ) which Arke had the roofe arched or bowed but a cubir, that it might bee almoft flat ; yet so as the water might easily flide off.

third ftories] or, third nefts, that is, toomes ; as v. 14. So many diffinet stories, there are also within mans bodie. And Paul maketh three paits of man, body, foule, and fpirit, i Theil, 4.22. Likewife in Mofes Tabernacle, and in Solomons Temple, were three rooms ; the Courtyard, the Holy place, and the Most holy, Exod 25. and 27. I King. 6. The Church also (figured by the Arke) bath three states, before the Law, under the Law, and under Christ, Rom. 5.13.14. Joh. 1.17.

Verl. 17. I doe bring . ] or, am bringing : the Lord 17 hereupon is faid to fit at the flood : Pial. 29. 10. as being the judge from whom this wrath proceeded, and moderator in mercy to Noe. the flood, or, deluge : the Hebrew mabbal, is a peculiar name to this flood, which drowned the world, and made all things fade and dye on earth, whereof it hath the name. In Greeke the holy Ghoft calleth it Karacly/mos, of the abundant fliedding and inundation

of the waters Mat. 24.38. Verf. 18. I will establish: that is, make fure and Stable, and faithfully keepe my covenant. For fo the word importeth, and other Scriptures open it, as, establist thon, 2 Sam 7.25. is expounded, let it bee faithfull (or fure.) 1 Chron. 17.23. and to ftabliff the words of a covenant, 2 King, 23.3. is to doe (or performe) them, 2 Chron. 34.31. and to continue in doing them, Gal. 3. 10. with Deut. 27.26. my covenant,] or, testament; a disposition of good things faithfully declared: which God here ulially calleth his, as arising from his grace towards Noe, (verf.8.) and all men; but implying also conditions on mans part, and therefore is ellewhere named our covenant, Zach. 9.11. The Apostles call it Diathekee, that is, a Tellament or Disposition; and it is mixed of properties both of covenant and of testament, as the Apostle sheweth in Heb. 9. 16. 17. &c. and of both may be named a restamentall covenant, or a covenanting restament: whereby the diffeding of Gods favours and good things to us his children, is declared and those fialt enter, o'c] This explainerh the Covenant made on Gods part, that hee would fave Noc and his houshold from death by the Arke; and on Noes part, that he should in faith and obedience make, and enter into the Arke, so committing himselfe to Gods prefervation, Heb. 11.70 And under this, the cover nant or testament of esernall falvation by Christ, was also implyed; the Apostle testifying, that the

(antitype) or like figure hereunto, even Baptisme doth alfo now fave us, I Per: 3.21. which baptifme is a feale of our falvation, Mar. 16.16. wives Hereupon the Apostle observeth, how in the Arke, a few, that is, eight foules, were faved by water, 1 Pet. 3.20.

Verf. 19. two] or, by twoes, that is, by paires which is after explained to be seven of every clean, and two of every uncleane beaft, Gen. 7. 2. Thus God shewerh himselfe to be the saver of man and to keepe alive, that is, that thou beaft, Pfal. 36.7. maift keepe alive : (as the Greeke explaineth it, that thou mailt nourish.) Observe how verbs indefinite, doe often times include (though not expresse) a certaine person, especially such as was spoken of before: as Ecclel.4.17. (or 5.1.) they know not to do evill; that is, they know not that they doe evill. Zach 12.10. they shall mourne, and to be in bitternesse; that is, and they shall be in bitternesse This the Hebrew text it felfe fometime manifesteth: as Esa. 37.18.19. they have laid mast : and to cast their gods, &c. that is, and they have cast their gods : as is written 2 King. 19.18. So in 1 Chron. 17. 4. build me an honfe to dwell in : for which in 2 Sam. 7.5. is written, build me an house for me to dwellin. Likewise in the Greek, as, Suzetein, to question, that is, they questioned, Mar 1.17, for which another Evangelist faith, Sunelaloun, they hake together, Luke 4. 36. not lawfull to eate, Luke 6.4. that is, for bim to eate, Mat. 12.4. not to enter, Luke 22.40. or, that ye enter not, Mat. 26. 41. Alfo the holy Ghost fo translateth; as, to bemy Calvation, Etay 49.6. which Paul citing, faith, that thou maift be my Salvation, Act. 13.47. So in Gen. 10.20. and 23. 8. Exod. o. 16. and often throughout the Scriptures.

Veri. 20. Shall come to thee : ] to weet , of their owne accord, by my inftinct. Signifying hereby, that Noe should not need to hunt for them. So it was before with Adam, in Gen. 2.19. to keepe alive: I that is shat thou mailt keepe them alive; as beforein verf. 19. Or, to be kept alive : as the Greeke here translateth, to be nourished with thee. For a verb indefinite active, is often to be understood passively ; as, a time to beare, Ecclef. 3.2. that is. to be borne. What to doe ? Eft. 6.6. that is, what shall be done ? So, for to declare my name, Ex. q. 16. is by the Apoftles authority translated, that my name may bee declared,

Rom. 9.17. See Gen. 2.20. and 4.13. Veri, 22. And Noe did it | This commendeth Noes fingular faith and obedience, in undertaking and performing to great a worke, full of infinite doubts, feares, troubles, charges, &c. wherefore hee hath of the holy Ghost this good report; By faith Noe being spoken to of God, of things not seene as yet, moved with reverence, (or using carefulnesse) pre-pared an Arke, to the saving of his house: by the which he condemned the world, and became heyre of the justice which is by faith, Heb. 11.7. did] or made is: namely, the Arke, and all things appointed him of God. Wherefore the Greeke to translateth; Noe did (or made) all things: and oftentimes a thing fet downe thus generally, is to bee understood of all and every particular, the holy Ghost so expounding : as (in a like case) Exod. 25.40. looke and make them after their patterne : that is, looke thon make all | and the wife of Noe, and the three wives of

things after the patterne, Heb. 8 5. So Deut. 27.26. Curfed be he that confirmeth not the words of this law: that is, Curfed be every one that continueth not in all things written in the booke of the Law. Gal. 3. 10. and fundry the like. according to all] fo not onely the things themselves, but the manner of doing them, was according to the commandement of God. Like praife was for the worke of the Tabernacle, Exod. 39.43 and 40.16.

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#### CHAP. VII.

1. God commandeth Noe and his house, to enter into the Arke, with beafts and fowles. 7. Noe and they one in. 12, It raineth forty dayes and forty nights: 17, the waters beare up the Arke, 18, and drowne the earth. 21, All that were on the dry land dyed, 23 Save Noe, and those with him. 24, The waters prevaile an hundred and fifty dayes:

Nd Ichovah faidunto Noe, Enter thou and all thy house into the Ark : for thee have I feene just before mee, in this generation. Of every cleane beaft, 2 thou shalt take to thee, seven and seven, the male and his female: and of the beaft which is not cleane, two, the male and his female. Also of the fowle of the heavens, seven and 3 feven, the male and the female : to keepe alive feed upon the face of all the earth. For 4 feven dayes hence I will cause-it-to raine upon the earth, forty dayes, and forty nights: and will blot-out every living fub france that I have made, from upon the face of the earth. And Noedid: according to all that 's Iehovah commanded him. And Noe was 6 fixe hundred yeeres old:and the Flood was: waters upon the earth. And Noe went in, 7 and his fonnes, and his wife, and his fonnes wives with him, into the Arke : becanfe of the waters of the Flood. Of the cleane beaft, 8 and of the beaft which was not cleane; and of the fowl, and of every thing that creepeth upon the earth. Two and two went in unto 9 Noe, into the Ark, the male and the female: even as God had commanded Noe. And it to was at the feventh of the dayes; that the waters of the Flood were upon the earth. In Ir the yeere, the fixe hundred veere, of the life of Noe, in the second moneth; in the seventeenth day of the moneth : in the same day, all the fountaines of the great deepe were broken-up; and the windowes of the heavens were opened. And the raine was upon 12 the earth: forty dayes, and forty nights, In 13 this selfe same day, entred Noc, and Sem, and Cham, and Iapheth, the sonnes of Noe:

#### Annotations.

in thearke. And the waters prevailed upon

the earth: a hundred and fifty dayes.

Enterthow that is, Betake thy felfe unto my tuition and providence, who will fave thee and thine from the wrath that commeth upon the world, 2 Per. 2. 6. A like speech is made unto the godly in Ela. 26. 20. just before me that is, specerel just, by faith, and so herre of the justice which is by faith, Heb. 11. 7, for no stell is just before God, by the workes of the Law, Rom. 3. 20. Noc is also named a preacher of juffice, 2 Pet. 2.5. The juff be-fore God, are opposed to hypocrites, which juffifie themfelver beforemen, Luke 16.15. Rom. 2.29. in this generation chat is, coming the men of this age : which are called the nor!d of ungodly ones, z Pet.

2.5. Sec Gen.6.9. Yerl. 2. of every cleane beaff Of these there were after by Mofes law two lorts; some cleane for men to eate the common ufe, fuclt as were all that parted the Boofestimo, and showed the cudd, Lev. 11.3. &c. all other were uncleane. And tome that were clean for facrificero God, which were either beeves, or

Sheepe, or goats, Lev. 1.2. 10. So of fowles, many were counted cleane for mans meat, Lev. 11.13.21.&c. but for facrifice to the Lord, onely turile doves and pigeons, Lev. 1.14. And all these sacrifices Abram offered, Gen. 15.9. and of every cleane beaff and cleane fowle, Noe offered a burnt offering after hee came out of the Arke, Gen. 8. 20. wherefore by cleane beafts here, fuch onely feeme to be meant, as were fanctified of God for facrifice: which ordinances (as appeareth) were revealed of God to the Fathers from the beginning, as divers others, after written by Mofes; as clenling of mens persons, and garments, Gen. 35.2. paying of tythes to the Priests, Gen. 14. 20. offering of first fruits, Gen. 4. 3.4. and the like. As for civill use, all beatts seeme to be cleane to the sonnes of Noe, for meat, by that law in Gen. 9. 3. fee the notes there. By nature all Gods creatures are good, Gen. 1. 31, and there is nothing uncleane of it selfs, Rom. 14. 14. but onely by the inflitution of God, to teach men holineffe and obedience, Att. 10. 15. Lev. 11.44. 45. seven, Hebr. seven seven, that is, by sevens, or seven of each fort : So after, two two, verl. 9. that is, two of each. This number of feven was after much ufed in facrificing, as lob 42.8. 1 Chron. 15.26. Num. 23. 1.14.29. male and his female] the Hebrew is, man and his wife: which the Greeke and Chaldee translateth, male and female, and so the Hebrew it felfe is in the next verie for the fowles. It is the manner of the Hebrew tongue, to call all living creatures by the name of man and wife, and their young ones formes, Lev. 1.5. and things also without life, woman and fifter, Exod. 26.3. The myftery of things may by such names the better be descerned: for beafts cleane and uncleane, figured out men; as the vision shewed to Peter, manifesteth, Act. 10.11. 20.28. two | the Greeke explaineth it, two two, that is, by twees ; as before by fevens : and in the 9. verse following, the word two is doubled. Verl.3. seven to weet, of the cleane, and two of the

uncleane, as was before of beafts. And fo the Greek expresses it. Verl.4. seven dayes bence] Hebr. to yet seven daies,

that is, the feventh day after this, as verf. 10. So, yet three dayes, 2 Chron. 10. verf. 5. is in verf. 12. shewed to be inthe third day : So in Gen. 40.13. The Hebrew to, is fometime ufed for after, as Exode 16.1 Pial.19.3. Num.33.38. Ier.41.4. Ezr.3.8. I will cause ] Hebr. I causing: it is spoken as if it were then in doing, for the more certainty, So, thou heaping coles, Prov. 25. 22. is translated, thou shalt beape, Rom. 12.20. forty dayes This time of vengeance is after used for the time of humiliation: as Mofes, Elias, and Christ our Lord, fasted forty dayes, and forty nights, Deut. 9.9.11. 1 King. 19. 8. Mat.4.2. And forty daies respite was given to Niniveh, lon. 3. 4. as thrice 40. (that is 120.) yeeres to the old world before it was drowned, Gen. 6.3. blot out ] or, mipe out : that is, deftroy, and abolish. This the Hebrew Doctors expound to be out of the land of the world to come, the land of the living : R. Menachem. on Gen 7.2nd the Apostle placeth their spirits in prison, 1 Pet. 3.19. Wing sub-stance every thing that standeth up, or substitute. This

word is also used Deuteron, 11.6. and lob.22.20. Veri.6. 600 yeere ald Hebr. a forme of 600. yeeres:

that is, going in his 600 yeere. See Gen. 5.32. and hereafter in veri. 11; waters] or, asthe Greeke hath, the Flood of water.

Verf. 7. his fonnes wives ] Thus but a few, that is eight foules were faved by water : as the Apoftle obferveth, 1 Per. 3.20. And here againe, Noes rare faith and obedience is fer forth, Heb. 11.7. cause or, for feare of : Hebr. from the face.

Vertig, and eno | that is, by twoes : as v.2. Verf. 10. at the feventh ] or, as the Greeke faith,

after seven dayes : lee before v.4.

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Verl. 1 1 the 600 years ] or, In the yeare of 600 yeres; that is, while Noe was living, in the 600 yeere of his life: which was from the creation of the world the 1656 yeere, and this was the beginning of that yeere of his life, for hee continued a yeere in the Arke, Gen. 8. 13. and lived 350 yeere after the flood, and dyed 950 yeere old, Gen. 9.28.29.

the fecond moneth to weet, of the yeere: agreeable in part to that we now call October: for the end, and revolution of the yeere, was about the moneth which we call September, Exod. 23.16. and 34.22. and fo the new yeere then began: this was after called the moneth of Ethanim, 1 King. 8. 2. where the Chaldee paraphraseth, that they called it of old; the first moneth, but now (saith he) it is the seventh moneth. For the yeere changed the beginning of it ecclesiaftically, upon the comming of Ifrael out of Æ-gypt: see Exod. 12.2. and Lev. 23.39. compared with Exod 23.16. Some take it here to bee meant of the second moneth, according to the Iewes ecclesiasticall account, that is, April. deepe, that is, of the waters, which had by the providence of God beene put into treasuries (or ftore-houses) under the earth, Iob 28.4.10 Pial. 33.7. Deut. 8.7. As also of the Ocean Jea, which fometime is called the Deepe, Iob 38. 16. 30. and 41.31. Pfal. 106.9. the windowes] or fluices, flood-gates of heaven: that is, of the ayre; as is noted on Gen. 1.7. So Efay 24. 18. This denoteth the extraordinary violent falling of the waters from above; as the former did their fpringing up from beneath. Hercupon waters, deeps, floods, and the like, are used for great afflictions, whereby the life is indangered Pfal. 69.2.3.15.16.

Vers. 12. the raine or shower, that is, wehement raine. After this manner the Ifraelites were baptized in the cloud and fea; when the clouds ftreamed downe waters, 1 Cor. 10.1.2. Pfal. 77.18. Exod. 14.24.25. And now was Noe faved in the arke in the midit of the waters, and was spiritually baptized into Christs death by faith, I Per. 3. 20. 21.

Veif. 13. In this felfe fame | Hebr. In the ftrength (or body) of this day. So Gen. 17.23. Levit. 23.14.

Iof. 10.27. Verf. 14. every beaft, that is, some of every fort, mo of the uncleane; as before, v.2. every wing] that is, of every fore; for some are winged with fethers, others with skin, as Batts. Therefore the Greeke translateth here, as before, according to his kind.

Verf. 1 g. went in of their owne accord, miracu- 15 loufly, God fo moving them: that they feemed beforehand to know the wrath of God that should come on the world.

Verl. 16: (but him in or, flut (the doore) upon 16 Bim, or after bim : the Greeke faith, fint the Arke on the outside of him. And this was to keepe him fafe, and (as the Chaldee translateth) protect him, from the violence of the raine : also that no other should come in: for fo the like speech seemeth to import, in 2 King.4.4.5. The record of this grace to Noe, is found in fundry heathen Writers, they fay Dencallion (when waters drowned all the reft) was with his wife preserved in a ship or arke, Ovid. Metamorph.l.1. Lucian, de Dea Syria. Noe was of the Grackes called Deucalion, (as Infin Martyr Apol.1. teffifieth)and the name implieth to much, it being made of the wet and of the fea.

Verf. 17. 40 dayes that is, large dayes, comprehending nights also : as v. 4. and to the Grecke expresseth it, forty dayes, and forty nights. See the notes of Gen. 1.5. from or from upon: but the Greek faith, from the earth: and the Hebrew meghnal, from upon, is sometime onely from: as Exod. 10.28. Therefore that which in 2 Chron. 3 3.8. is written from upon the Land, in 2 King. 21. 8. is but from the

land. So from by me, Gen. 13.9. Verf. 18. went upon the face that is, as the Greeke 18 translateth, was caried upon the waters : So thips are faid to goe (or malke,) Plal 104.26. Thus Noe in the Arke elcaped the waters of Gods wrath, wherin the world perished: as Ifrael after this, passed fafe through the waters of the fea, wherein the Ægyptians were drowned, Exod. 14. Hebr. 18. 29. Noe was baptized into Christs death, and buried, (in the Arke) with him into his death, but raifed up againe with him also, God giving him victory through faith in Christ, Rom. 6.3.4.1 Pet. 3.20.21

Veri.19. most exceedingly or, most vehemently: the Hebrew phrase (as also the Greeke) doubleth the word, vehemently vehemently. So Gen. 17, 2.

and 30.43. and often. Verf. 20. Fifteene cubits that is, 22 foot and an 20 halfe. God weigheth the waters by measure, lob 28.25

prevaile that is, as the Greeke explaineth, were lifted up, higher then all mountaines: To this lob hath reference, faying ; be fendeth out (the waters) and they overturne the earth, Iob 12.15. this judgement was admirable, feeing there are mountaines, as Atlas, Olympus, Caufacus, Athos, and other fuch, that are to high, as their tops are above the clouds, and winds; as Historiographers do report. And the mountaines of Ararat to high, that the Arke rested upon them long before the face of the earth was discovered, Gen. 8.4.5.&c.

Verf. 21. every man the flood came and destroyed 21 them all, Luke 17.27. they were wrinkled before their; time ; a flood was powred upon their foundations, lob. 22, 16.

Verl. 23. Noe onely ] or, but Noe. Tothis the |23 Scripture after hath reference, Ezek. 14. 14. though Noe, Daniel, and lob were among them, they should deliver but their owne foules. So, a few were faved, IPct. 3,20, and 2.5. And heathen ftories give testimony

unto this truth, that at the deluge of all men Dencalan onely was left alive, (that is, Noe3) by comp with big wife and children into accrtaine great warks which he had, &c. Incian, i.de Dea Syria.

# in the ITVISTANCE OF THE STATE OF THE STATE

16 few known or. Oak in during at &

1. The maters of the flood affrage. 4. The Arte reflects on Angrat. 7. Noe finds forth the Rown and the Deve. 15. God biddeth Noe goeforth of the Art. 18. and he goet b. 20. He builded an Alter, and of fereth sacrifice; 21, which God accepteth, and promi-feth to carfe the earth so no more.

Nd God remembred Noe, and every beaft, and all the cattell that was with him in the Arke: and God made a wind to passe over the earth; and the waters affwaged. And the fountaines of the Deep, and the windows of the heavens were stopped: and the raine from heavens was restrained. And the waters returned from off the earth, going and returning: and the waters abated at the end of the hundred and fifty dayes. And the arke rested in the seventh moneth, in the seventeenth day of the moneth : upon the mountaines of Ararat. And the waters were going and abating, untill the tenth moneth : in the tenth (moneth) in the first of the moneth, the tops of the mountaines were seene. And it was at the end of fortigdayes, that Noe opened the window of the arke which he had made. And he fent forth a Raven : and it went-forth goingforth, and returning: untill the waters were dryed from off the earth. And he fent forth a Dove from him: to see if the waters were abated from off the face of the ground. And the Dove found not rest for the sole of her foot, and face returned unto him into the arko for the waters were on the face of all the earth and he put forth his hand, and tooke her and eaufed her to come unto him into the arke. And hee waited yet other feven dayes and did againe fend forth the Dove out of the arke. And the Dove came in to him acceptude; and loe an olive leafe pluckt off, was in her mouth; and Noe knew that the waters were abated from off the earth. And he waited yer other feven dayes : and fent forth the Dove and the did not againe returns unto him any more. And it was in the fixe hundred and one yeere; in the first (muetb) in the first of the moneth, the waterswere dried up from off the earth and Nonremoved the covering of the arke; and

was dry. And in the second moneth; in the 1 14 feven and twentieth day of the moneth the atis grade in decode. earth was dryed.

And God spake u. to Noe, saying, Goe. forth out of the arke : thou, and thy wife, 16 and thy fonnes, and thy fonnes wives with thee. Every beaft which with thee, of all 17 flesh; of fowle, and of cattell, and of every creeping thing that creepeth upon the earth. bring thou forth with thee; that they may breed abundantly in the earth and be fruitfull and multiply upon the earth. And Noe went forth: and his fonnes, and his wife, and his fons wives with him. Every beaft, every 10 creeping-thing, and every fowle; all that creepeth upon the earth: after their families, went forth out of the arke. And Noe buil- 20 ded an Altar unto Iehovah : and tooke of every cleane beaft, and of every cleane fowle, and offered up burnt offerings on the altar. And Ichovah smelled a smell of rest : and Ie- 21 hovah faid in his hearts I will not againe curfe any more the ground for mans fake; for the imagination of mans heart is evill from his youth; and I will not againe any more fmite every living thing, as I have done. Hence- 22 forth all dayes of the earth; feed time, and harvest, and cold, and heat, and fommer, and winter, and day, and night, shall not

#### Annotations.

od remembred that is, shewed himselfe to Thave care of Noe, and helped him out of his troubles. Things are often spoken of God, after the manner of men : as Gen. 6. So after Gen. 30. every beaft or, every living thing; the Greek translateth, all wild beaffs, and addeth all fowles and all creeping things. a wind: ] The Hebrew name Ruach, Egmilich generally any first, or wind; and all winds are brought forth of God out of his treasure ries, Pfal, 135. 7. and wee know not whence they come, or whither they goe, Joh. 3.8. but God maketh the weight forthem, Job 28.25. and raifed this wind extraordinarily, in mercy. or, were stilled, quieted. This word is applyed also to the assuraging of anger, Est. 2.1. and of marmarings, Num. 14:3. Wherefore this wind, (which seemeth to be extraordinary,) had a miraculous eff & in affwaging the waters, whereas usually wind maketh them rage; Pfal. 107.25. Ion. 1. 4. Therefore one Chaldee paraphrase calleth it a wind, (or spirit)

Veri. 2. of the deepe the water gulfes within the 2: arth, which before were broken up fee Gen. 7.11. ftopped chius God flewed himfelfe to be hee that can stay the bottler of heaven, lob 38.37.

Verl. 7. going and returning that is continually rehe law, and behold the face of the ground turning, to weet, into their channels and treatures

verl. 5. going and abating, that is, continually abating, more and more. So going, is elsewhere used for continning, and increasing, Exod. 19. 19. The like is in at the end ] or after : as the Greeke Gen. 12.9. translateth it here, and in v.6.

Vers. 4. of Ararat that is, of Armenia : a country neere Affyria and Mcfopotamia, mentioned also in 2 King. 19.37. Efay 37.38. Ier. 51.27. The Greek here calleth them as the Hebrew Ararat, but in Efay 37.38. it translateth it Armenia. Also the Chaldee here calleth them mounts of Kardu, which many Writers witnesse to be hills in Armenia. And the name Ararat feemeth to beeturned into Armenia, of Aram, (that is Spria) and Minni, (wherof (ce ler. 11.27 )or of Ararst & Minni compounded.

Verf. 5. tops Hebr. the heads. Verf. 6. that Noe opened Hebr. and Noe opened : we may leave the word and, as doth the Greeke, and our English speech also beareth: which the Hebrew it telfe eltewhere sheweth may bee done, as 2 King. 14.10. and why floulds thou meddle? but in 2 Chron. 25.19. and is left out : fo in 2 Chron. 18.12. and is fet downe, which in 2 King. 22.13. is left out. So it may be in many other places, as Gen, 22.4.

Veif.7. a Raven an uncleane fowle, Deut.14.14 fent forth forty dayes after the tops of the mounts appeared, to fee if the waters were abated, as the Greek addeth, and as the next verse sheweth of the dove. For the Raven would have fed on the dead karkailes, if any had appeared, Prov. 30. 17. ning ] that is, flying to and fro, returning to the arke, but not into the same, which the Dove after did, verf.9. whereupon the Greeke interpreters (as it feemeth) translated it returned not. Noe had no tydings of the waters abating, brought by this mel-fenger, therefore he fendeth another, the Dove: which returning with an Olive leafe or branch; verf. 1. fignified the glad tidings of peace, by the ministery of the Gospell, and of the Spirit, (which the Dove represented Mat. 3. 16.) but the miniflery of the Law & letter (which the Raven feemeth here to figure out,) giveth the heart of man no evidence, that the waters of Gods wrath for finne, are any whit abated.

Verf. 8. a Dove from him the Greeke faith, after bim, meaning the Raven. This Dove feemeth to be fent out feven dayes after the Raven, as may bee. gathered by the 10. verse, where is mentioned Noes waiting other feven dayes. Of the fending forth of this Dove, and of her returning unto Noc, (whom heathens name Deucalion) there is express mention in humane Writers, Plutareb. dialog. de industr.animal. abated Hobr. lightned : that is, decreafed: foin v.11.

10 Verl 10 be waited or, patiently abode : fo in v. 12. did againe fend or, added to fend : 10 in v. 12. dianot adde to returne : and verie 21. I will not adde

tacarfes that is, not curse any more.
Vers, i sittase or branch: as it is elsewhere englithed, Nehem 8.15. a figne that the waters were low : and pirmually a token of grace and peace in low and formually atoken of grace and peace in offerings, and sheweth how they figured Chrifts lefus Chrift, brought in the mouth, that is, the body offered up unto God for us Hebrowe's 10:6, 10.

within the earth, Pfal. 33.7. Ecclef. 1:7. So after in | word and doctrine of the Ministers of the Gofpell, compared unto Doves, Mat. 10. 15. Elav 60. 8. Romanes to. 15. which came unto the Church in the evening of times, in these last dayer, Heb. 1.1.

GENESIS. VIII.

Verl. 1 3. the 601 yeare to weet, of Noes life : 25 13 the Greeke expresseth. in the first to weet, the first moneth, as the Greeke addeth; and the Hebrew before in v. 4. and after in v. 14. plainly ipeaketh; but affecting brevity; fuch words are often omitted. So after: the first of the moneth, that is, the first day, as the first of the feast, Mat 26.17 is expounded by the holy Ghost, the first day of the feast, Marke 14.12.

Verl. 14. the 27 day of the moneth] By this it appeareth that Noe was in the arke a full yeere (or yeere of dayes) containing 365 dayes, according to the course of the Sunne. For he entred the ark, the 17 day of the second moneth, in the 600 yeere of his life, Gen. 7.11, 13. and there he continued till the 27 day of the fecond moneth in the 601 yeere of his life, as the 13 and 14 verfes of this 8th Chapter shew. Now the twelve moneths of the Hebrewes had 354 dayes, (for fixe moneths had each of them thirty dayes, and the other fixe moneths had each 29 dayes, which make 354.) to which adde 11 dayes, (till the 27 of the 2 moneth full ended) and there are dayes 365.

Verl. 19. after their families | that is, the male with bis female, not confusedly rushing out all rogether. but in order, and after their kind, as the Grecke translateth, Families are here attributed to the bruit creatures, as before, man and wife, Gen. 7.2."

Verl. 20. built an Altar] of carth, as is probable by the Law after given in Exod. 20.24. an Altar of earth shalt thou make unto me. And such the Nations after used, mentioning Altars of graffe, and of turfe, Virgil. Enetd. 12. Horat.l. 1. od 19. Att Altar is called in Hebrew, Mizbeach, that is, a facrificatory, or place of flaying the facrifice, for the facrifices were killed, upon it, or by it, Gen. 22:9.10. Lev. 1. 11. It was a holy place, and fantlified the offering, Mat. 23.19. Exod. 29.37. and fo was a figure of Christ, by whom we offer the facrifice of praile alwayes to God, Heb. 13.10 -15. Andit is a tradition of the lewes, that the place where Noe built this altar, was the place where Abraham afterward built an Altar to offer Ifaak, Gen. 22.2. and where Kain and Abel offered before. See the notes on Gen.4.3. every cleane beaft of the bullocks, freet. and poats : fee the notes on Gen. 7. 2. So in Parke R. Eliezer, chap. 23. it is faid, Noe brought of the kind of cleane beafts, a bull, a flicepe, and a goat, and of the kind of cleane fowles, turtle doves and joung Pigeons, and built an Altar, and offered, &c. burntoffrings .] named in Hebrew gnoloth, that is afcenfions, for that they went up in fire to the Lord, all (except the skin) upon the altar, as Mofes theweth, laying, It is the burnt-offring because of the burning we pon the altar all the night, unto the morning, Leviticus 6. 9. Therefore the Holy Ghoft in Greeke calleth them bolocautomata, that is, whole burnt-

and our regionable fervice of God by him, whiles sue present our bodies a living facisfice, holy and acceptable unto God, Rom. 12. 1. Externall butnt of ferings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and

the name originally of reffication, and it lignified Seeds gradious acceptation of the Carrifice offered; as it Sam the to the Interfered in offings. Let 26.31 Lvill unfinell the finell of squee freet educate. So in Appost A. Wherefore the Chaldee translateth,

the Lord accepted with favour his oblation. The Scripture speaketh of God, after the manner of men, who are delighted with fweet odours, Efay 3.24. Song satisfies of reft that is, of fiveetnesse, or of fiveet favour, which refresheth, comforteth, and quieseth the fenfe. The Hebrew word is of the fame roos that Noes name was of, which fignified reft and comfort, Gen 4,29. The Greeke here, and ufuelly, turnerh it enodies, of fiveet-favour: which the Apostle followeth, faying; Christ bath givon bimselfe for us , an offering and a sacrifice to God, for a smell of sweet favour, Ephelians 5. 2. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christs, death: for sehermile, as it was unpossible that the blood of buls and goats should take away sinnes, Heb. 10.4. To was it unpossible that the imoake of such flesh burned, should be a sweet adour to God. al prin bu beart or, auto bichears; that is, bartily, minding and purpoling that bing which followeth. Some understand it, unto Noes heart, as spoken to his comfort: but the Hebrew (el) unto, is often ufedfor in : as Gen, 6 6. 1 Sam. 17.1. and the Greek explaineth irin the former fenfe. The Chaldes translateth in (or by) his word : which may bee

mit againe curfe or not adde to curfe. This taking away of the curfe (notwithflanding mans cortupe heart remaining) is a notable reflimony of Gods rich mercy in Christ, by whom we are freed from the curie, Gal. 2. + 21. Rev. 22. 1. Zach. 14.11. Eorahekovenant now made concerning the waters wirb Noe was a figure of that ipirituall and eternall covernment of peace with us in Christ, as is thewedin Elay 34 8.9.10. for mans fake icho Greek faith, for mest worker. for the imagination ] or, though the fiftien: See Gen. 6.5. Where from mens merits, the contrary is concluded to that which

understood as an oath as not onely the Hebrew

Doctors lay, that God fretched ont his right hand,

and fware sto. (Rinks R. Eliezer, chap. 23.) but the Prophecallo witnesseth, There fwome that the wa-

ters of Ales Shall no more goe over the earth, El. 54.9.

here God in mercy promiseth. .... yanth or child-bood for hand means throat onely mans ago, but infancy or childs age, as the word whence youth here is derived, is spoken of Moses when he was a habe, Exod. 2.6. and we all are transgrellors from the womb, Elay 48.8. Rialistray, and 58.4. In Brefligh rabba (an Hebrew commentary upon this place | Rabbine is faid to bee asked. When is the

to weet, univerfally with mater: howbeit, fire shall confume the remnant, lob 22.20. for the heavens and she earth now, are by Gods word kept-in-store, reserved unto fire, against the day of judgement; and perdition of

singodly men: 2 Pct. 3.7. Verf. 22. Henceforth, all dayes of the earth | that is, 22 Hereafter, folong is the earth endureth It is a promile to conferve the orderly course and stare of the world through all ages, unrothe end : under which allo the promise of stability of grace in Christ, is spiritually covenanted unto the faithfull: as Ier. 33. 20. 21.

### CONTRACTOR DESCRIPTION OF THE PARTY OF THE P

#### CHAPT IX.

1, Godbleffeth Nee and his fonnes. 4, Flesh with the blood, and murder, are forbidden. 9, Gods covenant to drowne the earth no more, 13, signified by the Rambow. 18, Noe replenifiesh the world, 20, planteth a vineyard, 21, is drunken, and mocked of his fon: 25, Carfeth Canaan; 26, Bleffeth Sem, 27, prayeth for laphee, 28, and dyeth 950 yeeres old.

Nd God bleffed Noe and his fonnes: | 1 and faid unto them; Be fruitfull, and multiply, and replenish the earth. And the feare of you, and the dread of you, 2 fhall be upon every beaft of the earth: and upon every fowle of the heavens: on all that moveth spen the ground, and on all the fishes of the fea; into your hand are they given. Every moving thing that is living, 3 to you shall it bee for meat : as the greene herbe, have I given to you all things. But 4 flesh, with the soule thereof, the blood therof, ye shall not eate. And furely, your blood s of your foules, will I require; at the hand of every beaft will I require it : and at the hand of man; at the hand of every mans brother, will I require the foule of man. He that 6 sheddeth mans blood, by man shall his blood be shed: for in the image of God, made he man. And you, be yee fruitfull and multi- 7 ply; bring-forth-abundantly in the earth. and multiply therein.

And God faid unto Noe, and unto his 8 fonnes with him, faying. And I, behold I 9 establish my covenant with you : and with your feed after you. And with every living 10 foule, that is with you; of the fowle, of the cattell, and of every beaft of the earth, with you : from all that goe out of the arke. to every beaft of the earth. And I will effa- 11 blish my covenant with you; and all flesh shall not bee cut off, any more, by the waters of a Flood: and there shall not bee avillinging on put into min i. And her answered, waters of a Flood: and there shall not bee From the best attacked be is formed. and above done] any more, a Flood, to destroy the earth.

12 And God fayd; This is the figne of the covenant, which I doe give betweene me and you; and every living foule that is with you: to eternall generations. My Bow I have given in the cloud : and it shall bee for a signe of the covenant betweene me and the earth. And it shalbe when I make-cloudy the cloud over the earth: that the bow shall bee seene in the cloud. And I will remember my covenant, which is betweene me and you, and every living foule, of all fieth : and there shall not be any more the waters, to a flood; to 16 destroy all flesh. And the Bow shall beein the cloud; and I will fee it, to remember the everlasting covenant betweene God and every living foule; of all flesh, that is upon 17 the earth. And God faid unto Noe; This is the figne of the covenant which I have established, betweene me and all slesh that is

Noes drunkennesse.

upon the earth.

18 And the fonnes of Noe that went-out of the arke, were Sem, and Cham, and Iapheth: and Cham, he is the father of Canaan. Thefe three were the fonnes of Noe : and of these all the earth was over-fored. And Noe be-

gan to be an husbandman : and he planted a vineyard. And he dranke of the wine, and was drunken; and hee uncovered himfelfe, within his tent. And Cham the father of Canaan, faw the nakednesse of his father:

and told his two brethren, without. And Sem and Iapheth took a garment; and they layd it upon both their shoulders, and went backward and covered the nakednesse of their father : and their faces were backward: and they faw not their fathers nakednesse.

And Noe awoke from his wine: and hee knew that which his vounger fon had done unto him. And he faid, Curfed & Canaan : a fervant of fervants shall hee bee to his bre-

thren. And he fayd, Bleffed be Ichovah, the God of Sem: and Canaan shall be a servant to them. God perswade Iapheth; that hee

may dwell in the tents of Sem : and Canaan 28 shall be a servant to them. And Noe lived. after the Flood, three hundred veeres, and

29 fifty yeeres. And all the dayes of Noe were nine hundred yeeres, and fifty yeeres : and hee dyed.

#### Annotations.

BE fruitful! the bleffing first given to Adam, Gen. 28. is here renewed, in the same words: anothe Greeke hereto addeth, and exercise dominion (or whose it ) which the Hebrew expresseth in Gen. 1. Here it is impyled in the verse following.

Verl. 2. fball be upon every beaft or , be it upon 2 them: This is that loverainty which Adam had over the creatures before his fall, though not after the fame manner; for then the creatures were fubjest of their owne accord, now of feare, and bu conffraint. And although many beafts rebel against men, and destroy them, (especially for some great finnes, Lev. 26.22. 1 King. 13. 24. 2 King. 2.24.) yet as the Apostle faith, every nature of wild beafts, and of birds, and of creeping things, and things in the Sea, is tamed, and bath beene tamed of the nature of man, Iam. 3. 7.

Vers. 3. moving or, creeping thing that is living : 3 that is, as the Greeke in the former verie translateth, moving things which live : whereby things that dycalone, or are not lawfully killed, feeme unto some to bee excepted; as after in the Law. fuch are plainly forbidden to be eaten, Lev. 22, 8. Exod. 22.21. So the law touching uncleane beafts. fowles, fishes, &c. mentioned in Lev. 12. feemeth not to be given as yet. And this was the ancient Rabbines judgement, as in Breshith rabba they say. What is that which Pfal. 145.7. teacheth us, faying : The Lord loofeth the bound? All beafts which have beene forbidden as uncleane in this world, God will clense and licence them in the world to come of the Messias. Even as to the sonnes of Noe, at the first they were cleane, as it is written (Gen.9.3.) every moving thing that is living, to you fall bee for meat : as the greene herbe, &c. As the herbe is permitted unto all, so all beafts shall be permitted mito all. herbe given before for meat to man and beaft, Gen

Verf.4. with the foule ] or, in the foule, that is, the 4 life : for to the foule often fignifieth, Job 2.6. loh. 10.15.17. the blood this declareth what the former meant ; inthe fonle, that is, the blood : a reafon whereof is shewed in the law, Lev. 17. 11. for the foule (or life) of the flesh is in the blood : and in verf. 14. the foule of all flesh, is the blood thereof. So this law against cating flesh with the life or blood; feemeth to be against cruelty, not to cate any part while the creature is alive, or the fielh not orderly mortified, and clenfed of the blood: # Sam. 14.32. 33.34. and this the reason following doth confirm. Alfo the Hebrew Doctors make this the feventh commandement given to the fons of Noe, which all Nations were bound to keepe: as there had bin fixe from Adams time. Which they reckon thus; The first against idolarry, worship of starres, images, &c. The fecond against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnall copulations; whereof they make fixe forts : 1. with a mans own mother, 2. or with his fathers wife; 3.or with his neighbours wife; 4. or with his fifter by the mothers fide ; g. or with mankind ; 6. or with beafts. (Five of which they gather to bee forbidden by Gen. 2.24, the other by Abrahams speech, Gen. 20. 12.) The fift precept was against rapine or robbery. The fixt to have judgement or punishment for malefactors. And unto Noe was added the feventh this here mentioned; which they underftad to forbid the eating of any meber, or of the flesh of a beaft

called from it alive. Wholoever in the world, rranfgrefied any of their feven commandements wilfully, the Iewes held he was to be killed with the fword as the weth Mamony in Missie, treat, of Knigs, oliop. But the Heathens that would yeeld to obey these feven precepts, though they received not circumcifion, mor observed the other ordinances given afterward to lirael; they were fuf-fered to dwell as firingers among the Ifraelies, and to fo journe in their land, as is shewed after upon Exod. 12.4e; and Lev. 22.10.

Veft. 5: And surely your blood. This the Greeke translateth, For sviewyour blood. To making it a cause and reason of the former prohibition.

of your failes that is, your life blood, whereby your persons are kept alive. Or, of your foules, that is, of your felves, meaning, that wholo killeth himselfe, God will require his blood at his owne hands, and judge him as a murderer. So the Iewes expound these words: Maimony in Mifn. tom.4. treat. of Murder, chap.2:5:3: require or, feeke ont; and confequently punifb, as Gen. 42.22. Hereupon God is called the requirer (or feeker out) of bloods, Pfalm.
9. 13, and fo the punisher. For where Mofes faith
in Deur. 18. 19. I will require it of him: Peter expoundeth it, he Ball be destroyed from among the people, Act 3.23. every beaff] So God ordained in the law, that the beaft which killed a man, fliould be put to death; Exod, 21.28 But the Iewes apply this against fuch men as procure their neighbours death by any wilde beaft: Maimony in the forefaid place. of every mans brosher | this the Chaldee translateth, of the man that shall shed his brotheriblood. By brother, is meant any other man, (as the next verie shewith; ) for God made all mankind of one blood, Act. 17 26. The lew Doctors understand this of such as lend or hire another man to kill their neighbour, Maimony ibidem.

Verf. o. He that freddeth, &c.] meaning wilfully:

for be that killed his neighbour unawares : his life was provided for by the law, in Num: 35.11. by man foalt his blood be field that is, by the Magi-frare whole power is here stablished, for killing ell wilfullimit dereist as the Chaldee expredentic, faying, with witnessed by John oct of the Indees, shall bis blood by god. This was one of the leven coin mandements given to the formes of Noc, foremenmothed And this accordact with the Law, Num37 120782 but private time may not rate the (word,
Mar. 120732 Roma 12077 Many 197 God) and to
the artimy 13 the sinely comen, but to God himtelled The immergly on in men, is defaced by fin a
bur not wholly well mans nature having a folic
privatell, whether had no many charting a folic
privatell, whether had poste out the remainterin whether part of God's image is yet to be
teen in man 180 the Mantle and the law
against the art payor many lamb y 9, and the law
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covenant was gainft, the universall drowning of the world, not but that form particular countries may so penso. Also by saying a flood, he referveth other meaner to continue the whole world, as by fre, 2 Pet: 3.7. 10 See the notes on Gen. 8.21.

Verf. 12: is the figne or shall be the token. The ufe 12 of a ligne, is to confirme mens faith in Gods promiles, Elay 7, 11, and 38.7. 22. dos give ] or, am giving; that is doe put, or fet: as the holy Ghost translateth giving. Elay 42. 1. by putting, Mat. 12. 18. So in the Hebrew, that is expressed by the wordfet, I King 10 p. which elsewhere is written given, 2 Chron.9.8. See Gen. 1. 17. Andthe Chaldee, for betweene me and you, faith, betweene my word and you: as oftentimes for the Lord, he putteth his Word; by which name Christ is called, Ich. 1.1. in whom al Gods promifes are yea & Amen: 2 Cor. 1.20

Verf. 1 3. my bow that which we call the Rainebom, because it is in the cloud in the day of raine, Ezek. 1. 28. which God calleth his, for the wonderfulneile thereof, and for the facramentall figne by his speciall ordinance. The Heathen Poets therefore called it Thaumantias, as being the worke of the wonderfull God. It is called a bow, for the likeneffe: and harh many colours, partly waterish, and partly fiery; to put us in mind both of the watry flood. whereby the old world perified, and of the fire, wherewith the world that now is shall bee burnt, Tob 22. 15. 16. 20. 2 Pet. 3.5.6.7.10. And as the bowis an inftrument of war, and fo used in Scripture for a figne of wars, Gen. 48.22. Pf. 7.13. Lam. 3.12 Zach. 9.10. Rev. 6.2. fo theraine-bow naturally lignifieth waters in the clouds, but is made of God a ligne that the waters shall no more drowne us : and though he feemeth to bend his bow like an enemy, (Lam. 2. 4.) yet in wrath hee remembreth mercy. I have given or, des give : for which the Greeke faith, I doe pas. As the covenant made with Noe concerning the waters, is applied to the fpiriuall covenant made with us in Christ, Eay
34.9.10 fe the raine bow, the figue of that covemant) is also applyed for the figue of gracefrom God to his Church, Rev. 4.3 and 10.1 Frek. 1.28 the earth] that is, all people in the world: Sec.

Gen. 12.1. Verl. 14. when I make cloudy the cloud that is, mben I bring many thick and mary clouds; which hat turally fignific flore of raine, I King, 18, 44, 45. Therefore clouds are often used in Scripture to denote afficione and dangers unto men, as Ezch. 30.4. 18. & 32.7. & 34.12. Soph. 1.15. locl 2.2. the bow (hall be feen ] the use whereof is, on Gods part, to remember his covenant, (as the next verfe flewerh) and on mens part, that they reft in faith upon his promife, that hee will no more drowne the world, Hereupon it is a cuftome amongft the lewes, that when any fresh the bow inthe cloud, Rea blaffeth Gad will any year to revers a to were; me tong tone tone to the state of t

bon, and praise him that made it, Ecclus. 43.11.

Vers. 18. Cham] or Ham: Ch, is to be pronounced, not as we commonly doe in the word chamber, but as in the name Christ; as if it were written Cam. And to in other proper names, written after this manner : as Chaldea, or Caldea ; Chanaan, or father of Canaun] called Canaan, and the like. in Hebrew Cenaghnan. And though Cham was father of many moe tonnes, Gen. 10. 6. yet Canaan onely is named, because he was cursed, as here followeth in verf.25.

Verf. 20. began to be] This speech doth not necelfarily import as if hee had never beene an hufbandman before; but that now after the Flood, he was one: as of Christ it is written, he began to fay, Luke 12.1. that is, be faid, Mat. 16. 6. he began to cast out, Mar. 11.15. that is, be did cast out, Mat. 21.12. and of others, they began to difdaine, Mark. 10.41. that is, they difdained, Mit. 20.24. and fundry the like. a husband man] or lands man: in Hebrew, a man of the ground; that is, giving himfelfe to hulbandry or tillage : as the Chaldee faith, working in the earth: fo a man of warre, is a foldjer, 101.5.4. aman of blood, is a murtherer, 2 Sam. 16.7. a man of cattell, is a shepheard, or grasier, Gen. 46.32 a man of words, Exod. 4. 10. that is, eloquent.

Verl. 21. bee uncovered himselfe | that his shame and nakednette was to be feene: which theweth. that mine is a mocker, Prov. 20.1. and to be drunke there with is a riorous excelle, Ephel. 5.18. This fell out (in likelihood) fome yeeres after his comming out of the Arke, as appeareth by the increase of his childrens children: after Canaan was borne, Noes finne may be compared with Adams, who transgreffed by eating, as Noe doth by drinking the truit of a tree: upon that, Adam faw himfelfe naked, and was ashamed; upon this, Noe is naked, and his shame discovered. Now, by drinking the fruit of the vine, wee have a figne and feale of the covering of our shame, the forgivenesse of our sins in Christ: Mat. 26.27 28.29. Vpon this similitude of Noes sinne with Adams in part, the Rabbines fay, that Noe found a vine, that was cast out of the ourden of Eden: R. Menachem on Gen 9.

Verf. 22. he toldit ] and this (as the fequell flow-22 eth) with a mockage of his aged father.

Verf. 23. Sem in that Sem the younger is named before his elder brother lapheth, and after bleffed before and above him, veri. 26.27. it is most likely, that he was principall in this good counfell and worke

Ž4 Verf. 24. his younger fon] which the Hiebrew calleth leffer, meaning in yeeres.

Veri.25. Curfed be Canaan or Curfed thall hee be. It is thought of iome, that Canaan told Cham his father, of Noes nakednetle; and therefore had this curfe upon him and his posterity, rather then the other fonnes of Cham, mentioned in Gen. 10.6. or then Cham himselfe. And although by Canaan, may be underflood or implyed Canaans father, (asthe Greeke translation hath Cham, and as elsewhere in Scripture Goliath is named, for Goliaths brother, 2 Sam. 21.19. compared with 1 Chr. 20.5.) yet the event and history after sheweth,

that the Canaanites also were indeed under this. curse, when the Hraelites conquered their land. And that Noe pronounced this judgement by Gods fpirit. But Cham is not exempted hereby from the curfe, although his fonne be named: as Sem is not exempted from the bleffing in the next verie, where Iehovah his God is named, So Iakob is faid to bleffe Toteph , Gen. 48. verf. 15. when Iofephs children had their bleffing, verte 16, &c. And the curfe of the wicked, reacheth unto the fruit of their body, Deut. 28.18. a servent of servants that is, a most base and vile servant : the Chaldee faith, a working fervant : Canaans name did also portend his condicion, being of Canagh to humble, bow, or preffe downe. And as fervitude is here brought upon men for a curie, to the Scriptures under the name of fervants figuifying finfell men, doe flut fuch out from the kingdome of God; Joh. 8. 34. 35. Gal. 4. 30. 31. Among the Heathens alto, fuch an effate was counted miterable : God taketh away haife the understanding of those men that are brought into fervitude : faith Plato in his 6 booke of Lawes, from Homer.

Verl. 26. the God of Sem under this, Sem alfo 26 himselfe receiveth a bleffing, for, bleffed is the peo-ple whose God Ichounh is, Pial. 144. 15. and eternall life is implyed herein, for God hark prepared for them a City, of whom hee is not ashamed to bee called their God, Heb. 11.16. and Sem is the first man in Scripture, that hath expresly this honour. By the God of Sens, allo may bee meant Christ, who came of Sem, according to the flesh; but is also God over all bleffed for ever, Amen, Rom. 9.5. Sem by interpretation is a Name, (which is also used for renowme, Gen, 6.4.) and Christ hath a name above every name, whereat all knees bow, Phil. 2. o. 10.

fervant to them or, to him : that is, to Sem, and Japher, and specially to Sem : the Hebrew signifieth both them and him. So in the verse follows ing : the Chaldee translateth, to them : the Greek, bie fervant.

Veri. 27 perswade] or, shall perswade: or (as the 27 Greeke and Chaldee translate it) inlarge. The originall word properly fignifical to perswade, entife, or allure, by faire and kind words, and is applied to Gods drawing of men unto him by the Gospell, Hol. 2. 14. and in the Hebrew there is allulion to his name, Laphib le Lepheib : Perswade the perswafible : It meaneth by fayre alluring words to perfwade unto faith and obedience : and fo is a prophelie or prayer, that the Gentiles which come of lapheth, should be brought to the faith of the Goipell. This word of perswading, is often used for drawing men to Christ, Act. 17. 4. and 18.4. and 19.8, and 28.23.24. and it is the speciall worke of God, loh.6.44 Act. 1 1.18. Inlarging alle, is not only of roomth to dwell in (which may be implyed in this bleffing of lapheth, who had moe fons then either Cham, or Sem) but ofcentimes of the heart by wildome, love, and comfort; as in 1 King. 4.29. 2 Cor. 6. 11. Ela. 60. 54. But it is another Hebrew word in those places. hee may dwell or, and hee shall dwell in the tenes of Sem! that is be united with the Churches of the Tewes, (the

poterity of Sem) which was fulfilled when the | And the beginning of his Kingdome was Ba- 10 Gentiles became joynt heyres, and of the same body, and joint partakers of Gods promile in Christ, the flop of the partition wall being broken down, &c. Ephel. 3.6. and 2.14.19. Although it may further imply the graffing of laphers children into the flocke of the Church, when Sems posterity, the Iewes, should be cut off as Paul sheweth in Rom. 11.12.12.15.17. &c. So the Reubenites are faid to dwellin the Hagarims tents, after the Hagarims were subdued and falne, 1 Chron. 5. 10. The Church of Christ, is here and often called Tents, (or Tabernacles) which are a flitting and movable dwelling, because such is our estare on earth; here we have no continuing City, but wee feeke one to come, which hath foundations, &c. Heb. 13. 14. and 11. 9.10. So, the tents of Iudab, Zach . 12.7. fignifie the Church; and the tents of lakeb, Mal. 2.12. and the tents of the Saints, Rev. 20.0. The Hebrew Doctors have gathered from this prophelie, that they should speaks in Iaphets tengue, (which in the ages following was the Greeke) within the tents of Sem : Thalmud Hierofol, in Megilah. This was tulfilled by the Apostles speaking and writing the Gospell in Greeke:

Veri 29 be died in the yeere from the worlds creation 2006, and did fee Tharab the father of Abram, the tenth generation after him, before his deaths

erelly this breedy. By

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CHAP. X. was a common by 1. The generation of Noss three formes after the Flood. 2. The fors of Laptes: 6. The formes of Cham: 8, amongst whom is Mintred, the mighty hunter, and King (15, and the twelve families of Canaen, 19, the borders of their land, 21, The somes of Semi father of the Hebrewes.

Nd these are the generations of the A lonnes of Noe Sem, Cham, and Ispacific and unto them were borne Gonace and Magog and Madai, and Lavan, & Thinkalrand Method and Thiras. And the fones of Gener Afrance and Ripharh, and Thogarma: And the foris of lavan, Elifa and Pharis Krim and Dodanim. Of thefe Thanks frim, and Dodanim. Of their well have a still half loss divided, in their lands, free man after the roughe; after their families in their partons; ... And the Jonnes of Cham; Cuth and Miz-

raim, and Phut and Canaan. And the fons of Coffre Sebrand Havilah and Sabrah and Regman and Sabraca and the formes of Regman, Sheba and Dedan. And Cush begat Nimrod he began to be a mighty-one. in the earth. He was mighty in hunting before lehovah , therefore it is faids As Nimrod, mighty-in hunting, before Ichevah. bylon; and Erech, and Acad and Chalneh: in the land of Shinar. Out of that land went- 11 forth Affur : and hee builded Niniveh, and Rechoboth the citie, and Calach. And Refen, betweene Niniveh and Calach: the fame is a great City. And Mizraim, begat the Ludims, and the Anamims, and the Lehabims, and the Naphthuchims. And the Pathrufims, and the Calluchims, (from whence came out the Philiftims, ) and the Caphthorims.

And Canaan, hee begat Sidon his first- 15 borne, and Cheth. And the Iebufite, and the 16 Amorite, and the Girgafite. And the Evite. and the Arkite, and the Sinite. And the Arvadite, and the Samarite, and the Chamathite: and afterward were the families of the Canaanite spred abroad. And the border of 19 the Canaanite was from Sidon; as thou commest to Gerar, unto Gaza: as thou commest to Sodom and Gomorrha, & Admah, and Seboim, unto Lashah. These are 20 the sonnes of Cham; after their families, after their tongues : in their lands, in their nations.

And there was borne also to Sem himself: | 21 the father of all the fonnes of Heber; the brother of Japheth, the elder. The Jonnes of Sem, Elam, and Affur: and Arphaxad, and Lud, and Aram. And the fons of Aram: Vz and Chul, and Gether and Mash. And 24 Arphaxad begat Salah: and Salah begat Heber. And unto Heber were borne two fons: the name of the one Phaleg, for in his dayes was the earth divided; and the name of his brother, Joktan. And Joktan begat Almo. 26 dad, and Saleph: and Chalarmaveth, and Israch. And Hadoram and Vzal, and Diklah. And Obal, and Abimael and Sheba. And Ophir and Chavilah, and lobab: all thefe, were fons of loktan. And their dwelling was from Mesha : as thou goest to Sephar, a mount of the east. These are the sonnes of Sem safter their families, after their tongues: in their lands, after their nations. Theie are | 32 the families of the fonnes of Noe, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

#### Annotations.

"He generations] that is, the children begotten | 1 of Noes three formes: by whom three parts of the world were inhabited, Alia by Sems pofferity; Africa by Chams; and part of Europe, with Alia the leffe, by laphers.

Veri 2. Inpheth the eldeft of the three brethren, verf.21. Hee is renowmed in the ancient Greeke writings, called Iapetos; of him many things are fabled by the Poets; and his posterity called I apetionides, by Hesiod, and others. Gomer in Greek Gamer: of him came a people still called by their farhers name in Ezekiels dayes; feated Northward from the land of Canaan : who did helpe to afflict the Iewes, after their return out of Babylon, Ezek. 38.6. They are of Greeke Geographers called Kimmerios (Kimmerites) a people beyond Thracia. losephus (in his Antiquities) faith, the Galatians, were of old named Gomerites. The Kimmerites, (or Cimmerians ) afterward degenerated into the name of Combrians. Magog ] of him also came a people and country to named, which were enemies to God: people, Ezek. 38.2. and 39. 6. Revel. 20.8. those that are now called Scythians, (or Sarmatians,) are thought to be of his race: Iofeph. Antiq.b. 1.c.7. which Scythians dwelt in Coeletyria.

Madai ] the father of the people called Medes, into whose Cities the Israelites were led captives, 2 King. 8.11. They with Paras (the Perfians, ) o vercamethe Babylonians, Efay 13.17. and 21.2. Ier, 51.11. Dan. 5.28.31. and 6.8. That people is also mentioned in Act. 2. 9. Iavan in Greeke Iouan; of him came the people called Iones, that is, Greekes: which are mentioned by the name Iavan, in Ezek, 27.13. Efay 65. 19. Dan. 8. 21. and 10.21. Vnto them the Ifraelites were fold for bondmen, loel 3.6. They were called Greekes, of one Thubal in Greeke Thobal: Grakus a King. his children were still called by his name; used trading with the Tyrians, Ezek. 27.13. & ayded Gog their Prince, against the people of God, Ezek. 38. 2.3. The Thobelites, Infephus faith, in his time were called Iberi, Antiq.b.1.c.7. they inhabited Spaine. and the countries adjoyning. Meshec jin Greek Mosech: of him came the Moscovites, as some thinke, and the name seemeth to confirme: who removed their dwelling more Northward, Meshec is usually joyned with Thubal before mentioned. necre whom he was feated : Ezek, 27.13, and 38,2 Iofophus deriveth from him the Cappadocsans: (Ansig. 1.c. 7.) which of old were called Meschines.

Thiras, of him came the Thracians, and the Greeke name Thrax : hee is not mentioned againe in Scripture, fave in the genealogy, 1 Chron. 1.5. Here are of lapheth reckoned feven fonnes, which first fetled in Alia; and from thence further North. ward and West. So in Alia, there are feven Chriflian Churches of the Gentiles, Rev. 1. 11. Thus Japher hath beene perswaded and inlarged.

Verf. 3. Afcanaze] in Hebrew , Afbehenaz: his land and children retained his name, when they helped the Medes to overthrow Babylon, Ier. Tr. 27. Of him the fea betweene Europe and Afia, was called Axenos Pontos, and after, Euxenos: and his postericy dwelt in Asia, Pontus, & Bythinia, (mentionedin 1 Pet. I. I.) where is the river Afcanius. The Iewes now commonly call Germany, Ashchemaz and others with them derive from it die Afcanes, and Tuiscones that is the Dutch-men. But the Iernfalens Chaides paraphraje turneth it here Afia. 49.10.16.

There (in Alia the lelle) is the country Ascania; and Sicaria, named of this man. Riphath ] hee in I Chron. 1.6. is called Diphath : for the Hebrew letters are like, and to one put tometime for another, as is shewed on Gen. 4. 18. Of Riphath, the Riphean mountaines in Scythia, feeme to have their name. But the holy Scriptures mention him not: as being furthest off from the lewes land. Infephes faith, the Paphlagones come of him. Thegarma] in Greeke, Thorgama: (as the Hebrew it felfe fometime translateth letters ; Almuggim, 1 King. 10.11. and Algummim, 2 Chron. 9.10. Harchas, 2 King. 22.14. and Chafrah, 2 Chron. 34.22.) Of this Thogarmahs house and off-spring, there is mention in Ezck. 27.14. and 38.6. he was feated Northward neere Gomer; and the Chaldee paraphreft on Ezekiel, makes his Country Garmanaia, or Germany:

GENESIS X.

Verl.4. Elifa] or (as the Hebrew writeth) Eli- 4. Shab: his fonnes dwelt in Hes and fold blue and purple to the Tyrians, Ezek. 27.7. Of him came the Greekes called Loles, and the country was named Hell.ss : that is, Greece, as both the name, and Thargum Ierusalemy Witnelseth. Tharsis Heb. Tharshift: his children dwelt by the sea, used much fhipping and merchandife, Ezek. 27. 12. 25. The country was after named Cicilia, and there was also a famous City called Tarfus, where the Apostle Paul was borne, Act. 21.39. Whither the Prophet Ionas fled, Ion. 1.3. The Hebrewes call the maine Sea Tharfis, Pfal. 48. 8. because they usually traffigued but by that Tharfean Sea. Kitim] the Greeke faith, the Ketians : whom the Ierufalemy paraphrast seateth in Italy: and Makeria, that is Macedonia, shewerh by the name, that it also came of Ketim. Of this people and country mention is made alfo in Numb. 24. 24. (where the Chaldee translateth Romanes, the Latine Italy, ) Efa. 23.2.12 Ier.2.10, and Dan. 11.30, where the Larine translateth it Romanes. Iosephus deriveth the Cyprians from Kitim, amongst whom is the City Kition.

Dodanim written also Redanim, 1 Chron. 1. 7. and here in Greeke Rhodioi. The Rhodeans and Doreans about Greece, feeme to come of thefe. The Scriptures mention not this Dodanim any more then Thiras, in vers. 2. the Dodoneans in Epirus feeme to come of him. Thus Iapheth hath feven nephewes, as before he had feven fonnes.

Verf. 5. the Iles | that is, the countries where the nations of Iaphets linage dwelt, in Europe, and the Iles thereof : wherfore although an He isftrictly used for a little land in the fea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghoft translateth that nations (or Gentiles) Mat. 12.21. which in Hebrew is Iles, Elay 42.4. every-man The Hebrew Ile, man, is often put for every-one; and is fortranslated in Greeke by the holy Ghoft, Heb. 8. 11. from Ier. 31.34 Secalfo Gen. 15. 10. their families, ] or kinreds : in Greeke, their tribes : which word is after in this chapter, and otherwhere, as allo in Rev. 1.7. ufed for a family, flocke, or kinred of any nation. And in the Hebrew, Ægypt istaid to have tribes, Elay 19. 13. of which word, fee the motes on Gen.

6 | Werf. 6. Cu/6 he was father of the Arabians and Mithiopiani, or Mores, as the next verte theweth : and where Lehopia is mentioned in Scripture, the Hebrew name is Cuff, Blay 37.9. and often otherwhere ; and they are called Athiopians (according to the Greekename) of their burnt faces and blacke skin: fee fer, 13,23. Missain of him came the Ægypcians: and the land of Ægypt, (to called of the Greeke, in Mar. 2. 15. and alwayes in the new Tellament: ) in the Hebrew by Moses and the Prophets, alwayes called the land of Mizrains. And it is faid to have the name Ægypt, of one Argupto, a King there. But the Arabians and Turkes to this day, call that land Mizri: and Cedrenss in Greeke nameth it Meftra. See alfo Gen. 12.10. and 41. 56. Phut or, Put; by whoic name their children and land was still called in Ezekiels time, Ezek. 27.10. and 38.5. in other writers it is named Lybia, there is the river called Phthuth. Ganaan] in Hebr. Cenaghnan; he it was whom Noe curied, Gen. 9.25 his country (the land of Canaan) was after given for a possession to the Ifraelites famous through all the Scriptures, Paleftina, Indea, (or Ierry) Samaria, Galilee, were all parts of this land of Canaan.

Verl. 7. Seba] or, Saba: (as the Greeke writeth it) of whom came the Sabaans, who being mixt afterward with other peoples, were thereupon called Arabians, that is, a mixed people : for Arab, (that is, Arabia) 2 Chron. 9. 14. is written also Areb, 1 King. 10.15. which properly fignifieth a mixedmultitude, as in Exod. 12.38. Havilah] in Greeke Enila: the posterity of this man, with his foure brethren following, dwelt neere the former Sabeans, and with others many, caused the name of their large territories to be called Arabie, of the mixture of peoples, as before is noted. Shebal called also in Greeke Saba: his posterity dwelt fouthward, in Ethiopia, a rich land. The Queene of Sheba came from far to heare the wifedome of Solomon, I King. 10. 1. in the Gospell she is called Queene of the South, Mat. 12:42. Dedan] hee is mentioned with his feed, among the Merchants, in Ezek. 17.15 and 38.13.

Werl. S. Nimorod] called in Greeke Nobrod: fo in the Hebrew text, M. and B. are put one for another, as Morodato, Effay 39.1. or Brodato, I. Xing. 20.12. Nimond lignificth a Rebell, he was the chiefe builder of Babel. a mighty-one] the Greeke calleth him's Boiles.

Verfa, vin busning. This the Scripture applyeth to hunting of men, by perfectation, opprefilion, tyranny; fewfoit 6. Lan. 3, 52, and 4, 18. Prov. 1.17, 18. And to the derugation, paraphraft here expounds it of a fishfull busining of the fones of mem. And Moles in the nextwerfe the west; show hee hunted for a kingdome which by right-pertained not to him, feeing the came of Cham, the youngest of the three brethern, Garto, 242 — before Lebourdh that is, mighally, openly, and without feare of God, as Gend, 242. And so as the Lord wooke motive of his evill, with sime fayd that six, commonly fad; and become a gaserobe against all syrans and perfections.

Verf. 10. Babylon] in Hebrew, Babel: which the holy Ghoft in Greeke calleth Babylon, Rev. 18. 2. A City named of the event, because God there to founded their tongues, and leastered them. Gen. 11. 9.

Shimar] in Greeke Sensar: which is by incripretation, (She man) That which Castreed (the inhabitants) one of it, as the like phraft is used in 10b
38.13, and hereof it feemeth to have the name:
for otherwise, as all other countries were called by
the name of their first possession, for this was named
the Landof Nimrod, Mic. 5, G. But usually it is called
Shimar, Gen. 11.2.9, and 14.1. Elsy 11 t. 1, Dan.
1,2. and is noted for the dwelling place of wickedmesses, 22.2.1, 1. The same land is also called Chuldea, Gen. 11.28. Icr. 51.1.4.3, Exck. 2, 16.

Veri.11. went forth Assim' so the Greeke translateth it: as if Assur (who was the sounce of Sens, v. 22.) to avoid Nimrods cruelty, went and builded Ninevelh, and the other Cities: and so soft plant maketh of survey the builder of Niniveh, Annast. c. 7. But it may also well be translated, see went forth to Assure the total so the survey sing neere to Shunar, or Chalden, having the name of Assure This Nimrod hunted from one land to another, increasing his dominion. So in the Hebrew is to be cundetthood or as often elsewhere: which the Scripture it selfe shower, a soften elsewhere; which the Scripture it selfe shower, a Stephenous 2. Chron. 13.13. In stand, 2. Sam. 6. 20. for who the land, 1 Chron. 19.2. and many the like.

Niniveh] a great City, famous by the preaching of the Prophet Ionas, Ion. 1. the citie] this is added, because Rechabeth signifiesth also freetibut here it is the name of a city, which the Greek and Chaldee versions doe consisten: as also Gen.

Verl. 13, the Ludimo that is, Lud and his posterity; So after Anam and his posterity. For besides the Hebrew forme which is plurally the Greeke by article plainly sheweth them to bee peoles, not perfons. The mans name seemeth to be Lud, spoken of in Ezek. 27, 10, and 30.5. Esp 66, 19, (where also Lud the sonne of Sem may be comprehended, Gen. 10. 22.) and his race the Ludims, (or Lydians) in Ier. 46.9. Lebabims] called Lybians; a people in Africa.

Verf. 14 Philifims] or, Phylifims; 12 people after much spoken of in Scripture, Judg. 13. and 14.8cc. These first dwelt with the Capturium, (next mentioned) let. 47.4. and were called by their name, Deut. 2.32. and from Capture; the Lord brought them into Canaan, Amos 57.7. where they remained uncest out of lifact, to their great rouble.

Vers. 15. Sidon] of him came the Sidonianis, and a city in his land was called by his name, great Sidon 10.18. a City renowmed alloin humane writers, for ancientness and fame of the builders thereof: Qui Cartini 14. This was after allotted to Afr. some of Iriael; though they failed in not castung out the inhabitants, ludg. 13.1. Cheeb] of whom came the Cheshites, or Hinties,

with and beand perfesphraft expresses, ) the lebusines, Ausorites, &c. the singular number being put for the plurall, as

alfoin Gen. 15.20. 21. Exod. 3. 8. and 23. 23. and 1 many other places : and the Hebrew text confir meth this, as in a Sam. 5.6. the Iebusite the inhabitant, for which, in I Chron. 11. 4. is written, the Tebusite the inhabitants: which plainly sheweth this name to be put for the whole nation. See also before Gen. 3. 2. and 4.20. Iebus the fonne of Canaan, in his country was a City called by his name Iebia, and Salem, and last of all Ierufalem, Judg. 19. 10. Gen. 14.18. 1 Chron. 11.4. Thefe and their brethren before and after named, dwelt in the land, which God gave the Israelites. the Amorites] who were a mighty people, whose height was like the height of Cedars, and they were strong as okes, Amos 2.9. Girgasite] called also Gergesens, Mat. 8. 28. and Gadarens, Luke 8. 26. who desired Christ to depart out of their coafts, Mar. 8.34.

Vcfi. 17. the Evite | Hebr. Chivvite: in Greeke Euite, that is, Evites, a people mentioned after, in Gen. 34. 3. and 36. E. Exod. 3.8. of them came the Gibeonites, whose lives were spared by Iosua, Ios. 11.19. The reft which follow, dwelt also in cities neere the former; as the Arkite, in Arka by the bottome of mount Lebanon; the Semarite, in Semaritm, which after fell to the Ben jamites, Ios. 18. 22. and 69 the reft.

Vers. 19, Sidon] a City in the North west part of Canana: the borders of the land which God gave the strategy are here briefly described: but parposely and largely in Num. 34. Gaza! a City of the Philistines, ludg. 16. Situate in the Southwest of Canan. Sodom! in Hebrew Sedoms: of this and the rest, see the history, Gen. 18. and 19. They lay in the South-east part of the land of Canana.

Veri.21. shere was borne] to weet, an off-spring, or children: set downe afterward. Such words are often to be understood: as is shewed on Gen. 4. 20.

Sonnes of Heber | or, of Eber, that is, of Gods Church, which (when others fell away) continued in Hebers posterity, of whom came A'ram the Hebrew, Gen. 14.13. and his children were called Hebrewes, Gen. 39. 14. 17. Exod. 1.15.16. And though Sem were father of many moe fonnes then of Hebers; yet are they counted Sems in speciall. for retaining his faith and promites: as Rom. 9. 8. So on the contrary, Cham is called the father of Canaan, Gen. 18. who had other fonnes alfo, but on Canaan his youngest, was Chams curse vifibly executed, Gen. 9.25. as Sems bleffing was on Hebers feed, Gen. 14. 13. 19. brother of lapbeth he was also brother of Cham; but the Scripture calleth them brethren more especially, that are allyed also in qualities, as Sem and Iapheth for good, Gen 9.23.27. Simeon and Levi, for evill, Gen. 49.5.

theelder or, the great, to weet, in birth: for Iapheth was borne before Sern, as is observed in Gen. 2: 2. and the Greeke version here plainly shewith that Iapheth was the elder. So greater is used for elder, less for grounger, in Sen. 27. 1. 13. and often in the Soripeures.

Verf. 22. Elam of whom came the Elamites, which feated in a Province called Elam, in the upper part of Perfia, Dain 8, 2. Efay 21, 2. They pro-

ved enemies to the fonnes of Heber, and were for it punished; but in the end obtained mercy, Effay 22.6.ler.49, 36.39, Aft.2.9. Afgroit, Affay for, Affay

father of our Lord Christ, after the flesh, Luk: 3.36
Lud of whom came the Lydians, a people in
Alia, differing from Lud; sonne of Mizraiin,
sonne of Cham, of whom came the Lydians in Africa, neere Cush, or Ethiopia. See before, v. 13.

Aran J of whom came the Aranites, that is, (after the Greeke) Syriams, enemies allo toff. Gods people, Judg 3, 10. 2 Sam. 8. 6.6. I King. 20. &c. For Aram feating in the land of Shur in Alia, his country is therefore called in the Hebrew by his name, Aram, in the Greeke Syria: as of Affhur, commeth Affyria, the new Telament always followeth the Greeke name, Luke 4. 22. Mat. 4. 14. Arams land had many parts, as Padan Aram, Gen. 28. 2. Aram Nahar im, Cor Melponamia Gen. 24. 10. Aram of Danafin, 2 Sam. 8.6. Aram Zobah, Plal. 60. 2. Aram Mucch, 1 Chron. 19. 6. and Aram berk Pedoba, 2 Sam. 10.6.

Verl. 24. Salab] He's Shelach. Verl. 25. Phalog] or Phalog, as Luke 3.35, in Hebrew Peleg, that fign florth division.

Vett. 5. loling for Irlings: si him and his posterity (shough here are reckoned many somes) the Scriptures make little mentions but by their names, compared with countries names in humane writers, they seeme to have feated in the East Indies, and there to have increased to mighty nations; but falme from the faith of their father Hibber, that they are not worthy to be reckned for his feed.

Chasarmaveth] in Greeke Sarmoth: this mans posterity seemeto have dwelt in Sarmatia, a great Country beyond Germany, and named (as is like) of this man.

Vers. 17. Hadoram in Greeke Hodora: of the first part of this name, Hado, some thinke Hoda, that is India; was so called Esth. 1.1.

Verl.29.Ophin.] in Greeke Oupheir r from this mans land in India, Solomons thips feeched flore of fine gold precious flores, &c. 2 Chron, 9.70.13
21. I King. 9.27.28. and the gold it felfe was called (by figure of (peech), Ophir., Iob 22, 24, and in other languages Ohrifon, and Ohryzums, of Ophyrizum, pure gold.

Verl 30, their dwelling Hebr. their feat. Me-[ba] in Greeke Massee. Sophar in Greeke Saphera.

Verf. 32. the families] in Greeke, the prives, or kureds. By this genealogy there, compared with the names of nations in humane Writers, it appeareth how God hash made of one blood, all nations of men, for to dwell on all the face of the earth sandhath determined the times before appeared, and the bounds of their hibitation, ACA 7-26.

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CHAP, XI. 1, One Language was in all the world . 3, The building of Bubel, 5, for which God fent the confusion of languages. 10, The generations and lives of the fecond ten fluorisarches, de 12. of Sems, 12, Arphaxad, 14, Sa-lah, 16, Heber, 18, Phaleg, 10, Ragan, 22, Saruch, 24, Nathor; 26, Thara, and Abram, 30, whose wife Sarai is barren. 31, Thara and Abram, remove from Vr of the Chaldees, towards Canaan: but tarry at Charren, where There dyeth.

Nd all the earth was of one lip; and of one speech. And it was when they journeed from the east, that they found a plaine in the land of Shinar, and they feated there. And they fayd every man to his neighbour : Goe too, let us make bricks, and burne them with a burning : and they had bricke, for stone; and slime had they for morter. And they faid; Goe too, let us build us a City, and a Tower, and let the top thereof reach to the heavens; and let us make usa name : lest we be scattered-abroad upon the face of all the earth.

And Jehovah came downe, to fee the Citie, and the Tower: which the fons of men builded. And Ichovah sayd; Behold the people is one, and they have all one lip; and this they begin to doe: and now, there will not bee cut-off from them, any thing that they have imagined to doe. Goe too, Let us goe downe, and let us confound there their lip: that they may not heare every-man his neighbours lip. And Iehovah scattered. them-abroad, from thence, upon the face of all the earth; and they left-off to build the City. Therefore is the name of it called Babels because there Ichovah confounded the lip of all the earth: and from thence Ichovah scattered-them-abroad, upon the face of all the earth

Thefe ere the generations of Sem ; Sem was a hundred yeeres old; and hee begat Arphaxid: two yeeres after the flood. And Sem lived, after hee begat Arphaxad, five hundred yeeres a and begat fonnes and daughters.

And Arphaxad lived five & thirty yeres ? and he begat Salah) And Arphaxad lived, after he begat Salah, foure hundred yeeres, and three yeeres and begat fonnes and daughters.

And Salah lived thirty yeeres; and he begat Heber. And Salahlived, after heebegat Heber, foure hundred yeres, and three yeres: and begat fons and daughters.

And Heber lived foure and thirt y yeres: 16 and he begat Phaleg. And Heber lived, after 17 hee begat Phaleg, foure hundred yeeres, and thirty yeeres : and begat fonnes and daughters.

And Phaleg lived thirty yeeres: and hee 18 begat Ragau. And Phaleg lived, after he begat Ragau, two hundred yeeres, and nine yeeres: and begat lons and daughters.

And Ragau lived two and thirty yeeres: 20 and he begar Saruch. And Ragau lived, 21 after he begat Saruch, two hundred yeeres, and feven yeeres: and begat fonnes and daughters.

And Saruch lived thirty yeeres : and hee | 22 begat Nachor. And Saruch lived, after hee 23 begat Nachor, two hundred yeeres: and begat fons and daughters.

And Nachor lived nine & twenty yeeres: | 24 and hee begat Tharah. And Nachor lived, 25 after he begat Tharah, an hundred yeeres, and nineteene yeeres : and begat fonnes and daughters.

And Tharah lived feventy yeeres: and he 26 begat Abram, Nachor, and Haran. And 27 these are the generations of Tharah, Tharah begar Abram, Nachor, and Haran and Haran begat Lot. And Haran died, before the 28 face of Tharah his father : in the land of his nativity, in Vr of the Chaldees. And Abram and Nachor tooke them wives : the name of Abrams wife was Sarai; and the name of Nachors wife, Milcah: the daughter of Haran the father of Milcah, and the father of Iscah. And Sarai was barren; shee had no 30 child. And Tharah tooke Abram his fon: 31 and Lot the fonne of Haran, his fonnes fon; and Sarai his daughter-in-law, the wife of Abram his sonne : and they went forth with them, from Vr of the Chaldees; to goe to the land of Canaan; and they came unto Charran, and dwelt there. And the dayes of 32 Tharah were two hundred yeeres, and five yeeres : and Tharah dyed in Charran.

#### Annotations.

He earth chat is, the inhabitants of the earth, all I 1 nations: Such words, easie to be understood, are often wanting : the Scripture it felfe sometime maketh them plaine ; as, will God dwell on the earth ! king. 8.27. that is, with men on the earth : 2 Chr. 6.18. and, alllands and their land, Efay 37.18.is expounded, nations and their land, 2 King. 19.17. all the earth fought to fee Solomon, 1 King. 10. 24. that is, all the Kings of the earth, as is expressed 2 Chron. 9. 23. See Gen.6.11. and 27.46.

that is, (as Thargum Ierusalemy expoundeth it,) of | but Idolatry. And Thargum Ierusalemy expoundeth one tongue, or language. The like is in veri.6. and 7.
So lips are languages, 1 Cot. 14.21. one speech or, the same words. This speech was Hebrew, (which after the confusion remained in Hebers family) as the names of men doe plainly confirme. So the lerusalemy Thargum here faith, they spake in the holy tongue, wherewith the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarch's spake, and Moses and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventeene hundred, and fifty feven veeres, till Phaleg fonne of Heber was borne, and Babel towre in building; which was an hundred yeeres after the flood, Gen. 10. 25 and 11.9. After that, it was in use among the Hebrews, or Iewes, (called therefore the Iewes-language, Efay 36.11.) untill they were caried captive into Babylon: where the holy tongue ceafed from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world fpeaketh naturally the language of Adam, and of the old world; but it is gotten with study and learning. This great labour hath God laid on the fonnes

Vers. 2. Shinar or Senaar, which was also na med Chaldea, and (as the Chaldee paraphraft translateth i: ) Babylon; the land of Nimrod : fee before, Gen. 10. 10. Thargum Ierusalemy calleth it Pontus.

Veri. 2. Goe too or, Come on : Hebr. give : a word of exhortation. So verf. 4. and 7. with a burning ] or to a burning: forme as brickes. that is, thorowly, or as the Greeke faith, with fire. Thus wanting stones, they devised matter to make their curfed building. [lime] a kind of naturall lime, that was found there in pits and rivers, which ferved for building, as well or better then artificiall morter. In Hebrew, the words differ but little, they had chemer (naturall lime) for chomor (artificiall lime, or morter.) So Gen. 14. 10. Compare herewith the heavenly Ierufalem, whose wals are garnished with all precious stones Rev. 21.19. 1 Pet. 2.5

Verf. 4. the top Hebr. the head, and here the word reach, or the like, is to be understood; for fo the Scripture oft ipeaketh with brevity : as, the ark under curtaines, I Chron. 17. 1. that is , remaining under curtaines, 2 Sam. 7.1. the men of war, by night, 2 King 25.4. that is, fled by night, Ier. 52.7. and many the like. See Gen. 13.9. and 23.13. And by the head reaching to heaven, is meant a very high towre; as Deur. 1.28.Mar. 1 1.23. and Babylon afterwards used like proud speeches, Esay 14.13.14.

a name meaning a great name, to bee renow med and famous: as where one Prophet faith, I have made thee a name, I Chron. 17. 8. another explaineth it, a great name, 2 Sain. 7.9 See also 2 Sam 8. 13. This word name, is sometime put for God himfelfe, Lev. 24. 11.16. whose name is a frong tower, into which the righteous runneth, and isfet aloft, Prov. 18.10. and to walke in his name, is to keepe his faith and true religion, Mich. 4.5. contrain to which, some doe thinke this tower of Babel was builded; as R. Menachem on this place cithis building, to be partly for religion, partly for munition in time of war; faying, Let us build us a City and Tower, &c. and let us make for us within it, a house of worship, (or Temple.) lest we, orc. 2 feare arifing from their owne guilty confciences, as is often in the wicked, lob 15.20.21. Lev. 26, 36. Prov. 28.1.

Verf. 5. came down that is, shewed by his works, that he tooke knowledge of this evill to punish it. This is spoken of God after the manner of men: so Gen. 18.21. Plal. 144.5. See the notes on Gen. 6.6 The Chaldee explaineth it thus ; And the Lord appeared to take vengeance upon the workes of the Citie and Tower.

Veri. 6. there will not be cut off from them] that is, 6 they will not be restrained : to noting their wilfull perfitting in the evill begun. Or question wife thus, fould they not be cut off? (or reftrained?) meaning it was very meet they should.

Verf. 7. Let us goe downe | The holy Trinity here 7 determineth, (as when in Gen. 1. 26. he faid, Let us make man :) against the former determination of vaine men, verf.4. So he diffipateth the counsell of the nations, Pial. 33.10. not heare that is, not understand : so in I Cor. 14.2. bee speaketh not unto men, for no man heareth: that is, understandoth: and in Efay 36.11. Speake, Syriacke, for we heare; that is, understand it: so a hearing heart, for an understanding, I King. 3.9. Ioseph heard, that is, understood, Gen. 42.23. and fundry the like. Albeit, God might at first smite them all with deafnesse, that they could not at all heare; and then change their tongues. A like judgement David wisheth against his encmies, Pfal 51.10.

Veri. 8. scattered] and so dissolved their communion, and brought on them the evill which they fought to prevent, verl. 4. for, that which the wicked feareth, shall come upon him, Prov. 10.24. The Hebrew Doctors from hence doe conclude, The generation of the division (of tongues) have no part in the world to come, (that is, in the kingdome of heaven) as it is written: And the Lord scattered them from thence, &c. The Lord scattered them in this world; and from thence the Lord (cattered them in the world to come. Thalmud Bab, in Sanhedr, ch. 10. left off to build | the contrary miracle God wrought by the gift of tongues, to build up lerufalem, Act. 2.4.6.11.&c.

Verl.9. Babel or Babylon, in the Greeke translated Confusion : because there the Lord (Balal, that is,) Confounded their language: And Babel is the fame that Balbel, but for eate of speech the first lis left out; and it accordesh with the Chaldee or Babylonian tongue, which foundeth the Hebrew Balal, Balbel, as the Chaldee paraphrast here hath it.

lip of all the earth] that is, language of all people on the earth : lee verse 1. And here tongues first were for a figne to unbeleevers, (as I Cor. 14.22.) that by this judgement they might be converted unto the Lord; though they made no fuch use thereof, as neither did those that mocked at the gift of tongues whereby the heavenly City was builded, Acts 2. teth some that faid, Name here meaneth nothing 4 .- 13. The Hebrew Doctors say, that at this dif-

persion there were seventy nations, with seventy fundry languages, R. Menachem, on Gen. 1 1.

Verf. 10. old Hebr. fen, and io in the reft that follow. See the notes on Gen. 5. 32. and compare this genealogy with that there. Ten Patriatchs are there reckned from Adam to Noe; and ten here, from Sem to Abraham: both of them proceeding with the linage of our Hord Christ, who came of all these fathers according to the flesh, Luke 3. There each fathers generation is fet down in three verfes, here but in two : and their death is not fpoken of. Howbeit the lives of men, are now fhortned to the halfe.

Verf. 1 1. 500 yeare] By this we may gather, that Sem lived till Isak sonne of Abram was fifty yeres old, and faw ten generations after him before hee dyed. A fingular blefling both to him and them.

Verf. 12. begat Salah or, Shelach ; and as the holy Ghoft counted the time of Arphaxads birth, tree yeeres after the flood ; verf. to. fo may wee gathar it for all the reft: as Sala was borne 37 yeeres after the flood, and after the creation of the world, 1693 The Greek translation inferteth here, a man which never was, by the Hebrew verity, faying that Arphaxad begat Kainan: and that Kainan lived 120 yeeres, and begat Sala. Allo the time of each fathers procreation, is for the most part changed in the Greeke. This seemeth to be done purposely: that the true genealogy might not bee knowne to the heathen, for whom the Greeke Bible was first translated. And because in all Greeke Bibles Kainan was fer downe : the Evangelift alfo. (to beare with the worlds weaknetle, or for other causes feeming good to the Spirit of God, reckneth Kainan betweene Arphaxad and Sala, in Luke 3. 36. But neither here, nor in I Chron, I. nor in any Hebrew text, in his name recorded. See a like thing in Gen. 46. 20.

Verf. 14 begat Heber] after the flood, 67 yeeres, in the yeere of the world 1723.

Verf. 16. begat Phaleg ] or, Peleg : after the flood

101 y, and of the world, 1757. Verl. 17.430 yeere | So Heber lived till Abraham was dead, Gen. 25.7. and was the longest liver of all that were borne after the flood; and they that came after him, lived not past halfe his daves.

Verf. 18 begat Ragau or Rebn: after the flood 131 y, and of the world, 1787. Verl. 20. begat Sarueb] or Serug: after the flood 163 y. and of the world, 1819.

Verf. 22. thirty yeere at the fame age, Phaleg and Salah, are before noted to have begotten their fonnes. begat Nachor | after the flood 193, and of the world 1849.

Verl. 24, begat Thursh or Terach, after the flood 222 y, and of the world, 1878.

Vers. 26.begat Abram, Nacher, and Haran] that is, began to beget : and to begat one of the ethree (to weer Haran) not all in the fame yeere : The like was before in Noesbegetting Sem, Cham, and Iphigti, Gen. 5, 32: where Sem for dignity was named falf, as Abramis here; and Iapheth the el-deft, Jalf, as Haran is here. For Tharahethe father, dyed 205 yeares old, verf. 3 2. then Abram depar-

ted from Charran, 75 yeere old, Gen. 1 2.4. wherfore Abram was borne, not when Tharah was 79 but when he was 120 yeers old, which was after the flood, 352 yeere, and of the world 2008.

Verl. 28, land of his nativity that is, his native 28 country : or, as the Greeke faith, wherein bee was borne. Vrofthe Chaldees] that is, Vrinthe land of the Chaldeans; which land Stephen calleth alfo Mefopotamia, Act. 7. 2. 4. for it lay betweene two rivers. And Chaldea is by humane writers alfo called Mesopotamia, Plin, hift.b.6.c.27. Vr fignifieth Light and Fire : here the Chaldee paraphrast taketh it to be the name of a Cirie, bur the Greeke translateth it a Country: and Stephen in Act.7.4. faith, the land of the Chaldeans. And the Chaldees being idolaters, in likelihood confecrated and named this place unto and of the Fire, which they had feene to come downe from heaven upon the Fathers facrifices, (as is noted on Gen.4.4.) and whereof they were wont to light lamps for to keepe the fire, which the eupon they called Orimafda, lights of grace. So other heathens after used to honour fire, as Qu. Curtim, b.4. faith of Davius, that he called upon the facred and eternall Fire. Or it might be a place of facrificing in Chaldea, as God had his Vr (that is, Fire) in Sion, and Fornace in Ierufalem, Elay 31.9 So the Ierufalemy paraphrast calleth it here, the fiery fornace of the Chal-dees. Chaldees] or Chaldeans: called in Hebrew Chafdim, and frunred into 4 maketh Chaldim : the boly Ghoft in Greeke (whom wee follow) calleth it fo, Chaldees, Act. 7.4. And because they much used Astrology, therefore in time it was common for Astrologers to be called Chaldeans, as in Dan,

Verf. 29 Sarai] the was daughter of Abrams father, though not of his mother, Gen. 20. 12. her name was changed to Sarab, as Abram allo was named Abraham: see Gen. 17. 15.5. daughter of Haran] by this also it appeareth, that Haran was eldeit of the three brethren. And this Milcal for Melcha, as the Greeke writeth her) was grandmother to Rebecca, Ifaaks wife, Gen. 22.20.23. Ifcha, ] in Greeke lefcha; the lewes thinke this was Sarai, and that the had two names : and was faid to be daughter of Tharah, Gen. 20. 12, as being his

grandchild.

Veri. 31. Tharah tooke Abraham, ] It appeareth by lof. 24.2. that thefe fathers were fallen to idolatry, and ferved other gods in Chalden or Mefepotamia : and there the God of glory appeared to Abram, and faid, Come thou forth from thy land, and from thy kinred : and come into the land which I will frem thee, Act. 7. 2. 3. whereas therefore Tharab here tooke Abram, de. it feemeth Abram acquainted his father with this oracle of God, and that Tharah repenting, confented also to goe our; and is for it made as principall in the journey. muh them] that is, muh Tharah and Abram, whom Moses by this word them, implyeth to be author under God of this removall towards Canaan, agreeable to Stephens narration, Act. 7. as is before noted. Wherefore alfo in Gen. 15. 7. and Neh. 9. 7. it is manifested that the calling was specially of Abram. Andhisfair b is particularly commended, Heb. 11.8 dwelt or, feated there : that is, dwelt in Charran : as Act. 7. 2. where Abram got substance, and made foules, Gen. 12, 5. and tarried there till his father Thara dyed, Act. 7 4. whose old age seemeth to be the cause of their staying in that place. And this Charran was in the land of Chaldea alto, and not farre from Vr: wherefore God againe called A. bram thence, Gen. 12.1. And although there was a nearer way from Vr to Canaan, then to goe by Charran, (as in the maps of those countries may be feene:) yet because the neerest way was most dangerous and troublesome, God led them about by an inhabited and fafe way, providing to for their infirmities, as hee did the like after, for Abrams children, in Exod. 13.17.18.

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#### CHAP. XII.

1. God calleth Abram to goe into another land. 2. promifeth to bleffe him, and in him, all families of the earth. 4, Abram departeth with Lot, from Char-ran to Canaan. 6, He journeyeth through the Land, 7, which is promised him in a vision; and there he buildeth Altars. 10, Hee is driven by a famine into Egypt. 11, Feare maketh him say his wife to be his sister 14, For her beauty she is taken into King Pharaohs house; 17, but the Lord by plaques compelleth him to restore her.

D D D. Nd Ichovah fayd unto Abram; Goe thou, from thy land, and from thy kinred, and from thy fathers house: unto the land, which I will shew thee. And I will make thee a great nation; and I will bleffe thee; and will make thy name great: and be thou a bleffing. And I will bleffe them that bleffe thee; and him that speakeththee-evill, I will curfe: And bleffed shall be 4 in thee, all families of the earth. And Abram went, as Iehovah spake unto him; and Lot went with him : and Abram was feventy yeeres and five yeeres old, when hee wentout from Charran. And Abram tooke Sarai his wife, and Lot his brothers fonne, and all their substance that they had gathered, & the foules which they had made in Charran: and they went-out, to goe to the land of Canaan; and they came to the land of Canaan. And Abram paffed through the land, unto the place of Sechem, unto the Oke of Moreh: and the Canaanite was then in the 7 land. And Ichovahappeared unto Abram, and faid, unto thy feed will I give this land: and hee builded there an altar, to Ichovah. who appeared unto him. And hee removed thence, unto a mountaine, East-ward of Beth-el, and pitched his tent; having Bethel Sea-ward, and Ai East-ward; and he buil- which by nature were children of wrath; (Eph. 2. 3.)

ded there an altar, unto Iehovah; and hee called on the name of Ichovah. And A. 9 bram journyed; going and journying, toward the South.

And there was a famine in the land: and 10 Abram went-downe to Ægypt, to fojourne there; for the famine was heavy in the land. And it was, when he was come-neere to en- 11 ter into Egypt; that hee fayd unto Sarai his wife; Behold now I know, that thou art a woman of faire countenance. And it will be 12 when the Egyptians shall fee thee, that they will fay, this is his wife: and they will kill me, and thee they will fave alive. Say I pray 13 thee, thou art my fifter; that it may be well with me for thy fake; and my foule shall live because of thee. And it was, when Abram 14 was entred into Egypt: that the Egyptians faw the woman, that shee was very faire. And Pharaohs Princes faw her, and they 15 praifed her unto Pharaoh: and the woman was taken into Pharaohs house. And he did 16 good to Abram for her lake : and hee had Theepe and oxen, and he affes, and men fervants, and women feruants, and shee affes, and camels. And Ichovah plagued Pharaoh and his house, with great plagues : because of Sarai, Abrams wife. And Pharaoh called 18 Abram, and faid, What is this that thou haft done to me ? Why didft thou not tell mee, that she is thy wife? Why faidst thou, she is 19 my fifter ? and I might have taken her to me to wife : and now, behold thy wife, take her, and goe away. And Pharaoh commanded 20 men, concerning him: and they fent away him, and his wife, and all that he had.

#### Annotations.

n n Thefe three letters fignifie, that here beginnes the third Parashah or Section of the Law : which upon Gods first words to Abram, is called Lec leca, that is, Goe thou. See before in chap. 6.9.

Verl. 1. [ayd] to weet, after that Abrams father 1 was dead, Acts 7.4. Thus God was he that redeemed Abram, Efay 20.22. Goe thou ] or, Goe for thy felfe: fignifie in that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth al from such estate. Rev. 18.4. from thy land ] or, out of thy country; that wherein he now dwelt in Charran, which was in the same land of Mesopotamia that Vr stood in, Gen. 24.10. and 28. 2.7. 10. compared with Act. 7.2. Gen. 11.28. The Hebrew Doctors expound the name Charan, by Charon aph, that is, wrathfull anger, (R. Menachem on Gen. 12.) as if hee were now to depart from the place of wrath. So wee

are called and chosen of Christour of this world, | Gen. 22. 18. For Christ was sent of God to blesse and from worldly corruption, John 15, 19. 2 Per. 1.4.and are by him delivered from the wrath to come: I Thef. 1.10. thy kinred to weet, Nachor and the reft, excepting Lot. For although there is no expresse mention of Nachor, among others that went with Thara from Vr, in Gen. 11.31.yet it appeareth by the history following, that Nachor went to farre as Padan Aram, in Metopotamia, and there fetled: fo that it was after called, Nachors City, Gen. 25.20. and 24.10.15. and the fame was Charran, Gen. 28.2.10. and there was Abrams kinred, and country here spoken of, Gen. 24. 4. thers house] for the father Thararab being dead, his houshold (as it feemeth) would goe no further, but stayed there with Nachor: and onely Lot and his house went with Abram, as the fourth verse, and history following doth confirme. So Tharahs house and Nachor, left following of God, and turned againe to idolatry; as appeareth by Gen. 31.

30.53. Iof. 24.2. From fuch Christ also calleth all, to follow him, Luke 14. 26. 27. and so the Spirit saith to the Church, forget thy people and thy sathers bouse, Psal. 45. 11. will show thee that is, the land of Canaan, verie 5. but God here nameth it not, for more proofe of Abrams faith and obedience. For as he raifed up this man of justice from the east ; so called he him to his foot, that is, to follow him and his direction, Elay 41.2. Exod 11.8. But under this earthly inheritance, was typed an heavenly, which Abram looked for, Heb. 11.9. 10. And in Salema city of Canaan, Melchifedek raigned, and was Priest of the most high God, and blessed Abram,

Verl. 2. a great or, to a great nation, that is, to become the father of a great nation : iee Gen. 2.7. and 17.4. Of this promise, there was no visible hope, because Sarai his wife (being 65 yeere old) was barren, Gen. 11. 30. for which Abrain complained, Gen. 15.2.3. But under this promifed Nation, was implyed also a spiritual seed, of faithful people, Rom.4. 11. 12. Gal. 3.7. bleffe thee in all things: both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3.14. Ephet. 1. 3. Gods bleffing is his favour, and thereupon an abundant multiplication of all good things: on the contrary, his curfe, is both the depriving of good, and heaping of evill things upon them whom he hateth and punisheth, Lament. 2.65.66. thy name | which is better then a good ointment, then great riches, Eccl. 7.3. Prov. 22. 1. So God made David a great name be thou that is thou shalt be, (as the Greeke translateth it:) but this manner of speech is more vehement, as whereby God commandeth

the bleffing, Pfal. 13-33. So Pfal. 128. 5.6. See thou. Veil. 3. that freaketh thee-evill or curfeth thee: but here are two words used, and this first, fignifieth evill speaking with light esteeme, or vile conreunpt, and dishonour. Curfing also signifieth evil-freaking by men, as Paul shewerh, Act; 23.5. from Exod. 22.28. The like bleffing, Haak pronounced

us, in turning every one of us from our iniquities, Act. 3. 25.26. and that wee may receive the promise of the Spirit through faith, Gal. 3. 14. Wherefore this was a preaching of the gospell to Abram, Gal. 3. 8. And this covenant consumed before of God in Christ, is obferved to bee foure hundred thirty yeeres before the Lam, and could not by the Law be difanulled, because God gave it him by promise, Gal. 3.17.18.

Verl. 4. went By faith, Abraham being called did 4 obey, to goe out unto a place which hee should after receive for an inheritance : and he went-out, not knowing whither he fould come, Heb. 11.8. old Hebr. some of five yeeres and seventy yeeres, that is, going in hie 75 yeare: See Gen. 5. 32. And his father Tha-rah being two hundred and five yeeres old when he dyed, it appeareth that he begat Abram at 130 yeeres, and so not hee but Haran was begotten at Tharahs 70 yeere, Gen. 11. 26. Abram after an 100 yeeres pilgrimage more, died, Gen. 21.7. and Isak his son, then 75 y old, is left heire of Canaan.

Verf. 5. substance] or, gathered-goods: for of getting and gathering it hath the name : and is a generall word for cartell, money, or other like goods.

the foules ] Hebr. the foule : put for foules, that is, perfons of men and women, as Gen. 14.21. and 46.26. Rom. 13.1. and often in the Scripture. So in the Hebrew text, man, 1 Chron. 10. 1. is put for men, 1 Sam. 31. 1. wizard, 2 Chron. 33.6. for wizards, 2 King 21.6. See before, Gen. 3.4. and 4. 20. and 10.16. The Greeke translateth every foule. As here foules, so eliewhere flest and piris, (Act. 2. 17. I John 4. 1.) are put for the whole persons.

had made that is, had gotten, to weet, into their possession, as the Greeke manifesterh. But this may be meant, not onely of getting them to their fervice, (as 1 Sam 8.16) but also of winning them to the faith of God; as the Chaldee paraphrast faith, had subdued unto the law: which is very probable by that example of his houshold fouldiers. Gen. 14.14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of circumcilion, Gen. 17.23. So Thargum Ierusalemy also calleth these, sonles of proselytes, (or land of Canaan a country in Alia the leffe; poffeffed by Canaan (the fon of Cham, the fon of Noe) and his fonnes; but for their wickednesse the land was to spue them out, Levit. 18.25 and it is now promited to be given to Abrams feed, verf.7. and was thereupon called the land of promise, Heb. 11.9. a goodly country it was, having water-brooks, fountaines, and springing depths, monntaines and vallies, and mines; corne, and wine, and oyle, & honey, & other fruits; it lacked not any thing ; it was watered with the raine of heave, cared for of God, whose eyes were alwayes on it, Deut. 8.7.8.9.& 11.11.12.fo that it was the pleasantest of all lands, & flowed w milk and honey, Ezck. 20.6. In it God had prepared a place where he would dwell among his people the fons of Abram, the land being bis, and they strangers and fojourners in it with him, Exod. 15.17 Leviticus 25. unio laikob, Gen. 27, 29. and Baham to Ifrael, Num. 24.9. in the electron of t country, Heb. 11.9. 10, the borders of it reached to the great River Euphrates, Gen. 15. 18. And Abram who dwele beyond the river, (without Gods territories) Iol.24.2. is now brought of the Lord, into this good land. And the Hebrew Doctors have acknowledged the land to be a figure of heaven, faying, it is written, And thy people shall bee all just, they Shall inherit the land for ever, (Efay 60.21.) this land is a parable, as if he should (ay, the land of the living, and that is the world to come. Maimony in treat. of repentance, chap. 3. S. 5. So R. Menachem on Gen. 12. referreth it to the land which is above, watered with waters that are above, &c. And in Thalmud Bab.in Sanhedrin. chapt. Chelek, it is written, All Ifraelises have their portion in the world to come; as it is faid, And thy people shall be all just, they shall inherit the land for ever.

Verf. 6 paffed through, to furvey his land wherin he was but a pilgrim, Heb. 11.9. Sechem] or Sychem; that is the place where Sychem after was: of which fee Gen. 3 3.18. This was about the middeft of the country. the oke | that is, the okes, (as it is written in Deut. 11.30.) meaning a grove or plaine fee with okes: the Chaldee therefore calleth it a plaine : but the Greeke, an oke; and it is named in Hebrew, Alon, of ftrength. Moreh this feemeth to be the name of tome man, (as after is mentioned the okes of Manne, Gen. 13. 18.) or of some hill, as in Judg. 7.1. The Greeke translateth it, an bigh oke. Moreh fignifieth alto a Dollor, Iob 36.22.

the Canaanite] that is, Canaanites, as Gen. 10. 16.18. So the Greeke faith, the Chanaanites dwelt in the land. An idolatrous and wicked people, as the Chaldeans from whom Abram came, Deut. 12.30.31. So Gen. 13.7. But when God promiferh the clenfing of his Church, he faith, the Canaanite Ball be there no more, Zach. 14.21.

Verf. 7. thy feed ] that is, to all the children of promife (the elect) who onely are counted Abrahams feed, Rom. 9.7.8. and in Christ are heyres by promife, as well the Gentiles as the Iewes, Gal. 3. 26. 28.29. Therefore the ftrangers are appointed their lot of inheritance among the Ifraclites, Ezekiel 47.22. not in the earthly land, but the heavern-ly, which Canaany represented, Heb. 11.9. 10.14. 16. See Gen. 13.19. an altar for facrifice and thankes to God, (as Gen. 8, 20.) who, after his weary travell, had appeared, and comforted him with gracious promifes of heyres, and an inherirance : neither of which he had as yet , but onely by faith. Thus he beleeved, and received the promiles thankefully : as Heb. 11.13. and was the fonne of God, and a light in the mids of a crooked and perver generation, Phil. 2. 1 g. Abram is the first man in the world unto whom God is faid to appeare or be feen : first in Vr of the Chaldees, Acts 7. 2. next here in Canaan.

Veri. 8. eastward, ]or on the east of Bethel: a City after called by lakob Beth-el, that is, Gods house : at this time it was named Luc : Gen. 28.19. his tem] flewing by this, that he abode there as in a frange country Heb. 1 1.9. Pfal. 105.13. for atent is opposed to an bouse, or tetled dwelling, I Chron.

cause the maine sea was the westerne border of the land of Canaan, Num. 34. 6. Iof. 23. 4. therefore the fea is often put for the West: fo Gen. 28.14. Ex. 10.19. and 26.22. Ezek. 48,1.2.&c. For like reafon, the defert is used for the fouth, in Pfal. 75.7. e As ] a city, whereof see Ios. 8. called on ] which the Chaldee translateth, prayed in the name : it may also signifie, preaching in the name of the Lord: for, calling or crying unto God, meaneth prayer, Ioel 2. 32. unto men, it is preaching, Elay 40.3.6. The calling on the name of the Lord, is a ligne of true faith

and godlinesse, Rom. 10. 13.14. 1 Cor. 1.2.

Vers. 9. going and journying that is, continually journying : lee Gen. 8.3. the fouth as towards the Sunne: whereby may be figured his progrette in faith and grace, as Prov. 4.18. 2 Cor. 3.18. So the building of the City which Ezekiel faw in vifton, was toward the fonth: Ezek. 40.2. The Hebrew Doctors say, that Abraham cleaved unto the condion of mercy, for that is the fouth of the world; and therefore all Abrahams journeyes were towards the South: R. Menachem on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Ier. 1. 13.14. And thus Abram patfed from place to place, till God had brought him through all the land of Canasn, 101.24.3. The Greeke translateth, camped in the defert. The South (Negeh) is named of Dryneffe, for that part of Canaan wanted waters, Judg. 1.15. Pfal. 126.4. For this, it may bee, they translated it defert : fo in Gen. 1 3. 1.3.

Verf. 10. a famine ] a new affliction for Abram alfo, who was hereby caused to leave his land, and goe as a pilgrim to another barbarous country : fo walking from nation to nation, from one kingdome to another people, Pial. 105. 13 . Although Canaan was a most fruitfull land, Deut. 8. 7.8.9. yet God now made it barren, for the wickednesse of them that dwelt therein, Pfal. 107.34. Ægypt] called in Hebrew Mizraim, here and alwayes in the Seripture: but in the Greeke, the New Testament alwayes hath Egypt. See Gen. 10.6. And Mizrains is put for the land of Mizraim, by an usuall figure of speech; which the holy text sometime manifefleth, as 2 Chron. 5. 10. when they came from A-gypt (or Mizraine) for which in 1 King 8.9. is write ten, the land of Leyps : againe there in v. 16. from Verf. 11. new or, I pray thee : a word not of time,

but of requestifo ver. 1 3 and often in the Scripture. of faire countenance or faire of looke, or visage: Sarai was a figure of the new Tellament, and of Ierusalem the mother of us all, Galat. 4, 24.26. That Spouse of Christ is faire, Song 2, 14 and 4.1.

Ver. 12 that they Hebrand they fo after v. 14 but 12 and is often put for that: as the Hebrew text theweth, 1 Chr. 17.10. and the Lord will build: for which in 2 Sam.7.1 8. is written, that be will. See Gen. 27.4

Verf. 13 my fanle fall live that is, I, or my felfe shall live. The word foule is used for any person. That Sarai was indeed Abrams fifter, is after manifefted, Gen. zo. 12. yet this fact of his, feemeth to be not without humane infirmities,

Verf. 16. Pharach a common hame for all the 16 17.8.5. femmed] that is, on the West: for be- kings of Agype, from these daies of Abram, til after

other proper names, as Pharach Necob, 2 King. 23.
29. Pharach Hophra, let. 44.30. and the like. By interpretation, Pharach lignificath free, and an A-wenger; the first interpret of himselfe; the other of his tubjects, whom Kings ought to judge, and take vengeance of evil deers, Rom. 13.4.

Verf. 16. he did good or, dealt well with : as the Greeke translateth, be ufed well. bee had ] or, there was to him: fuch is the Hebrew phrase usually. But the Hebrailine is opened by the holy Ghoft: as, There is not to us, Luke 9.13. that is, wee bave not, Mat. 14.17.

"Verl. 17. plagued or touched, stroke Pharaoh with great strokes. This great deliverance David celebrateth, in Pfal. 105.14. He suffered no man to doe them wrong, but reproved Kings for them.

· Vers. 19. and I or, for I. And, is often in stead of For : as, and be heard, Elay 39. 1. that is, for hee

heard, 2 King 20.12. Versi.20. fent away This word is often used for fending, or conveighing away with honour, 2s Exod. 28.27. and to with accompanying and bringing them

on their way, as the Greeke and Chaldee translate it here.

#### <u> X46 X40 CX 20 CX</u>

#### CHAP. XIII.

1, Abram and Lot returns out of Agypt into Canam, 4, where he calleth on the name of the Lord. 5, Lot and Abram being both rich, by disting rement betweene their berdmen, they part afunder. 10, Lor goeth to wicked Sodom. 14, God reneweth the promises to Abram. 18, He removesh to Hebron, and there buildeth an Altar.

Nd Abram went-up out of Ægypt, he and his wife, and all that hee had; and Lot with him, unto the South. And Abram was very rich: in cattell, in filver, and in gold. And he went on his journies, from the fouth, and unto Beth-el : winto the place, where his tent had beene at the beginning betweene Beth el and Ai. Vn to the place of the altar which he had made there at the fift: and there Abram called on the name of Ichovah. And Lot also that went with Abram hee had flockes, and herds, and tents. And the land did not beare them, to dwell together : for their Substance was much, that they could not dwell together. And there was a ftrife betweene the herdinen of Abrams cattell, and the herdmen of Lots carrell; and Canaanite and the Pherezite, we then dwelling in the land. And Abram faid unto Lot, det there be I pray sheet no strife betweene mee and

thee; and betweene my herdmen, and thy herdmen : for we be nien brethren. Is not o all the land before thee? Separate thy felfe I pray thee from me: if (thou wilt take) the left-hand, then I will take the right; and if the right-hand, then I will take the left. And 10 Lot lifted up his eyes, and faw all the plaine of Iordan, that all of it was well-watered : before Iehovah destroyed Sodom and Gomorrha, (it was) as the garden of Tehovah, as the land of Agypt, as thou commest to Zoar. And Lot chose to him, all the plaine 11 of Iordan; and Lot journied Eastward; and they were separated, each man from his brother. Abram, hee dwelt in the land of 12 Canaan: and Lot, he dwelt in the Cities of the plaine; and pitched-tent unto Sodom. And the men of Sodom, were evill and fin- 13 ners, to Iehovah, exceedingly. And Iehovah said unto Abram, after Lot was separated from him; lift up now thine eyes, and fee, from the place where thou art : to the north, and to the fouth, and to the east, and to the Sea. For all the land which thou feeft, 15 to thee will I give it : and to thy feed for ever. And I will put thy feed, as the dust of 16 the earth: fo that if a man bee able to number the dust of the earth; thy seed also shall be numbred. Arife, walke through the land; | 17 in the length of it, and in the bredth of it : for to thee will I give it. And Abram removed-tent: and came and dwelt in the Okes of Mamree, which in Chebron and hee builded there an altar unto Iehovah.

#### Annotations.

He fonth] in Greeke, the defert . meaning the foutherne part of Canaan. (fee Gen. 12.9.) for otherwife Canaan was Northward from Ægypt.

Vett. 2 very rich Hebrew, vehemently waighty (or heavy: ) Which word is applyed to weight of burden, as in r King 12: 4. to weight of glory, as in Gent 3171, to waight of multitude of people as in 2 King, 6. 14, or of cattell, as Exod, 12. 38. and fo to all manner of tiehes; as the Greeke here translateth ierreb. This Gods bleffing promised in Gen: 1 2/20 was in part performed, for his bleffing makerb rich; Prov. 10 22. Gen. 24.35. And as Abram how Hohis children afterward, returned out of Ægypt, with great riches, Exod. 12. 32. 35 36.38. There figured the graces of God, as faith, knowledge, and the like lamas style General Color.

Veri 4 called there) the Chaldee fairth, proged 4 there. See the notes on Gen. 12. 8 As Abram recurned to his first altar, and there ferved God; fo his children after him, were to returne to Abrams

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first faith and service, from the idols of Ægypt, wherewith they had beene defiled, Exod. 4.2 2.23. Ezek.20.7.8.

Vert, 5, tents] that is, fervants dwelling in tents. So Jer. 49.29. 1 Chron. 4.41.

Veri. 6. did not beare the Greeke translateth, received (or contained) them not; that is, could not containe them, as the words following doe explaine it. And so the Scripture sometime resolveth this phrase; as, who hall judge ? 2 Chron. 1.10. that is, who can judge? I King. 3.9. It shall not stand, Mat. 12.25. that is, It can not fland, Mark 3.24. This kind goeth not out, Mit. 17.21. that is, cannot goe out, Mar. 9.29. and fundry the like.

Verf. 7. the Pherezite | that is . Pherezites : as Gen. 12.6. But of these wee heard no mencion before : it feemeth they were some family of the Camanites, Gen. 10.18, for they dwelt with the Canaanites in that part of the country which after fell

to the tube of Indah, Indg. 1.3.4.5.

Veri. 8. and betweene my heardmen] that is, or betweene my heardmen: as hee that curfeth his father and his mother, Exod. 21.17. that is, his father or his mother, Mat. 15.4. So, and the sonne of man, Pfalm. 8.5. that is, or the some of man, as it is alledged in Heb 2.6. men brethren that is, brethren in faith, as Mar. 23.8. and naturall kinfmen : for Abram was Lots uncle, Gen. 12.5. So Chrifts kinfmen, were called his brethren, 1 Cor. 9.5. The word men, may be omitted, as fomerime the text it felfe doth: footers men with bow, I Sam. 31.3. that is, Thooters with bow, I Chron. 10. 3. So, aman a Prince, Exod. 2. 14. is in Greeke but a Prince, Act 7. 27. man of his counsel, Efay 40.13. that is, his counsellor, 1 Cor. 2.16. Although the Greeke often keepeth this Hebraifine, as an enemy man, Mat. 13. 28. men finners, Luke 24.7. Men brethren, Att. 1.16. and 2. 29 37. See alfo Gen. 28.1.

Verf. g. Is not all? that is, Loe furely it is. A queflion carneftly affirmeth : as, is it not written? Mar. 11.17. for, it is written, Mat. 21. 13. doe ye not erre? Mark. 12. 24. for, ye doe erre, Mat. 22. 29. and fun. dry the like. See Gen.4.7. before thee] at thy pleasure, to choose, by my permission. So the Lord fer the land before the lifaelites, Deut. 1. 21. The like is in Gen. 20.15. and 34. 10. If thou wilr takel or wile choose. These words are to bee understood from the next speech, or from the 11.verf. And Letchofe, &c. Oftentimes words wanting are and Literophysic. Ottechnics words wanting are to the implicit as Literophysics as Chron. 10.

11. for J will the fife you with Scorpions, 1 King, 12.

11. Against three bundred, 2 Sam, 23, 8, for, be lift which first against three bundred, 1 Chron. 11.11.

ind thany fuch like. See Gen. 11.4. Thus Abram for parce, patted with his right: chooling rather to take wrong, then to contend, as a Cor. 6.7. Verf, 10 lifted up his eyes | that is, looked round a-

bone, to view the land, as is after manifest by the like speech to Abram, verf. 14. and where one E-

water, or of moisture: thereby fignifying a fruitfull land ; as Pial 66.12. and 107.33.35. deftroyed] or corrupted; as Gen.6.13. and 19.24. Sodomis in Hebrew Sedom; and Gomorrha, Ghnamorah: but we follow the plaine writing in the new Testament, 2 Pet. 2.6. garden] that is, as the Greeke faith, Paradife: fee Gen. 2.8. and Ezek. 36. 35. meaning most pleasant and fruitfull, as Eden and Ægypt. commest Hebr. thou comming to Zoar, or to Zogar : that is, all the plaine of Iordan, even to Zoar, the little City called before Bela : fee Gen. 19.20.21.22, and 14.2.

Verl. 1 . the plaine or , the country about lordan, as the Greeke translateth, which words the holy Ghoft ufeth in Luke 3.3. the Cha'dee translateth it aplaine: and it is opposed to the mountaine, Gen. 19.17. each man, &c. that is, one from another.

Verf. 12. pitched tent | that is, removed his tents from place to place, till hee came even to Sodom: and as the Greeke faith, dwelt in tents in Sodom.

Verf. 13. finners to lebovab | that is, before the Lord, (as the Greeke translaterh) and against him, as I Sam. 2. 25. meaning, very grievous and open finners. And here the Sodomites are the first in the world openly called finners: and although by Adams disobedience we all are made sinners, Rom. 5. 19. yet usually such as are notorious wicked ones, have this title given them ; as in 1 Sam. 15. 18. Pial. 104.36. Marke 14.41. 1 Tim. 1.9. The Chaldee paraphraft translateth, they were unrighteous with their riches, and sinners with their bodies before the Lord: agreeable to other Scriptures, which testifie how they defiled their bodies, Gen. 195, and that, pride, fulnesse of bread, and abundance of idleneffe, was in Sodom, they strengthned not the hand of the poore, but were haughty, and committed abomination before the Lord, Ezck. 16.49. 50. The Hebrew Dectors, from the two words here used, of Sodoms finfull stare, doe gather their condemnation both in this world, and in the world to come, Thatiand in Sanbedr chap. Chelek See the notes on Gen. 19.24

Verf. 14. to the fea that is, the weff: fee Gen. 12.8. 14 Abram vieweth the land, but polletleth it not to did Moles, Deut. 34.1.4.

wers. 15. to thee God gave Abram no inheritante in the land, no not the breath of a foot yet keepromifed that he would give it to him for a possession; and to his seed after him, when as yet hee had no child, ARS 7.5. By faith bee fojourned in the land of promite, us in a strange country , for he looked for a City which hath foundations, whose builder and maker is God, Heb. 111. 9.10. and to thy feed this may be an interpretation of the former, to thee, that is to thy feed : for the word and, fornetime meaneth, that is, or even; as I Chron 2 1.12. three dayes the Lords (word, and the pestilence, for, that is to fay the pestilence : it expounderhithe former, therefore in 2 Sam 24.1 3 iswitten onely sehree dayes peftilence. So in 2 Sam. 17.12. of him and of all (to that is of all ) the menthat are with the process to Apram, yet. 14. and ynere one 1-vangelift, sint, difting professer, Mar. 17. 8. and there withing of the fame, faith, lower yound about, Mar. of 11 of Malan Hebr. Indeen, the name of a goodly freeheet of 24. 18.00. with sacroll Hebr. a material extra sizes the Chaldec faith, a place of short of the sizes of the chaldec faith, a place of short of the sizes of the s brains leed were some after the flest, and saine by promise, Galan 4. 22. 23, neither because they are

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then with him, all Christians, Iewes, and Gentiles, Gal. 2. 46. 26. 28.29. See before, Gen. 13.7.

for ever or, unto eternity. Yet they possessed it but a little while, Elay 63.18. For upon transgression they were threatned to be scattered among the heathens, their land to be wast, and their Cities desolate, Lev. 26.22. and that the land should spine them out, if they defiled it, Lev. 18.28. as came to patte, 2 King. 17. but the true feed, which are Gods elect, doe inheritit, and his fervants dwell there, Elay 65 9. Pfal. 69.36.37. and 102.29. These promites are spirituall, and to be referred unto the just and meeke, put in pollession by Christ, Plal. 37. 29. Mat. 5. 5 Gal. 3.29. But unto the wicked faith God, ye life up your eyes to your idols, and hed blood, and hall ye poff fe the land? ye worke abomination, and ye defile overy one his neighbours wife: and shall ye possesse she land? Exck. 33.24.25.26.

Verf. 16. will put | that is, will make : as the Greek tranflateth it. if a man | This sheweth the comparison not to be absolute for equality of number. but in respect of men, to whom Abrams children are infinice, as the duft. See after in Gen. 15.5.

Verl. 17. in the length This furvey was roftrengthen Abrams faith; who under this earthly land, did view an heavenly, Heb. 11.10.16 that he might beable to comprehend the length and bredth, and depth and height, and know the love of Christ,

which paffeth knowledge; Ephef. 3.18 19. Verf. 18. in the ake, that 15, the ske grove, or plan: fee Gen. 12.6. Mamree in Grecke Mambree ; a man of the Amorites then living, with whom Abram made league, Gen. 14.1 3. One of the chiefe Sorcerers of Ægypt, was called by the like name. See the notes on Exod. 7. 11. (hebron] or He-See the notes on Exod. 7. 11. (hebron) or He-bren, (she Greeke writteth it Chebrom, as Efron, Gen. 46. 12. is written Efrom, Mat. 1. 3.) It hadthis name afterward; for before it was called the City of edites Gen, 23. 2. and 25. 27. which Arba was a reat man among the Anakims, and a father of them. lole 14.1% and 15.13. It became a place of buriall for many worthy persons, Gen. 23. 2. 19. and 49. 3.1 it was fometime policifed by Giants, whom Caleb drawe our Numers 23 Jol. 15. 14. Jr. was given co Caleb for an inheritance, lot 24. 14. was made a City of refugerand given for the Levices to dwell in locae yand at wat a last David first reigned over Godspeople, a Sam a. 1-11 and to it came May to wise Englobeth, Luke 1. 39, an Alord to factifice chankfully unto God, and to fanctific his viewed heritage, See Gen. 124. Exercise the family to the first in the feet of the fe

2 2.1.1. three dives the Lords from and the The state of the second of the

The chiefest intended in this promise, is Christ, | | tithe of all. 22, The rest of the spoiles, (his pareners hawing had their portions,) hee restoreth to the King of

> Nd it was, in the dayes of Amraphel King of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elam; and Thidal, king of nations. They made 2 warre with Bera, king of Sodom; and with Birsha, king of Gomorrha: Shinab, king of Admah; and Shemeber, king of Zebojim; and the king of Bela, that is Zoar. All thefe were joyned together, in the valley of Siddim : that is the fea of falt. Twelve yeeres 4 they ferved Chedor-laomer: and the thirteenth yeere they rebelled. And in the fourteenth yeere came Chedor-laomer, and the kings which were with him and they fmote the Rephaims, in Ashteroth Karnaim; and the Zuzims, in Ham: and the Emims in Shaveh Kirjathaim. And the Chorites in 6 their mount-Seir : unto El-pharan, which is by the wildernesse. And they returned and 7 came to En-mishpat, that is Kadesh; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezonthamar. And there went out the King of So- | 8 dom, and the king of Gomorrha, and the king of Admah, and the king of Zebojim. and the king of Belah, that is Zoar : and they joyned battell with them, in the valley of Siddim. With Chedor-laomer king of o Elam; and Thidal, king of nations : and Am. raphel, king of Shinar; and Arjoch, king of Eliafar : foure Kings, with five. And the val- 10 ley of Siddim, bad many pits of flime; and the King of Sodom and of Gomorrha, they fled, and fell there: and the relidue fled to the mountaine. And they tooke all the fubstance of Sodom and Gomorrha, and al their victuals, and went away. And they tooke Lor, the foune of Abrams brother, and his substance, and they went away; and hee dwelt in Sodom. And there came one that 13 had escaped, and told Abram the Hebrew: and he dwelt in the Okes of Mamree the Amorite, the brother of Escol, and brother of Aner, and they were confederates with Abram, And Abram heard that his brother 14 was taken captive and he armed his trained fervants, the children of his house, three hundred, and eighteene, and hee purfued them unto Dan. And lice divided himfelfe 15 against them by night, he and his servants, and he imore them : and purfued them unto Chobab, which is on the left hand of Damalcus. And he brought againe all the fub- 16

GENESIS XIV. Abram giveth tythe.

Lot, and his fubstance; and the women alfo, 17 and the people. And the King of Sodom went out to meet him; after his returne from fmiting Chedor laomer, and the kings which were with him : unto the valley of Shaveh, that it the valley of the King. And Mclchifedek, king of Salem; brought-forth bread and wine : and he a Priest of God most-hye. And he bleffed him, and faid : Bleffed be A-

bram, of God most-hie; possessor of heavens 20 and earth. And bleffed be God most-hye; who hath delivered thy enemies into thy hand: and he gave him the tenth of all. And the King of Sodom faid unto Abram : give me the foules; and the fubftance take thou.

22 And Abram faid unto the King of Sodom : I have lift-up my hand unto Ichovah, God most hie the possessor of heavens and earth. 23 If (Itake) from a threed even to a shoe latchet, and if I take of any thing that is thine : that thou fay not, I have made Abram rich.

24 Save onely that which the young-men have eaten, and the portion of the men which went with me: Aner Eshchol and Mamree. let them take their portion.

Annotations.

IN the dayes] the Greeke faith, in the reigne. Shinar that is, Chaldea: or (as the Chaldee turnethit) Babylon: fee Gen. 10. 10. Thargum lerufalemy interpreteth it, Pontius. Ellafar] this is thought to be Syria. Chedor-laomer] written in Greeke, Chodologomer. Elam] that is, the Elamites or Persians, named of Elam sonne of Sem: Gen. 10.22. Thidal ] or Thidgnal; which the Greek writeth Thargal, & changed into r: fee Gen. 10.3. of nations Hebr. Gojim, which may bee kept unchanged : but the Greeke and Chaldee translate it nations, or peoples. It feemeth they were of fundry families, or populous : as Galilee of the nations, El.o. 1. Their country is thought to be after named Pamphilia.

Verl. 2. Zebojim] in Greeke Seboeim : it is written by the letters in the line Zebiim of Zebi which fignifieth glory, pleasantnesse, and a Roe; by which name the pleasant and glorious land of Israel is called, in Ezck. 20.6. but by the vowels, and in the margine noted to bee read Zebojim, as being unworthy the pleasant name. So in vers 8. that is Zoar or Zogar, so called after, upon Lots request, Gen. 19.20.22. Thefe five Cities flood neere together in the land of Canaan, in the plaine of Iordan, and were all (except: Zoar), burned with fire and brimftone from heaven, Gening, Dent. 29.23. Herethey are fore-chaffned of God by warres.

fea offale or falt fea : fo lof. 3. 16. meaning, that this goodly valley after it was burnt from hea-

flance : and also brought-againe his brother | ven, became a falt fea; and so barren and fruitlesse, that no living thing, fish or other, was found therein. For to all histories testific of that falt and dead fea, as it was also called. And the holy Scripture ufeth faltneffe for barrenneffe , Deut. 29, 23. Pfal. 107.34. This judgement of God brought upon one of the goodlieft places in all Canaany; fignifying, how that land and inhabitants should for their finnes be deprived and made barren of all spiritual graces. But by the Gospell and spirit of Christ, graces are restored : as was figured in a vision of waters ithing out of Gods house, running into this fea, healing the waters of it, storing it with live fishes, &c. Ezek. 47.1. - 8.9.11.

Veri.4 ferved Chedor laomer ] herein God shew- 4 ed the truth of Noes prophelie, that Canaan should be Sems fervant, Gen. 9.26. Chedorlaomer of Scins progeny, was chiefe of all thefe Kings, and Lord of the Canaanites.

Verf. s. [more] that is, killed : fee verf. 17. Rephaims] or Rapheans, called of the Greeke and Chaldee paraphrait, Giants: and the Hebrew word is after used for such, Deut. 2. 11. and Rapha was the name of a Giant that had foure fonnes Giants. in Davids dayes, 2 Sam. 21. 16, 22. But thefe Rephaims were now a people in Canaan, Gen. 15.20.

Ashteroth] a City in Balan, where Og after reigned, lof. 13.31. Zuzimil thefethe Greeks call, frong nations, and the Chaldee, Mighties. Of them we reade not elfe-where : unleffe their name was after changed by the Ammonites into Zamzummims. Deut. 2.20. Emims. or according to the Greeke Ommeans, these the Caldee calleth Terrible ones: and so the Hebrue name signifieth. They were a people great and many, and tall as the Anakims, accounted Giants ; and by the Moabites were called (Terrible) Emims, Deut. 2. 10. 11. Shaveh or, the plaine (as the word lignifieth) of Kirjathaim, which was a citie in the Land of Sihon, afterwards King of Hesbon; fee Iof. 13.19.

Verf. 6. Chorites or Chorreanssor Chorines, a pea- 6 ple that dwelt in Seir, till Efau and his fonns drove them thence, Deut. 2. 22. Gen. 36. 20. &c. Ekpharan by interpretation, the Oke (or plaine) of Pharan, (or Paran;) which was a City by the wilderneile of that name ; fee Gen. 21.21.

Vers. 7. En-mishpat that is by interpretation the 7 Well of judgement; and to the Grecke here calleth it: the Chaldee nameth it, the plaine of the division of judgement. So called, as it fecmeth, of Gods judgement or sentence given against Moses and Aaron, for finning at that place; fee Num. 20.1.20.
12.13. the field that is, the country or region: fo the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. the field of Soan, Plal. 78. 12 the field of Syria, Hol. 12. 12. wherby those countries are meant,

the Amalekite] to called afterward, of Amalek fon of Elau, Gen. 36. 12. Hazezon thamar which the Chaldee calleth Engedi, as it is also namedin 2 Chron. 20. 2. a Citie in the Land of Canaan, which fell to the tribe of Judah, lof. 15.62. a fruitfull place of vines : Song 1. 13.

Verf. 10. had many pies ] Hebr. pies pies, which 10 meaneth many, or diners pies: fo heapes beapes, is

many heapes, Exod. 8. 14. rankes rankes, Mar. 5. 40. | that whatfoever befell unto the fathers, is a figne unto for by many rankes. fell that is, were flaine there; as the word also fignifieth in 10f. 8. 24. 25. Iudg. 8.10. and 12.6. and many other places: So, there felt of Ifrael, 1 Chron. 21. 14. for which in 2 Sam. 24.15. is Written, there dyed See after, Gen. 25.18.

Verf. 1 1. the substance] or the goods, cartell mony. &c. fce Gen. 12.5. their vietnals] or, their meat; the fruits of the land; which were both fweet and plentifull, made now a prey to the hungry fouldiers. The like judgements God threatned to the Ifraelites, when they entred this land to posselle it, if they brake his covenant, Deuteron. 28. 30.

Verliz 2. dwelt] or, was dwelling: and so became partaker of their calamitie: God thus chastening Lors former affectation of this pleasant country,

Gen. 13.10.11.

Verf.13. the Hebrew fo named of his father Heber, Gen. 11. 16. and hee and his children were commonly knowne by this title, as in Gen. 39. 14. Numb: 24. 24. Ier.34. 9. Some thinke hee was fo called of passing over the River, when God called him from Chaldea, Iof. 24.2. but by Gen. 10. 21. it appeareth rather to bee of Heber the Patriarch: and as this name of Hebrewes was the first title givento Abram and his feed: fo it indureth one of the laft, 2 Cor. 11. 22. Phil. 3.5. the Okes] or plaines: fee Gen. 13.18. confederates] Hebra men (or masters) of league, or covenant: sworn-friends, as the Greeke importeth.

Veri.14. brother] that is, bis kinfman : fee Gen. armed or drew out, that is, ledforth of his house. Greeke, numbred, mustered. trained] or infruited : we may understand it both of civill affaires, and religion, wherein hee had trained them : the Chaldee calleth them young men : and fo doth Mofes, in verl. 24. children that is fervants borne in his house, and to it belonging. See afterin Gen. 15.3. pursued] to weet, after them, as the Greeke faith: meaning those kings forementioned. Dan a place in the north parts of Canaan, called of old Leftem, and being wore by the Danites, it was named Dan, lof, 19.47. After, it was called Cafaren: fo the Jerufalemy paraphrate calleth it, Dan de Kafarjen.

Wert 15. the left hand of Damasous ealled in Hebrew Dammefek, (and fomerime Darmefek, as Chron. 18.5.) which was the head of Aram, (or Syria) El.7.8. and for the left hand, both the Chaldee paraphrafts fay, north of Damafeus; and that rightly: for the east is counted the formost part of the world, and the west the hindmost; Elay 9.12. and the South is called the right fide, opposed to the North, Pfal: 8 9013. Thus Abram purfied them, paffed in peace, by a way that bee had not gone with his es, Elay 41.3.

Meri. 16. the fubstance; or, goods, to weet, of the Sadamites, as the Greeke version addeth. Thus

Godgave the nations before Abram; and made him rulesver Kings: gave them as dust whis sword, as driven stabile to his bow, Elay 41.2. Alike victory God gavero David over the Amalekites, i Sam. 30.18.19. &c. And as the Hebrew have a faying

the children; to of this victory they write, that is befell unto Abraham, to seach, that foure kingdomes should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring againe all their captives, and all their substance. Which are the foure kingdomes spoken of in Daniel. R. Menachem, on Gen. 14.

Vers. 17. from [miting] or from the flaughter, as the Greeke turneth it, and the Apostle hath the fame word in Hebr. 7.1. So in the Hebrew where one Prophet faith, he smote, 2 King. 14. 5. another faith, he killed, 2 Chron.25.3. of the King ] a valley not farre from Ierufalem, there Absolom set up

his pillar, 2 Sam. 18.18. Verf. 18. Melchifedek] the Ierusalemy Thargum faith, bu Shem rabba, this was Sem the great : and in Brefbirbrabba upon this place, it is faid, this Melchisedek was Sem the sonne of Nos. Hee was called Melchijedek, that is by interpretation, King of justice, Heb. 7.2 and therein, was a figure of Christ the King that reigneth in justice, Elay 32. 1. (as all Kings fhould be, 2 Sam. 23.3. Plalm. 72. 1.2. &c.) Other the best and most ancient Hebrew Doctors, doe also hold Melchisedek to bee Sem: fo Pirke R. Eliezer, chapt. 8. and Thalmud Babyl, in Treatife of vowes, at the end of Chap. 3. and Ben Syrach faith, Semand Seth were glorious among men, Ecclus. 49.16. of Salem both the Chaldee paraphrafts fay, of Ierusalem: which is also called Salem, in Pialen. 76.3. and it fignifieth Peace, Heb. 7.2 which was the fumme and end of Christs administration ; (whom Melchifedek figured) Ephef. 2.14 15.17. So in him, juffice and peace have kiffed, Pfal. 85. 11. for the worke of justice is peace, Efay 32. 17. and he is called the Prince of Peace, Etay 9. 6. And the Hebrew Doctors in Echah rabbethi (or Comment on the Lamentations) lay from Elay 9.6 the name of the Meffias is called Salom, (Peace.) And Melchifedek his figure, here hath nothing to doe with the warres of the nine Kings, but governed his realme in peace. brought forth brend, &c.] comming to meet Abram that returned from the flanghter of the Kings, Heb. 7.1. to that the bread and mue, was to refresh Abram and his men after their travell; as David and his people were refreshed in the wildernelle, by good men that brought them victuals: 2 Sam. 17.27.28. 29. and as on the contrary, the Ammonites and Moabires might not enter into the congregation of the Lord for ever, because they met not Ifrael with bread and water in the way, when they came out of Agypt, Dicut. 23. 3. 4. that is, because they refreshed them not when they were faint and weary, Deut. 25: 18: Melchifedek doing this as he was King, the Apostle being to treat of Christs Priesthood in speciall, therefore patieth it over, Heb 70%. Albeit even in this action, Mel-chiledekunay be minded as a figure of Christ, who taketh away the hunger and thirst of all that beleeve in hill, tok: 6. 39 ve be a Prieft or as the Greeke addeth, he mana Prieft : but the word be, fometime fignifich a continuance in the fame chare yas in Plat 102. 28 thon be, that is, then art

that being made like to the Soune of God, he abideth a Priest continually, Heb. 7.3. And the Iew Doctors (in Thalmud. treat. of vowes, chap. 3.) scan the text thus, He a Prieft, and not his feed. A Prieft or Sacrificer, in Hebrew, Coben, hath the name of Minifration; Elay 61.6.10. and fo the Chaldee paraphrast calleth him here (Meshamesh, that is) a Minister before God most-hye) but a principall minister or officer next under God : as in 2 Sam, 8:18. Davids fonnes are called Cohens, for which is written in 1 Chron. 18.17. that they were the first at the Kings hand, that is, the chiefe about the King. The Greek word Hierous (which the Apostle useth in Heb. 7.) hath the name of facrificing, or doing facred (that is, holy) workes. This Pricithood of Melchifedek, was a figure of Christs, as David faith, Pfal. 110. 4. Iehovah sware, and will not repent; thou art a Priest for ever, according to the order of Melchisedek. Which words of David, are applyed unto Christ, both by our Apostle, in Heb. 7. and by the Hebrew Doctors; as in Breshith rabba, upon Gen. 14. alledging that in Pial. 110. 4. it is faid, Who is he? He is the King Christ, of whom it is written, (Zach. 9.9.) behold thy King commeth unto thee, he is just, and having salvation. It was also the ancient manner in other nations, for Kings to be facrificers, as Aristotle sheweth, in Polit. b.3.c. 10. & b. 7.c.9. and Plutarch in Queft. Rom. of God] le El eljon, to the Mighty the High: which the Apostle (following the Greeke version) translateth, of God most high, Heb. 7. 1. And here the name Al, the mighty God, is first used in the history of Abrams victory : fee Gen. 1. 1. By this title the true God is diffinguished from the falle gods of the nations, who then were worshipped, Efay 41.5.7.29. The Hebrewes observe, that this word Al, in many places significth the property of mercy, as Eli. Eli, &c. (Plal. 22.2.) The Lord is Al (God) and hath given light unto ms, (Pfal. 118.27.) and the like: R. Mo-

nachem on Gen. 14. Verf. 19. he bleffed] this was a worke of the Priests office, to bleffe in the name of God for ever: 1 Chron. 23.13. Num. 6.23, 27. and being done with authority in that name, without all contradic-tion, the leffe is bleffed of the better, though Abram had the promifes, Heb. 7. 6.7. and herein he figured Christ, ferit of God to bleffe us, in turning every one

of us front our imquities, Act. 3, 26. Luke 24,50.
Bleffed be, &c.] This manner of bleffing, though uttered prayer-wife, implyeth an affured promife, as being sone by an holy person in the name of God! To teach this, where one Propher exper-ses Davids words thus, bee thou pleased and bleffe; and, let the house of thy fervant be bleffed, 2 Sam. 7. 29, another recordert them thus, it may pleafed their bleff, Sec. Tellifort, the 2. of field or, to 6May also the Greek faith but the Chaldee translate the Sec. Tellifort before Goal Witherineth, great, formuall and headenly bleffings from Goal, and making it acceptable to Goal in Chald.

the same, Heb. 1.12. and of Melchisedek it is said; | fed: for bleffing upon men from God, signifieth good things powerfully bestowed on them, Deut. 28.2.3.4. but bleffing of God from men is reverend thankesgiving: 10 where one Evangelist faith, that Iefus bleffed, Mat. 26. 26. another faith, hee gave thankes, Luke 22. 19. enemies] or, distressers. Melchisedek (or Sem) respected the injury done to Abram the bleffed of the Lord, and was not offended at the flaughter of his owne children the Elamites, that had captived Lot : veri.1.14.17.

he gave that is, Abram gave: whereupon the A. poffle biddeth us consider how great [ Melchisedek ] was, to whom even the Patriarch Abram gave the tenth, Heb 7.4. Hee being partaker of Mclchifedeks spirituall things, his duty was allo to minifter unto him in carnall things, Rom. 15.27. tenth or tithe, one of ten, faith the Chaldee paraphraft. This was a figure of homage and thankfulneffeto God: for as tribute is payed to Kings for

their attendance to the affaires of the commonwealth, Rom. 13.6.7. fo tithes in the law are called body, and anheave-offering to the Lord, Levit. 27.30. Numb 18.24. and before the law, laakob payed them to the Lord, Gen. 28, 22, and hee appointed his tithes to the Priefts, Num. 28,8.21. And Abram the tenth generation from Sem, here payeth to the Priest Melchisedek, (who is generally thought to be Sem) the tenth of all. The Priests also and Levites of the Law, who now were in Abrams loines, did in him pay tithes to Melehisedek : wherefore his Priesthood was greater then theirs, Heb. 7.9. 10.11. This fervice was also kept among the heathens: Pififratus tyrant of Athens, writeth to So-Ion thus ; All the Athenians doe feparate the tithe of their fruits, not to be spent unto our use, but for publicke facrifices, and common profits, &c. D. Laert, ingita Solonis. So among the Latines, they were wont to pay tithes to their god Hercules , Pomp. Latin de Sacerdot. Macrob Saturn. 1. 3. c. 12 of all] the Apostle faith, the tithe of the floyles : and to it was a speciall thankfulriesse for the victory God hadge ven him. So of the spoyles which I frael get from Madian, a tribute was levied unto the Lord, and given to the Prieft Num. 31.28.29.41. A like cuftome continued anonythe Genriles, for king Cyruchis fouldiers, (by the advice of Crafts) were flayed from poyling the Lydians City, that the titles might first be payed to Iupiter, Herodor. in Clio, And here endeth the History of Milehistedek, who is spoken of, and left, (as the Apostle observeth)

genealogic, heaving neither beginning of dayes, nor end-of life; but made like unto the found of God, abideth a Prief perpenally, Hcb. 7.3.

Veri 21: ibe fonles Hebr. fonle one put forma 21 ny; and foules, for perfous, the then and women of-Sodom, whom Abram had brought backefrom the enemy. See Gent 12: 5. and 3:2. So the Greek translateth, the men.

without father, without mother, without rehearfall of

Merf. 22. lift up my hand | So they were wont, 22 when they did tweate, Dan. 12.7, Rev. 10.5.6. The Chaldee expounded his of lifting up in prayer; it fee-meth to be a vow that Abraminade when he went bicfing is on all Code betole. Plai. 17 13 Sec also
Chaldee expounded it of lighting up in progen; it feemich to be a vow that Abram made when he went
to the warre, wherein nee both prayed for victo-

rie, and sware this bath : for these are joyned toge-

ther, Pfal. 132.2. Judg. 11.30.&c.
Verf. 23. If from a threed] An unperfect speech, used in othes : for, If I take from a threed, that is, I will not take so much as a threed, or a shoe-latchet. So God (ware, if they hall enter into my reft, Pial. 95. II. which is expounded by the Apostle, that they [hould not enter, Heb. 3 11.18. and Chrift faith, if a fignt be given to this generation, Mark 8. 12. which another Evangelift explaineth thus, a figne fball not be given, Mat. 16.4. See after in Gen. 21.23. and thou shalt not ] or, as the Greek translaterh, that thou maift not fay.

Vert. 24. Save, or, Except , So the Greeke and Chaldee allo translateth. Some expound it: Ye Ball not be with me ; or, Far be it from me. young men those trained souldiers, vert. 14. This word is not alwayes meant of age, but often of fervice and miniftery, though they be men of ripe yeares: as Eft. 2.2. Exod.24.5. and 33.11. So fuch as one Evangelift calleth Joung men and young maids, Luke 12. 45, another calleth fellow-fervants, Mat. 24.49.

# @X965X6 @X965X9 @X566X9

CHAP. XV.

4. God incourageth Abram. 2. Abram complain. eth for want of an heyre. 4. God promifeth him a sonne, and feed as the flarres of heaven. G. Abram beleeveth God, and is justified. 7, Canaan is promised againe, to be his inheritance, and confirmed by a signe, 12, and by a vision. 13, The pilgrimage and affiction of A-branes feed, foretold, and limited. 18, Together with the covenant, the largeneffe of the heritage is deferibed.

Free these things, was the word of Ichovah unto Abram, in a vision, faying: Feare not Abram, I am a fhield to thee; thy reward hall be exceeding great. And Abram faid Lord Ichovih, what wilt thou give me, and I, goe childless: sind the fleward of my house, a this Eliczer of Damaskus. And Abram Isid, Behold to me, thou half nos given seed, and soe the ionne of myhouse, is mine heyre. And behold, the word of Jehovah came unto him; faying, This shall not be thine heyre : but he that that comesour of thy bowels, hee shall bethy beyre. And he brought him forthat broad and laye. Looke now towards heavens, and number the starres, and if thou be able to number them sand he faid unto him, fo thall thy feed he. And hebeleeved, in Ichovah: and be imputed it to him, for justice. And he faid unto him: I was lehovah; that brought thee out, from Vr of the Chaldees brought thee out, from vi of the rich. And he faid, Bord fehovih, whereby half I know that I that inhere it? And he faid, they half they that I that inhere it? And he faid three him, take unto me a three yearing, he fair, and a

three-yeerling she-goat, and a three-yeerling ram; and a turtle-dove, and a yong pigeon. And he tooke unto him all thefe, and parted 10 them in the midft, and gave every ones part, against his fellow: and the birds he parted nor. And the fowles came downe, upon the 11 carkeifes : and Abram huffed them away. And the Sunne was going downe, and a deepe-sleepe fell upon Abram: and loe a terrour, a great darknesse, fell upon him. And he faid to Abram, knowing know thou, that thy feed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them : foure hundred yeeres. And al- 14 fo the nation, whom they shall ferve, I will judge: and afterward they shall come out. with great substance. And thou shalt come 15 unto thy fathers, in peace: thou shalt be buried, in a good hoary-age. And the fourth 16 generation, they shall returne hither: for the iniquity of the Amorite, is not perfectly-full, as yet. And the Sunne was going-downe, 17 and there was a darkneffe; and behold a imoking oven, and a lampe of fire, which paffed betweene these peeces. In that day, Ieho- 18 vah stroke a covenant with Abram, saying : to thy feed, give I this land, from the river of Ægypt, unto the great River, the river Euphrates. The Kenite, and the Kenizite, and the Kadmonite. And the Chethite, and 100 the Pherezite, and the Rephaims. And the 21 Amorite, and the Canaanite, and the Girgafite, and the lebufite.

#### Annotations.

Hese things] Hebr. these words: that is, these These times polen of for a word, is generally used for any thing mentioned in speech or writing, or whereof speech may be: the like is in Gen. 19.22. and 24.40. So an uncleane word, that is, thing: Leand 24.40. So an uncerease were, that its sense: Le-vit 5.2. an evull word, for, an evull thing: Deut. 17. 5. and many the like. in a vision of a fight: the Chaldee faith, in prophese: the Greeke, in a vision of the right: which the 5. verte confirmeth. Pro-phets of old, were called Seer. 2 Sam. 24.11. I Sam. 9.9. and a prophetie is named a vision, Elay 1.1. for to his Prophets God pake by visions, Num. 12.6. and Abram is of God himselfe named a Prophet, Gen. 20.7 feare not that is, be not diffused, or evercome reals feare logique sine, Mat. 28.5. is, bee not altonyed Matk. 16.6. The Prophets were some time terrified with vilions, as Dan. 10.7.8.11.12. though this may also imply other discomforts, which Abram had, as his answer shewers. a field that is, a presedion, as the name of a fiseld in the Hebrew fignificity. So the Greeke suith, I will protest these the Chaldee paraphraseth, my nord fault be sty frought. A like promite is to all Gods GENESIS. XV.

great or, as the ] people, in Pfal. 115.9. 10.11. great or, as the Greeke translateth, shall be very much. Abram had fowne righteoufnetle, and therefore should reape a faithfull reward, Prov. 1 1.18. though he were not enriched by the King of Sodom, Gen. 14.22.23.

Verl. 2. Lord in Hebr. Adonai, which fignifieth my flayes, or pillars: implying in it a my flery of the holy Trinity; and fitly fpoken here to God (the Lord of heaven and earth, Mat. 11.25.) who as a bale, fuftained Abram in all infirmities. It is written here with long of in the end, and so is proper to God, having the vowels of Iebovah: when it is written with a short a, it is applied to creatures. In in the forme fingular Adon, Lord, or suffeyner, it is also ascribed unto God, the Lord of all the earth, Pfal. 97. 5. and in the forme plural Adonim, as Mal. 1. 6. If I be (Adonim) a Lord, where is my feare?

Ishaviblor God, in Greeke Lord : this name is usually thus written, when it is joyned with the former Adonai: and it hath the confonant letters of Ichovah, and the vowels of Elohim, God : and where one Prophet writeth Adonai Iehovih, (as here) 2 Sam. 7. 18. a. ther writing the fame, faith Ichovah Ælohim, I Chron. 17.16. It is of the fame fignification that Iehovah : whereof ice Gen. 2.4. goe childlesse] by going, the Ierusalemy para-

phrast understandeth, going out of the world, as fearing he should dye childlesse, and so the promise before given should be frustrate, Gen. 12.3. and 13. 15.16. So alfo the Greeke translateth, I am let depare (as Simeon fpeaketh in Luke 2. 29.) childleffe. The Hebrew well beareth this fenie; for, thon fhalt goe with thy fathers, 1 Chron. 17.11. is expounded, thou shalt sleepe (or lye downe) with thy fathers, 2 Sam. 7.12. the steward or administrator, dispenser; 7.12. the steward or administrator, dispenser; Hebr. ben meshek, the son of administration, or of running about; or some of leaving: that is, the man that runnes about, and administreth, or to whom I leave the affaires of mine house: such we call a Steward. So the Chaldce saith, bar parnesaah, that is, son of feeding, governing, or procuration, meaning the Steward, whole duty is to give the family their portion of meat in due feafon, Luke 12.42. Vnder this name he may also intend one to whom hee should leave his house after his decease. But Abram had one principall old fervant, ruler of all that be had, Gen. 24.2. of whom this feemeth to bee meant.

Eliezer of Damaskus or, the Damaskean Eliezer, (25 the Chaldee hath it:) Damaskus being put for a man of Damaskus; (as Ifrael, 1 King. 12. 18. is put for the somes of Ifrael, 2 Chron. 10. 18.) though fome take Damaskus (in Hebr. Damme/ek ) to bee the name of a man here. Of Eliezer, (or Eliazar, as the name is written in Exod. 6. 25.) is formed Lazer, (by leaving out the first letter, as in other countries they used:) & in Greek Lazaros : whom Christ in the Parable maketh to sit in heaven in Abrabams bosome, Luke 16. 22. that is, to banquet with him, & next unto him, as wat 8.11. Joh. 13.23

Verf. 3. [ced] that is, a child, as the Chaldee expoundeth it. [on of my house] that is, my houshold servant, or bondman borne: so in Eccl. 2.7. I got men-

guith them from formes of the wombe, Prov. 31.2. Iob 19.17. See before, Gen. 14. 14. alfo Gen. 17. 12. ler. z. 14. is mine heyre or inberiteth, that is (as the Grecke translateth) Ball inherit mee : Shall pofseffe and enjoy all that I have. So to inherit Gad, ler. 49.1. Which is there explained, to dwell in his cities.

Verf. 4. And bebold] the Greeke turneth it, And fireight way : it noteth Gods speedy helpe of Abrams infirmity. [hall come out] that is, the fonue of thine owne body: opposed to the some of the house, or fervant aforelaid. So the Chaldee translateth, a fenne whom thou halt beact. A like promife was to David, 2 Sam 7. 12. thy feed after thee, which shall come out of thy bowels: for which in 1 Chron, 17, 11 is written, which shall be of thy sonnes.

Verf. 5. the flarres ] which cannot by man bee | numbred, Ierem. 33. 22. onely God counteth their number, and calleth them all by names, Pfal. 147. 4. Before in Gen. 13. 16. God promifed him feed like the dust of the earth : here, like the stars of heaven : that, might fignific his naturall feed; this, his fpirituall and heavenly; as the Apostle teacheth us two forts of Abrams children, Rom. 9.7.8. Gal. 4. 2 2.24 &c. Hereupon the Ifraelites are in Iosephis dreame, and in Daniels vision, called starres, and the hoft of heaven, Gen. 37.9.10. Dan. 8.10. In Gen. 22.17. Abrams feed are compared with the flarres of heaven, and (and of the (ca. [o shall thy seed be] and fo it was fulfilled in Mofes time, Deut. 1. 10. and 10. 22. and this promife was after renewed to Abram, Gen. 22. 17. and to Ifaak, Gen. 26.4. and in them to Ifrael, Exod. 12.12.

Verf.6. he beleeved or, had faith. This is the first place where faith, or beleafe is exprelly ipoken of in Scripture; and is found in Abram, called the father of all beleevers, Rom.4.11 12.16. and hath imputation of justice added to it; because under this promife Abram faw and beleeved in Christ, and it was before either the law was given, or circumcision ordained, Gal. 3. 16. 17. Rom.4. 10. Wherefore Abrams faith is highly commended; in that against hope he beleeved in hope, that he should become the father of many nations, according to that which was foken, So shall thy seed be. And being not weake in faith, he considered not his owne body now dead, being about an hundred yeeres old ; or the deadnesse of Saraes wombe : he staggered not at the promise of God through unbeleefe; but was strong infaith, giving glory to God, and being fully perswaded, that what hee had promised, he was able also to performe ; and therefore it was imputed unto him for justice, Rom. 4. 18 .- 22. The Hebrew word for beleeved, meaneth that hee thought and trusted the words of God, as fure, certaine, stable and constant : so where one Prophet relateth Davids words, beit faithfull for ever, 1 Chron. 17. 23. another writeth, flablifb thou for ever, 2 Sam. 7.25. and againe, faithfull shall thy house be, 2 Sam. 7. 16. for which, in 1 Chron, 17.14. is written, I will sta-blish him in my house. And as beleefe is with the bart, Rom. 10.10. fo it is faid, Izakobs heart fainted, for he beleeved them not, Gen. 45. 26. whereby it appeareth that beleefe is a lively motion of the heart ferviants and women-ferviants, and I had sonnes of the house: that is, home-borne-slaves: so called, to diffin. When Iaakob saw the Waggons which loseph

badfent, whereby he was moved to beleeve, it is faid that his foris revived, Gen. 49:27: And Paul faith, that faith is the ground (or confidence of things. hoped for the evidence of things not feene; Heb. 11.1.

in Ichovah | the Greeke transflateth, he beleeved God, and fo the Apostles cire the words, Rom. 4.3. Gal.3.6. Jam.2.23. be imputed it that is, God imputed that beleefe. The Greeke, (which also the Apostle followerh) (aith, it was impated (or thought, counted, efteemed.) of for justice or, righteousnesses, the word for, is added in Greeke, and by the Apostlein Rom 4.3. and elsewhere in the Hebrew, Pial.106.31. which also in repeating things, expreffeth fuch words wanting, as lebeith, in the house, ler.52.17. which in 2 King. 25.13. was written onely, beith, the house. Now of this the Apostle inferreth, To him that worketh, the remard is not imputed (orreckned) of grace, but of debt : but to him that worketh not, but beloeveth on him that justifieth the ungodly, his faith is imputed for justice, Roman. 4. 4. 5. where he maketh Abram to be in himselfe ungodly, (or impious) as having beene an idolarer, Iof. 24.2. and still without glory of workes before God, Rom 4. 2. but counted just for his faith in the promifes of God, (verl. 21. 22.) adding, that it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him, that raised up Iesus our Lord from the dead: Rom.4.23.24.

Verl. 7. from Vr] This sheweth that Abram was particularly called at the first, though Moses expressed it not, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Iof. 24. 3. as from the words of Abrams fecond calling, Gen. 12. 1. hee gathereth what were the words of his first calling, Ad. 7.2.3.4. Of this Vr, fee Genet 1.28.

Verf. 9. Take unto me] that is, Take and offer unto me : fo the Chaldee translateth, Offer before me : & Gen. 48.9. take them to me, is bring them fo in Exod. 25.2. and often : and, thou haft taken gifts, Plal. 68. 19. is expounded by the Apostle, then hast given gifts, Eph. 48. a three-yeerling or, a trebled beiffer : but the Greeke translateth, a three yearling hersfar. Howbeit the Chaldee paraphrait faith, three heiffers, &c. the Hebrew fignifying trebled, or thirded, is indifferent to either ; but the first feem. eth fittest here. Some take it for dividing into 3 parts builthey were parted in the mids, vert. 10.

a young pigeon] the Hebrew word is used in Deut. 32.11. for yong eagles : but the Chaldee here hath bar jonah, a rong dove ; and the Greeke hath a dove: and thus also it accordeth with the law in Lev. 1.14 where your doves are exprelly mentioned. And as there, all offrings were either of beeves, or fheepe, or of goats, of turtles, or your doves, Lev. 1.2. 10.14.10 herethey all are commanded to Abram And figured out his children that should be estaine as facrifices, and mortified by afflictions foure hundred vecress as God after expoundeth it, in verf. 13. for rhe facrifices of beafts, fignified our more reasonable. fervire of God, Rom. 12.1. Efay 66.20 Roman. n of elle freger

Verf. 18 . and gave | that is, leyd, or put. every onerpart or balfe : Hebr. man bis part: but Ift,

man, is every one, and is to expounded by Paul, in Hcb.8.11. from Ier.31.24. and is applied to all other things as well as to men: here to beats and birds: and in Efay 36.18. to the Gods of the Heathens. The parts were laid afunder one against another, as shoulder against shoulder, leg against leg; with a space to goe betweene, Verf. 17. God hereby fignifying, that the affliction of Abrams feed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scarfered in Babylon, came againe together, bone to his to the law after given, which bade it should bee cleaved with the wings thereof, but not divided afunder, Lev. 1.17.

Verl. 11. the fowles] ravenous birds, as Eagles, Kites, &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abram feed, which should feeke to devoure them. So the Kings of Babel and Ægypt, are likened to Eagles, Ezek. 17.3.7.12. and the fowles are called to car of facrifices, Ezek.39.10. Rev. 19. 17. 18. And the lerufalemy paraphrast expoundeth the fowles to be the monarchies that afflicted Ifrael. huffed them] drove them away with a wind or blowing, as the Hebrew importerh. So Moses and Aaron saved Ifrael, from being devoured by the Ægyptians, Exod. 7.&c.

Vers. 12.going or, to goe downe: that is, about or ready to set: Hebr. to goe in. a deep sleepe The Greeke calleth it an extafe, (or trance,) fo Gen 2. 21. The Hebrew Doctors observe, concerning vifions shewed to the Prophets, that they faw no propheticall vision, but by dream, or by night vision; (Num. 12.6. and 22.19, 20.) or by day, after that a deepesleepe was faine upon them: (Dan. 10.9.) And all that prophesied, their joynts trembled, there remained no strength in them ; and their thoughts were troubled, and the mind was left changed, to understand that which was seene : as is said of Abram, and loe a terrour, a great darkneffe fell upon him: and of Daniel, my vigour was turned in me into corruption, and I retained no strength, Dan. 10. 8. Masmony in Iesudes hatorab, chap. 7. S. 2. But they except Mofes, as the Scripture also doth, Num. 12.7.8. aterrour] this and the darkneffe following, shadowed out also the great discomforts that Abrams children should have, by the vexation of their enemies : as David and others, complayne of the like in their afflictions, Pial 55.4.5. 6. and 88. 7.17. So the Ierusalemy paraphrast applyeth this vision to the Kingdomes of Babel, Madai, Javan, and Edom (that is Rome) which should bring Abrams children into bondage.

Verl. 13 knowing know] that is, know afferedly: fee Gen. 2.17. not their meaning Egypt, Mefopotamia, and Canaan it felfe; wherein they were but ftrangers, Gen. 17.8.Pfal. 105. 1 1.12.and therein afflicted; Gen. 21. 9and 26. 7. 14. 15. &c. but chiefly in Ægypt. 400 yere which beganne when I finael fonne of Agarthe Ægyptian mocked and perfecuted Ifaak, Gen. 21.9. Gal.4.29. which fell out thirty yeeres after the promise, Gen. 12.3. which promife was 430 yeeres before the Law.

Gal. 3.27. and 430 yeeres after that promite, came that is, divisions into two parts.

Ifrael out of bondage, Exod. 12.41. Verf. 14 will judge, that is punif as their finnes deferve: the judgements that God brought on the Egyptians, are fummed up in Pfal. 105.27 .- 36.and 78.43.-51. handled at large in Exodus. great sub-france] or riches, both of their owne and of the Egyptians, whose jewels of silver & gold, and garments they caried away, Exod. 12.35,36.

Verf. 15. unto thy fathers | that is, shalt die: the body returning to the earth, the spirit to God that gave it, Ecclef. 12.7. with whom are the spirits of just and perfect men: Heb. 12.23. See this promise fulfilled in Gen.25.8.

Veif. 16. the fourth generation] This promise was verified, when Eleazar the son of Aaron, the sonne of Amran, the fonne of Kohath, came out of Egypt and parted the land of Canaan to Ifrael, Iof. 14. 1. Kohath being one that went into Egypt with Iaakob, Gen 46.11,26. 1 Chron. 6. 2, 3. Amorice] that is, the Amorites, and other finfull nations, mentioned after, verle 19, 29, 21. towards whom Gods patience should bee shewed till the measure of their sinnes were filled vp. A like phrase is used, Mat. 23.32.

Verl. 17. going downe] the going downe of the fun, and darknelle, usually noteth calamities comming upon people: Amos 8.9, 10. Efa. 5. 30. and 8.22. and 9.1,2. asmoking oven Heb. an oven of (moke, but as a crowne of thornes, Mat. 27.29. is refolved, a thornie crowne, Mar. 15.17. fo this here as the Greeke translateth it a smoking oven, or fornace. And this word oven, is used to note our great afflictions, Mal.4.1. Pfal.21.10. Lam. 5.10. Luke 12.28. So this smoking oven, may represent Egypt, the place of Israels affliction, called by another like name, an gron fornace, Deut. 4. 20. Ier. 11.4. The Ierufalemy Thargum applyeth this vision to Gehenna (or hell) Fyre, prepared for the wicked. a lampe: ] or turneth is, lampes of fire: and the Hebrew often useth one for many; see Gen. 3.2. and 4.20. This representeth the covenant betweene God and Abrams feed, for deliverance out of that imoking oven of Egypt. For at the Law-giving, lightnings called *Lumps*, appeared on mount Sinai, Exod. 20.
18. and Christ was seene of Daniel and Iohn, with his eyes like lamps, and flames of fire, Dan. 10.6. Rev. 1.14. and the falvation of Gods people is likened to a burning lamps, Elay 52. 1. Also the livingereatures,appeared to Ezekiel like lamps, Ezek. 1.13 and Gods people are compared to virgins with lamps, Mat, 25.1. which paffed: ] by this paffage of the lamps, or lampes to which onely the Greeke referreth it, the Lord would figuify the making of the covenant betweene him and his people, as the next verse sheweth, So, from a like action, in Ierm 34.18,19,20. the Lord blameth them that performed not the covenant which they made before him when they cut the bullock in twaine, & paffed betweens the parts thereof, threatning for it, that their carkaffes should be for meat to the foule of the heavens: though here, Abram drove the foules away.

Verf. 18. ftroke] Hebrew, cut a covenant, that is, made or ftroke, and (as the Greeke translateth it) disposed a covenant, or Testament : called usuall cutting, because of the flaying and cutting of beafts at the making of it, as this place and Ier. 34.18.doe thew. The holy Ghoft in Greeke expresses this word carath cut, fundry wayes; as by poico, make, Heb. 8.9. sunteleo make perfett, Heb. 8.8. diatithemi, difole, Heb. 8.10. all from Ier. 31. 31,32,33. and entellomai, command, Heb. 9. 10. from Exod. 24.8. Of a covenant, fee, Gen. 6. 18. give I, or I have given. The time past is often used, in actions prefent, and to come. So the Greeke here translateth I will give. Of this gift, fee Gen. 13. 15. But the Hebrew Doctors fcan the word thus, Hee faith not, I will give, but I have given : and yet Abraham had now begotten no children. But because the word of the holy bleffed (God) is a deed, therefore he to speaketh: Midras tillim, in Pial. 107. 2. theriver, called Sichor, Iof. 13. 3. Euphrates: Hebrew Phrath: fee Gen. 2. 14. This promife was accomplished in Davids dayes, 2 Sam. 8. 3 &c. and in Salomons, 2 Chron.9.26.

Vers. 19. The Kenite, ] that is, Kenites, or Kensans : and to the reft, fee Gen. 10. 16. The Chaldee calleth these Salameans; and so in Numb. 24. 21. Here are tenne peoples reckoned, whose lands A-brams seed should possesse. Afterward they are usually counted feven, Deut. 7. 1. Acts 13. 19. it feemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in Pfal. 83.7,8,9. there are ten nations reckned, all confederates against Gods people.

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CHAP. XVI.

1 Sarai being barren, giveth Hagar ( her Egyptian maid) to Abram. 4 Hagar being with child, and afflicted for despiting her mistresse runneth away: 7 An Angel sendeth her backe to submit her selfe. 11 and telleth her of her childs name and conditions. 15 Hagar beareth Abram a son whom he calleth Ismael.

Nd Sarai, Abrams wife; did not bearchildren, unto him: and shee had, an handmaydan Egytian, and her name was Hagar. And Sarai faid unto Abram, Be- 12 hold now, I chovah hath restrained me from child-bearing; goe in I pray thee, unto my handmayd; it may be I shall be builded, by her: and Abram hearkned, to the voice of Sarai. And Sarai Abrams wife tooke Ha gar the Egyptian, her handmaid : at the end of ten yeeres, of Abrams dwelling in the land of Canaan: and the gave her, to Abram her husband, to bee to him for a wife. And 4 hee went-in unto Hagar, and thee conceipecces, I the Greeke calleth them dichotomies, ved : and the faw, that thee had conceived

answering did not bearohim: and thee had, an

fervantio Expel rozzefor holding Abrams feed in bandage. Magas in Gracke Agar, by interprebandage.: Didgehim Kirseke Ager by interpre-stions. Futiver, on republishing serious die Arabi-an Spart. And the Apriliciants, that the Ager Allegorically is more transportant and a them. Allegorically is more transportant and a them. Allegorically is more transportant and a them. Allegorically is more transportant and the Ager and the Age

ly lerufalem: as Sarai the freewoman, figured the Ierufalem which is above, and the new Testament or covenant of the Golpell in Christ, Hagars posterity are called Hagarens (or Hagarites) in 1 Chro.5. 10. where the Greeke translateth them Pariokous,

Vers. 2. restrained] the Greeke interpreteth closed me up, according to that phrase of closing up the wombe, Gen. 20. 18. contrary to which is the opening of the wombe, Gen. 30.22. God had promifed a feed unto Abram, Gen. 15.4. but not expresly as yer unto Sarai : wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God (for it viplated the law of mariage, Gen. 2.24.) but after the flesh, Gal. 4.23. goe in chat is, accompany with: see Gen. 6.4. it may be or, peraduenture: a speech not of faith, but of uncertaine hope, and likelihood after the fleft, bur Sarai her felfe, had afterward a fon by promise, Gal. 4. 23. and the word of promise was, In this same time will I come, and Sarah shall have a fon, Rom. 9.9. wherefore thee had a fon by Agar, but hee was no heyre, Gen. 21.10. fo the Church hath had children by the Law, but they were not heires of the Kingdome of God: for the Law is not of faith; neither are the heires or inheritance, otherwise then by promise of grace in Christ: Gal. 3.12,14,18,22,29. bee builded] that is, shall 3.12,14,18,22,29. bee builded] that is, shall bave a son. So the Greeke explaineth it; and Moses in Deur. 25.9. And in Hebrew, ben, a sonne, is named of banah, he builded. So Rachel and Leah, are faid to build the house of Israel (by bearing children) Ruth 4.11. and God promited a feed to David, under the similitude of building him an boufe; 2 Sam. 7.11,12,27 Sarai reckonerh her mards children, as her owne: so by the Law, bond servants children were their mafters, Exod. 21. 4. Rachel likewise counted her maids children, as given to her felfe, Gen. 30.3,6,8. And among the heathens, Platarch sheweth, how Stratonice the wife of King Deiotarus being barren, gave secretly her mayd Elettra unto her husband, by whom shee had an heyre to the Crowne. Verl. 3. end of ten yeres] that is, after hee had dwelt

Sarai 75. Gen. 12.4. and 17. 17. In the yeare of the world, 2093. amife] to weet, a secondary and not a full wife, but a concubine, Gen. 25.6. So Ketura called a wife, Gen, 25.1. was but a conenbine, 1 Chron. 1.32. what they differ, is noted on Gen. 22. defpifed] or, lightly fet by : the Greeke faith distonoured. This pride of Agar, figured the like affection in the heart of thole that pur confidence in the works of the Law, (as was in the Phaniee Luk. 18:10.11.) Rom. 10. 3. And it greatly difquieted Sarai, for it is one of the fourethings which the earth cannot beare, that an handmaid should be herre to her miftreffe, Prou. 30.21,23. beclate of 121

there ten yered So Abram was now 85 yeres old and

Verl.5. my wrong or, my injurie, (which I fuffer) is monthee; that is, thou art the cause of it. So the

accordeth with the words following: and fo Thargum lerufalemy explaineth it : my judgment and my abule, are delivered into thy hand. judge or, will judge, if thou looke not to redrelle it. But the Greeke translates it prayer-wile, the Lord judge. The speech argueth her great passion, as the like in Exod. 5.21. Iudg. 11.27.1 Sam. 24.13,16.

Verl. 6. is in or, be in thy hand, that is, in thy own power to correct her. good that is, pleasing: as the Greeke translateth, use her as pleaseth thee. So in Gen. 45.16. and often: on the contrary, evill in thy eyes, is diffleasing, Gen. 28.8. afflitted to humble her, and abate her pride. This feemeth to be by rough handling, or ftripes; for a fernant will not be corrected by words, Prov. 29. 19. five fled as impatient of correction, whereby she added sinne unto sinne, for she should not have left her place, Ecclef. 10.4. nor bereaved Abram of his child in her body : therefore the Angell fendeth her home againe; verf. 9. But hereby the difference betweene the two mothers, (the Law and the Gospel) was also figured.

Verf. 7. Angel | fo named of the Greeke Aggelos: in Hebrew Malene, by interpretation a Meffenger, or Legate, one fent and imployed in any worke, whether of God or men. And those fent of God, were sometimes men, as Haggai is ealled the Lords Angel (or Messer) Hag, 1.13, and Iohn the Baptist, Mal, 3.1. Mat, 11.10, and generally the Lords Priests under the law, Mal. 2. 7. and ministers under the gospel, Rev. 1. 20. But inspeciall, Angels are those heavenly spirits, and fierie flames, that are wife, 2 Sam. 14. 20. and excell in ftrength, Pial. 103. 20. Which are all ministring hprits, sen forth in ministerie, for them who shall bee beires of salvation Heb. 1. 7.14. And here this Angel was sent, for the good of Abrams family. The Hebrew Doctors opinion of Angels is, that they are (effentiall) formes created, without any materiall instance or body. And whereas the Prophets fay, they faw an Angel like fire, and with wings, &c. it is all spoken of propheticall vision, and by way of darke-parable. Alfo, that the Angels are lower and higher one than another: not in highnesse of place, as when one man sits above another, but as we speake of two wile men, which excell one another in wifedome, that that man is higher then this. Likewife that there are tenne names that Angels are called by, and accordingly ten degrees of them: and the tenth called Men, are the Angels which spake with the Prophets, & appeared unto them in propheticall visions, for which cause they are called men, as Maimony sheweth in Mifneh, in Iefudes hatorah chap 2. That there are even ten degrees of Angels, the holy Scriptures flew not: but degrees there are, as the Apostle mentioneth Angels, Principalities, Powers, Thrones, Dominions, Rom. 8 38. Col. 1.16. Howbeit we are warned, not to intrude into those things which we have not feene, Colof 2. 18. Sometime this name Angel is given to Christ himselfe, who is the Angel of the Couenant, Mat. 3. 1. and of Gods face, Elay 63.1. in whom Gods name is, Exod. 23. 20.

beare the punishment thereof from God. Thus it | | And this Angel which here found Hagar, speaketh as God, I will multiply, verf. 10. and thee callerly of Shur, ] that is, leahim lebovah, verie 13. ding towards Shur, which was a City in the wildernelle betweene Canaan and Egypt, called the defert of Shur, Exod. 15.22. wherein was fcant of waters. So that Agar was fleeing into her native Countrey: and in this wilderneile, her posteritie after dwelt, Gen.25.18.

Verf. 9. bumble ] or fubmit thy felfe. This word is also used for humbling our selves before God, with prayer, fasting, and suffering afflictions, as Heft, 8.21. Dan. 10.12. 1 King. 2. 26. Iam. 4. 10. 1 Per. 5.6. And asitisthe duty of all feruants to bee submisse, Tit. 2.9. 1 Pet. 2. 18. so the Law (which is Agar mystically) is as a seruant to the Covenant of Grace in Christ; under which all ought to submit themselves to the justice of

God, Rom. 10. 3. Gal. 3. 24. Vers. 10. multiplying I will multiply ] that is, I will surely much multiply, see this phrase noted on Gen. 2. 17. Here the Angel speaketh in the per-son of God: and prophesieth of the many, that should be Agars feed both in the flesh and in the allegorie, that should seeke for justice by the works of the Law: as did the Ifraelites, Rom. 9.31,

32. and 10.2.3.21. Verf. 11. Shalt bears, ] or, Shalt very Shortly bring II forth. The originall word implyeth both the time prefent and to come; noting the foone accomplishment. So in Iudg. 13.7. Ifmael,] that is, God hath heard, to weet, thy affliction. This sheweth the effect of the law, which was added because of transgressions, Gal. 3.19. and giveth knowledge of finne, Rom. 3.20. and fo canfeth wrath, Rom. 4. 15. whereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7.7.8-24.25. Gal. 3. 24. heard: ] or hearkened unto, meaning the praiers made in her affliction: as the Chaldee translateth it, bath received thy prayer.

Verf. 12. a man like a wild affe, or, as the Chal- 12 dee expoundeth it, a mild affe among men: the Greeke faith onely, a mild man. This was first accomplished in Ismaels person, who dwelt in the wilderneffe, as a falvage, and was a warlike man, Gen. 21. 20. and the Ismaelites mentioned in Gen. 37. 25. are there by Thargum Ierusalemy called [Sarkain] Saracens, that is by interpretation Theeves or Robbers. Spiritually this fignified the wilde and fierce nature of man, which by the law cannot bee ramed, but is made more rebellious; for when the commandement commeth: sinne reviveth and worketh death in us, by that which is good, that sinne, by the Commandement, might become exceeding sinfull, Rom. 7.9. 13: The wild affe, liveth in the wildernesse and mountaines, is a beaft of an untamed nature, and unferviceable to man, Tob 39.8, 9, 10,11. therefore the Prophet likeneth rebellious Israel, to a wild affe, Ier. 2.24. and the nature of the milde affe, is opposed (as signifying our un-regenerate estate,) to the nature of a man, in Iob 11. 12. And as here I imael and his off-foring are called of the Angel, Phere Adam, 2 Wild-affe Man; to Ifrael on the contrary are named by the

G.2...

Propher Tion Adam, Sheep for men, on Men like a Flocke, Ezck 36.37.38. to fignific our renewed nature in Christ, whose Sheep we are by faith, and obedient to his voyce, loh. 10.3 .-- 16. Mahomet the falle Prophet of the Turkes, and curse of the world, he had his generation from this mild ass. Affinacion against all or against every man it meaneth, warres and in the light of his brethren: see (Gen, 25:188. Veri, 13 Johnnah) the Angell is (o called, which

leemeth to intimate this to bee no creature, but Christ himselfe, who is called an Angel, as is noted on vert. 7. The Chaldee translatethit, she called on the name of the Lord: and Thargum Ierulalemy faith, thee prayed in the name of the word of the Lord, that was revealed to her, and faid, Bleffed are thou ô God. Gra. God that feeft me ] or, God of fight, (of vision:) Which is more generall, as the Chaldee paraphraleth, the God that feeft all: Gods feeing is often mentioned in respect of afflictions; as Exod. 3.7. Pial.35.18, and 9.14. and this Agar feemeth here to intend, from the Angels speech, in verf. 1 1. here seene] The Greeke translateth, for I have

openly seene him that appeared unto me. In this sense the magnifieth Gods mercy, for letting her have fo cleare a light of him, which is more then the hearing of him, lob 42.5. and forbers in the defert, is opposed to her master Abrams house, where vifions were more usuall. Or by feeing, may be meant the discessing of her evil plight, and her reviving after affliction, as in a Sam. 14. 29. so the Chaldee translateth, Loe I dae beginne to fee, after that hee appeared into pas. Or feeing, may meane living, after the fight of God, whereat men were afraid they thould die, Judg. 13.32, and 6. 22. Gen. 32. 30. So the feeing of the light and Sunne, elsewhere feemeth ro fignifie living, Ecclef. 11.7.8. and 7.13. Pfal. after bim that feeth me or, after the 35 10. vision.

Verf. 14. was called] Hebr. be called : that is, evericone; not restraining it to any one person. This the Scriptures essewhere manifest; as, hee called, 2 Sam. 5.20. is by another Prophet written, they called, I Chron. 14.11. and, they had anointed David, 2 Sam, 15, 17, that is, David was anointed, 1 Chron, 148, they buried him, 2 Chron, 9, 3 1, that is, be was buried, I King. 11. 43. they brought children, Mark 10. 13. that is , shildren were brought, Mat. 19. 18. and many the like, Sec Gen. 2.20. Exod. 15.23. Beer lachar roll that is. The well of him itse liveth, that feeth me. The Chaldee expounds it, The well whereat the Angell of life appearance. poinds is, The well whereat the Angellof life appeared. The raame was given it, for a memoriall of God, muce, to call point in the rest of the same was given in the rest of the same who is the same feelight, Pial. 36.10.

Katch Called in Ketelly barnes, Numb. 3.28. and \$3.27. Mereal in Katche Barat. wee find it not ellewhere. Hereal in Karcke Barat. wee find it not ellewhere. The Chaldec called it Chagra.

Yeth 15. All monators by this it appeares that I have believed and object the Angels word, and resurred to. A brams house, who (in likelihood) upon the relation gave hy former the name, appointed by the Angell. So I small is the first man in the

world, whose name was given him of God before he was borne.

Verf. 16. old Hebr. forme of 86 yeeres: fee Gen. 16 5.32. Thus long Abram had lived altogether childleffe:and yet he waited 14 yeeres moe, before the child of promife was borne, Gen. 21.5. and for the space of thirteene yeeres after this, God keepeth filence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised hee the faith and patience of his fervant; and raught him that the fleshly generation commeth in time before the spiritualisfor that is first which is naturall, and afterward that which is spirituall, 1 Cor. 15.46. And this fervants sonne was serviceable to Abram and Sarai, till the promifed feed was come, and then Ismael was put away with his mother, Gen. 21.10.14. even fo the fervice of the Law is needful for the Church, till Christ be come, and formed in us, and we by him, doe bring forth fruit unto God, Rom.7.4. Gal.4.1.--5.19.31.

# Kerse propositions proposition

# CHAP. XVII.

1, God reneweth his covenant with Abram: 5, changeth his name into Abraham, in token of a greater blesfing ; 10, and instituted the covenant of Circumcision. 15, Sarai her name is changed into Sarah, and she blessed. 17, Isak is promised. 23, Abraham, and Ismael. and all the males in Abrahams bouse are circumcised.

Nd Abram was ninety yeeres, and nine yeeres old : and Iehovah appeared unto Abraham, and faid unto him; I am God Almighty, walke thou before me, and bee thou perfect. And I will give my covenant betweene mee and thee: and will multiply thee in very much abundance. And Abram fell upon his face: and 3 God spake with him, saying : As for me, behold my covenant is with thee; and thou shalt be a father of a multitude of nations. And thy name shall not any more bee called Abram : but thy name shall bee Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitfull, in very much abundance; and will give thee, to become nations: and Kings shall come out of thee. And I will establish my covenant, betweene mee and thee, and thy feed after thee, in their generations, for an everlasting covenant: to be a God, unto thee, and to thy feed after thee. And I will give unto thee, and to thy feed after thee, the land of thy fojournings, all the land of Canaan, for an everlasting-firme-possession: and I will bee a God unto them. And God fayd, unto Abraham; and thou shalt keepe my Covenant : thou, and thy feed ted by the Angell. So limsel is the fuft man in the after thee, in their generations.

Circumcifion inftituted. GENESIS. XVII.

tweene me and you, and thy feed after thee: that every male among you be circumcifed. And ye shall circumcife the flesh of your superfluous-foreskin : and it shall be for a figne of the covenant betweene me and you. And a fonne of eight dayes, shall be circumcifed among you; every male, in your generations: the child of the house, and hee that is bought with money, of any strangers sonne, which is not of thy feed. The child of thy house, and he that is bought with thy mony shall be circumcifed with circumcision: and my covenant shall bee in your flesh, for an everlasting covenant. And the uncircumcifed mile, whose flesh of his superfluous foreskinne shall not bee circumcifed; that soule shall even be cut-off, from his peoples : hee hath broken by covenant.

And God faid unto Abraham, Sarai thy wife thou shalt not call her name Sarai : but Sarah shall her name be. And I will bleffe her, and will give thee a sonne also of her: and I will bleffe her, and she shall be to nations , Kings of peoples shall bee of her. And Abraham fell upon his face, and laughed: and he faid in his heart, shall a child be borne to him that is an hundred yeeres old? and shall Sarah that is ninety yeeres old, beare? And Abraham fayd unto God: O that Ifmael might live before thee. And God faid, In deed Sarah thy wife shall beare thee a son; and thou shalt call his name Isaak : and I will establish my covenant with him, for an everlafting covenant, to his feed after him. And 20 for Ifmael, I have heard thee; behold I bless him, and will make him fruitfull, and will multiply him, in very much abundance: twelve Princes shall he beget; and I will give 21 him to be a great nation. But my covenant will I establish with Isaak: whom Sarah shal beare unto thee, at this fet time, in the veere 22 next after. And he made an end of speaking with him: and God went up from Abraham. And Abraham tooke Ismael his fonne, and all the children of his house, and all that were bought with his money; every male, among the men of Abrahams house : and he circumcifed the flesh of their superfluous-foreskin, in this felfesame day, as God 24 had spoken with him. And Abraham was ninety and nine yeeres old; when hee was circumcifed in the flesh of his superfluousforeskin. And Ismael his sonne was thirteen yeeres old, when he was circumcifed in the 26 flesh of his superfluous-foreskinne. In this

is my covenant which yee shall keepe, be- | and Ismael his sonne. And all the men of his .27 house, children of the house, and the bought with money of the strangers fon : they were circumcifed with him.

#### Annotations.

Old Hebr. some of 99 yeeres: that is, going in his 99 yeere: fee Gen. 5. 32. and the last note of the former chapter. Almighty or Alfufficient : in Hebrew Shaddas, that is he who is, (or hath) sufficiency, or most abundant, and able to goe through all things, both in mercy and judgement : to which the Scripture hath reference, when it faith, Shod (destruction) shall come from Shaddai (the Almighty: ) Efay 13.6. Walke thou or walke pleafingly, as the Greeke translation implyeth : fee the notes on Gen. 5, 22. The Chaldee translateth it Serve thon. This walking, comprehendeth both true faith, Heb. 1 1.5.6, and carefull obedience to Gods commandements. Wherefore that which is written, 1 King. 8.25. to walke before me as thou haft walked before me, is expounded in 2 Chron. 6. 16. to walke in my Law. And this, in Luke 1. 6. is explained to be all the commandements and ordinances of the Lord. perfett] or intyre, upright, and as the Greek saith, unblameable. See Gon. 6.9.

Verl. 2. give | that is , difofe and make my cove- 2 nant (or testament:) see Gen.9.12. and 6. 18. betweene me, the Chaldee interprete hit, betweene my Word : fo after in v 7. 10.11. See alfo Gen 9.12.

in very much abundance Hebr, in abundance abundance; or, vehomently vehemently : to after in v. 6. and often.

Verf. 3. fell in reverence to Gods word and 2 majefty, and in thankfulnetle for this mercy. See the like humiliation in Levig. 24. Ezek. 1. 29. and 4.23. Dan.8.17.

Vers. 4. As for me] Hebr. I: the Greeke addeth, And I. afather or, for afather ; but the word for, may be omitted in English, as the Greeke here alfo doth; and fometime the Hebrew it felfe: as. I will be for a lying fbirit, 2 Chron. 18.21. that is, I will be a lying spirit, 1 King. 22. 22. The New Testa-ment in Greeke often keepeth the Hebraisme, as Heb. 1.5. &c. a multitude that is, of many nations, as Paul expoundeth it, Rom. 4. 16.17. where the Apostlesheweth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the father of us all. So by the multitude of nations, is meant belides his natural posterity, all Christian beleevers in the world, Gal. 3. 28. 29. who should inherit from him, (as children receive inheritance from their fathers;) the justice that is by faith, and bleffednesse accompanying the same, through the covenant of grace, propagated by Abrams doctrine and example : fee Rom.4. and Gal. 3. To this the Hebrew Canons doe accord : A ftranger (fay they) bringeth first-fruits, &c. for it was said to Abraham, a father of a multistude of Helli of his superfluous-foreskinne. In this left fame day, was Abraham circumcifed, he is father of all the world, which shall be gathered un-

The wings of the Majefty of God: Maimony in Mijn, treas, of Firstfinits, chap. 4. Sell. 3.

Verl. 5. Abraham] Abram fignificth A high father and the first letter of Hamon (that is, a multi-tude) being put unto it, maketh Abraham, as if it were Abrahamon, that is, A high Father of a multitude of nations: Abram is the first man in the world, whose name is changed of God: and it fignified a change of estate, and a renewing with in-crease of grace from God: therefore this is after mentioned, as one of his favours, Neh 9.7. So Iakobs name is made new, Gen. 32. 28. and all true Christians, Efa. 62.2. Rev. 2. 17. But Ifzaks name was not changed, for it was given him of Godbefore his birth, Gen. 17.19. given] that is, freely made; or, (as the Greeke interpreteth) put thee: and this the Apostie followeth, in Rom. 4. 17. So Gen. 9.12. and after here in verl 6. will give thee to be nations, that is, will make nations of thee.

Verf. 6. Kings as David, Solomon, and the reft of Ifrael ; besides the Kings of Edom, and other. Alfo the faithfull Kings of the Gentiles, Revel.

Vers. 7. thy seed ] thy children : especially Isaak, verie 19. for in Ifaak was his feed called, Gen. 21. 12. So, the children of the flesh, are not the children of God, but the children of the promise are counted for the feed, Rom 9. 8. everlasting Hebr. covenant of eternity. Although the outward fignes, and manner of dispensing this covenant, were temporary and changeable, (as Circumcision into Baptisme, Col. 2. 11.12.) yet the covenant it selfe remaineth one in fubftance for ever : being ftablished by the blood of Christ, the great Pastor, Heb. 1 3.20. Luke 1.60. 73.73. a God ] or, for a God, unto thee, that is, thy God, as the Greeke translateth it. Herein constiteth the power and life of the everlafting covenant; whereby God himselfe, his power, wisedome, goodnetie, mercy, &c. is applyed unto man, for bleffing and falvation: and wee are by adoption made the children of God, 2 Cor. 6.16.18. For, bleffed is the people, whose God Iehovahis, Pial. 144. \$1.3.4. raifed upfrom the dead, Mar. 22.31.32. and God hath prepared for them an heavenly Ci-

tie, Heb. 11.16.
Vertis, of thy fojournings] that is, as the Greeke
Saplaugeth it, which then fojourness in. For God gave
Abrahammanheritance in it, no not so much as to see hie foot se, Acts 7. 5. but he by faith, sojourned in the land of promise, as in a strange country, Heb. 11.9. So this land, figured unto him the kingdome of heaven; as is the wed on Gen. 12.4. But the rebellious formes of Abraham, after they had full poffertion of Caman, are in another fenfe called fojour

mer to saligane are in another fenie called fijour-mer there. Inch. 20, 28, and 1.15, as being rather unpress, then lawfull politifiers of the land diest afting lie in Higs he faith, thy people fault pol-lific the land for ever. Higs 60, 21, howbeir they political for ever higs 60, 21, howbeir they political for ever high 60 in a tistle while, His.63, 1, and the cernall subtribute; was to be increved by challe, referred in the heavens for them. by Linds, referred in the heavens for them and us. Hereals, I Pet. 14.

ning al the faithful. Herupon the Hebrew Doctors lay, Circumcifion was commanded unto Abraham and bis feed onely, as it is written, thou and thy feed after thee, (Gen. 17.9.) The feed of Ismael is excepted, as it is written, For in I (aak shall seed be called to thee. (Gen. 21. 12.) And Efau's excepted, for loe, Ifaak faid to Takob, And he give to thee the bleffing of Abraham, to thee and to thy feed, (Gen. 28. 4.) It is a generall rule, that he onely is Abrahams feed, that retain neth his law and his right way; and thefe are they that ought to be circumcifed, Maimony in Misneh treat. of Kings, ch. 10.5.7.

Verl. 10. my covenant, that is, the figne of my covenant (or testament) as is explained in verse 11. Hereupon are those usuall speeches, when the fignes, and the things fignified, are named alike: as, the covenant of circumcision, Act. 7.8. the Lamb, isthe Lords Paffeover, Exod. 12. 11. the bread, is Christs body, Mat. 26.17.18. and many the like.

circumcifed This word fignifieth a cutting-offround-about, to weet, of the foreskin of the flesh. So it was with shedding of blood, and much paine and foreneffe to the flesh, Exod 4. 25. 26. Gen. 34. 25. It figured the circumcifion (that is, the mortification) of the heart, and spirit in putting off the body of the finnes of the fleft, Deut. 10. 16. Rom. 2.29. Col. 2.11. and fo it was a feale of the righteoufne [e of faith, Rom.4.11.

Verl. 1 [uperfluous-foreskin] The Hebrew Gnorlab, lignifieth a superfluity and soppage, that hindereth the due effect and operation of a thing; and the Greeke Arobustia (which the Apostle useth, in Rom.2.25.) is in special that spersuity which is on the top of mans slesh, to weer, on the member of generation : the foreskin that covereth the fecret part. Which God here commanderh to bee cur quite off, as a figure of mortification and regeneration of nature. The fame word is applyed figuratively to other parts, as to the lips of a stammerer, which we superfluity in speaking, Exod. 6. 30. and to the beart covered with a fat skinne, Lev. 26.41. Elay 6. 10, to the care stopped that it cannot heare, Ier. 6.10. And spiritually, all sinae is signified by this superfluous foreskin; as the Apostle mentioneth the supersuity of malicionsnesses, to bee putaway, Iam. 1.21. and the uncircumcision of our flesh, is joyned with our estate, dead in sinnes, Col. 2,13. The Hebrew Doctors also did thus underfland it : for the foreskinne of the heart, in Ier. 4.4. the Chaldee paraphrast there expoundeth the wickedneffe of the heart ; and in Deut. 10.16.the Greek interpreters translate it hardnesse of heart. The un-circumcifed care, in Ier. 6. 10. and heart, in Lev. 26. 41. the Chaldee calleth foolift; and uncircumcifed persons in Ezekiel 28. 10. and 31. 18. are in the Chaldee, micked and finners: the superstuous freeking, fignifieth the strength of uncleanness. 1 art R. Manchem, on Gen. 17. And in speech of Adams sinne, the lewes have a proverb, that the first man (Adam) dere over (or gathered) his supersusors seems, that is, broke the covenant of his God, and became a finner, R. Menachem on Gen. 3. Also when the word is applyed unto trees, it fignifieth the impurithe of the fruits, which might not be caten of, Lev.

19. 23. and the Hebrew Doctors write, that as Epicures, and they that deny the Law (of God) the Refurrection of the dead, the comming of the Redeemer, and other such like ; to he that draweth over (or gathereth his superfluous foreskin, (that is, maketh himfelfe ogaine uncircumcifed) hath no part in the world to come, (that is, in eternall life) but fhall bee cut-off and perish, and be damned for their great wickednesse and sinne, for ever and ever : Maimony in Misn. treat. of Repentance, ch. 3. S. 6. asigne or token; which showeth one thing to the eye, another thing to the mind. The Apostle calleth it also a feale, Rom 4 11. which ferveth for affurance of the thing figni fied. And fo the Hebrew Doctors use the phrase of fealing their off-ipring with the figne of the holy cavenant, Maimony in Misn. treat. of Circumcision ch. 3. S. 3. And that they tooke not this for a carnall figne, appeareth by their words, in the booke called Zohar, where treating upon this Section of the Law, they fay, At what time a man is fealed with this holy scale of this signe (of Circumcision:) thenceforth he seeth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepeth not this signe; what is written? By the breath of God they perish, (lob 4.9.) for that this seale of the holy bles fed God was not kept. But if he be worthy and keepe it the holy Ghoft is not separated from him. Our Apostle openeth the mystery more heavenly, whiles hee calleth the signe of circumcision, a seale of the righteous neffe of faith, Rom.4.11. and, if thou be a transgreffor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the heart, in the spirit, not in

the letter, Rom. 2.25.29. Verf. 12, a fon of eight dayes that is, a man child of eight dages old, meaning in the 8 day. Which time was so ftriet, that if the eight day fell to bee the Sabbath, yet they circumcifed the child therein, Ioh.7.22. And fo it is in the Hebrew Canons, Circumcifion in the time thereof driveth away the Sabbath: that is, a man must omit the keeping of the Sabbath, for to circumcife in due time; Maimony treat. of Circumcifion,ch.1.S.9. God appointed the eighth day, as the first convenient time. For creatures new borne, were counted as in their blood, and unclean for feven dayes, and in the eighthday they might be offered unto the Lord, Levit. 22.27. and foin mankind, Levit. 12.2.3. The fame number of dayes was observed in many other things; as, for the confecration of the Priefts, Levit. 8.33.35. and 9.1. the clenfing of Lepers, Levit. 14.8.9.10. and of perfons with uncleane iffues, Lev. 15.13.14. the clenfing of polluted Nazirires, Num. 6. 9. 10. and for purifying the altar, Ezek. 43. 26. 27. and fundry the like. In all which, as the Sabbath day ever came over their heads, within that space, (which day was a signe of fanctification from the Lord, Exod. 3 1.13.) fo Christ ending all figures, and refting the Sabbath day in the grave, rose up from death, the eighth day (which was the first of the weeke following) whose death was a full clenfing of all our finnes, and his rifing againe, our juftification, Mark 16.1.2.6. Rom.4.25. And in him

of the field, by the circumcifion of Christ, being buried with him in Baptisme, Col.2.1 1.12. R. Mrnachem on Gen. 17. faith, Circumcifion was therefore done on the eighth day, that the Sabbath might pass over it : for there is no eighth day without a Sabbath.

shall be circumcifed | by the parents, mafters, or Magistrates. The Hebrew Doctors say, the charge ly eth upon the father, to circumcife his sonne : and upon the master, to circumcise his servants, borne in the boufe, or bought with money. If the father or mafter transoresse, and circumcife them not, &c. then the Iudges are commanded to circumcife him, whether it be son or fervant, in due time, that there be no uncircumcifed left in Ifrael, nor among their fervants. If the thing bee bidden from the Indges, and they circumcife him not : when he is wexen great, he is bound to circumcife himselfe. And every day that passeth over him, after he is wexen great, and he circumcifeth not himfelfe, loe hee breaketh the commandement : Maimony treat. of Circumcif.ch.1. S. 1. 2. male] who had by nature that foreskin of the fleft to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Chrift, Gal. 3. 28. and therefore baptilme, the figne of the covenant now under the Gospell, (which is come in place of Circumcision, Col. 2. 11.12.) is given both to men and women, Act. 8. 12. Moreover the woman is comprehended under the man, as her head, I Cor. 11.3. who onely had this figne in his flesh, with effusion of blood, which alwaies had respect unto, and accomplishment in the blood of Chrift, figured by the male, Heb. 9. 22. 23.24. Here alfo the Hebrewes write : that a child who is borne as if he were circumcifed (without a foreskin) the blood of the covenant must bee made to drep from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body. And who fo hath two foreskins, they cut them both off in the 8 day, Maimony treat. of Circum.c. 1.S.7. child of the house that is, the home borne servant !

fee the notes on Gen. 15.3. So after, in verf. 13.23.
bought with money Hebr. purchase of filver: whereby all money and price is meant. By this it appeareth, that the Heathens also might be partakers of Abrahams covenant, and of grace in Christ. and fo of all other bleffings in the Church: for every circumcifed person, did also eate the passeover. (which was another figure of Christ, ) Exod. 12.48 I Cor. 5.7. Of this point the Hebrew Canons fay. Whether a servant be borne under the power of an Israelite, or be received from the beathens: the master is bound to circumcife him. But he that is borne in the honfe, is circumcifed on the & day: and he that is bought with money, is circumcifed in the day that he is receiwed; although he receive him in the day that he is borns he is circumcifed in that day. If he receive of the Heathens a servant growne in yeeres, and the servant bee not willing to be circumcifed; he dealth with him awhole twelve moneth. More then that, it is not lawfull to keep him he being uncircumcifed ; but he must fell him again to the Heathens. And if he conditioned with him at the are wee circumcifed, with the circumcifion done first, whiles he was with his master the Ethnik that he without hands, in putting off the body of the fins | should not circumcife him: it is lawfull to keepe him

thengthin be uncircumcifed; onely so, that he take upon two the seven commandements given to the some sof Not, and he had be as a firanger following in the land. But if he will not take upon him, those seven comman-dements, he is to kill him out of hand, Adaimony treat, of Circumcif. chap. 1.S. 3 6. Of the feven commandements to the jounes of Noc, fee the notes on Gen. 9.4. And for killing such as would not yeeld to those precepts, it is to bee understood, whiles the common wealth of Ifrael flood : but when they were in captivity or dispersion, they fold away fuch fervants to the Heathens ; as Re Abraham ben David noteth there upon Maimony. And that we may the better know, how they were wont to receive heathens into the Church of Israel, I will note it from the Hebrew Doctors. By three things (lay they) did Ifrael enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Agapt, as it is written, No uncircumcifed shall eat thereof, [Exod.12.48.] Baptifme, was in the wil-dernesse before the giving of the Law: as it is written, Sanctisse them to day and to morrow, and let them wash their clothes; [Exod. 19. 10.] And Sacrifice, as it is Said, And he sent yong men of the somes of Israel, which offredburn-offrings, foc. [Exod.245.] And so in all ages, when an Ethnik, is willing to enter into the cove-nant, and gather himselfo under the wings of the Majeft of God, and take upon him the Note of the Law; he must be circumcifed, and haptifed, and bring a facrifice.

And if it be a woman, she must be baptifed, and bring a facrifice; as it is written [Num. 15. 15.] as ye are, fo Shall the stranger be. How are ye? By circumcision and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcisson, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offcing of a heast, or two turile doves, or two your pigeons, both of them for a burnt offring. And at this time, when there is no facrificing they must be circumcifed, and baptifed, and when the Temple Ball be builded, they are to bring the sacrifice. Astranger that is circumcifed and not baptised, or baptised and not circumcised, he is not a Pro-selyie, till he be both circumcised and baptised. And he must be baptised in the presence of three, orc. Even as they circumcife and haptife strangers, so doe they circumcife and baptife fervants, that are received from beathers, into the name of servitude, o.c. When a man or woman commeth to joyne a Profelyte, they make diligent upont after such less they come to get themselves under less low for some riches that they should receive, or sorting that they should obtaine, or for feare. If he be a man, they in quine whether he have not set his affec-

Should have come of feare: nor in Solomons, left they should have come because of the kingdome and great proferity which I frael then had. For who fo commeth from the heathens, for any thing of the vanities of this world, he is no righteous Profelyte. Notwithstanding there were many Proselvies, that in Davids and Solomons dayes, joyned themselves in the presence of private persons: and the Indges of the great Synedrion had a care of them, they drove them not away after they were baptised, out of any place, neither tooke they them nevre unto them, untill their after fruits appeared: Maimony in Misn: tom.2. in I surei biah, ch. 13.S.1.-6.11. 14.15. Hereupon, Baptisme was nothing strange unto the lewes, when John the Baptist beganne his ministery, Matth. 3.5.6. they made question of his person that did it, but not of the thing it felfe, John 1. 25. And as John faid of Chrift, hee shall baptise you with the holy Ghost, and with fire, Matth. 3. 11. fo the Hebrew Doctors fay, The holy bleffed God baptifeth with fire : and the mife Shall under stand, R. Menachem on Lev. 8. gers fon that is gentile or paynim; one forraine born, and without the priviledge of Gods people. The Chaldee translate it, some of the peoples. Such would God admit, if they beleeved in him, to bee parta- 13 kers of Abrahams covenant.

Vers. 13. circumcised with circumcision or, circum cising circumcised; that is, certainly, or in any wife circumcifed. Which strict charge, is both for the thing it felfe, and for the manner and time thereof, which was the 8 day after their birth. Yet as God desireth mercy and not facrifice, Hos. 6.6. so sicknesse and weaknesse of body, might put off circumcision till time of health: as the Hebrew Canons say, They circumcife not him that is fiche, sintell he be well: and they reckon for him, from the time that hee is recovered from his sickues fe seven dayes, from time to time, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sicknesse: but he bave sor ague, or like sicknesse: but so some bave fore eges, or the like, they circumcise him so some as they are whole. If a child be sound on the 8 day, to be very pale coloured, they circumcife him not, till the blood come againe into his countenance, like the countenance of children shat are in health. Likewife if hee be very red, they circumcife him not, till his blood be funk down into him, and his countenance come againe like other children: for this is a sicknesse, and men must be admonished well of these things. If a woman circumcise her injoen weary such the die through fervency of the circumci-fion, which decayed his firength. Alf he circumcifeth ber fecondatild, and he dye through the fervency of the circumcifion, whither five have this child by her first time or forms ferific woman; or a woman her affection and continue for the first time or forms ferific woman; or a woman her affection and continue for many of first. If no fuch they cocasion her forms, they make known unto them the maje to the first time for the first time for the first time for the first time for the form the maje time for the first for the first time for the first time for the first for the first time for the circumcifion, whether spee have this child by her first

parts of man, (which yet the Scripture calleth alfo uncircumcifed, Exod.6.30. Ier.6.10.) but on the privy member, to teach the regeneration of nature, even of the whole man, who is borne in fin, Pfal. 51.7. and the derivation of his covenant, to the feed of the faithful, who are thereby holy, Ezr.9.2. 1 Cor 7:14. and to fignifie, that the true circumcifion is inward, and fecret, Rom. 2. 28.29. This which in the eyes of man, feemeth a thing unprofitable, foolish, and ignominious, doth God chuse to make a figne of the covenant of his grace in Christ, who is also himselfe a scandall and foolishnelle to the world: but the foolifbneffe of God, is wifer then (the wifedome of ) men, I Cor. 1.23.25. And that member of the body which man thought to he leffe honourable, on it God put on more abundant honour, (as 1 Cor. 12.23.) that it should beare the marke of the heavenly covenant.

Verl. 14. that foule that is, as the Chaldee expoundeth it, that man : fee Gen. 12. 5. The Greeke and Chaldee translate it, destroyed, and confumed. This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12.15.19. and 31. 14. Lev.7.20. 21. 25. 27 &c. It is fometime fpoken of God, cutting off men by death for their sinnes, Lev. 17.10. and 20. 3. 5.6. and so the He-brewes understand it here, and in all other like places : that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kill them : but for ignorant transgression, they were to bring the appointed facrifices. Vnder this alfo, eternall damnation is implyed. Maimony in treat. of Repentance, chap. 8.S. 1 Speaking of eternall death, faith, And this is the Gutting off written of in the Law, as it is faid (in Num. 15.31.) that foule shall bee cutoff he Ball be cut off. Which we have heard expounded thus, cut off in this world, and cut off in the world to come. Of this fanction here they say, If the father or master doe transgresse, and circumcije not, they break a commandement, but are not guilty of cutting off: for cutting-off belongs but to the uncircumcifed person himselfe: Maimony treat. of Circumcis. c.1.S.1. Howbeit, Moles the father had almost beene killed, for not circumcifing his fonne, Exod.4.24. &c.

broken] or, made frustrate, broken downe: this word is opposed to the former flablishing, or making firm, in verf. 7. The Hebrewes have a canon, who fo breaketh the covenant of Abraham our father, and leaverb his superfluous-foreskin, or gathereth it over again; although he have in him the law and good workes, hee hath no portion in the world to come. Maimony treat.of Circumcif.chap. 3. S. 8. Which rule is true according to the Apostles interpretation, applying circumcifion to the heart, spirit, and faith in Christ, Rom. 2. 29 and 4.11. Col. 2.11.

Verf. 15. Sarah] in Greeke Sarha. The letter i changed into b, fignified the multiplication of her children, as before in Abrams name, verf. 5. And the Greeke having nob at the end of words, doubleth therefore the letterr, with an afpiration Sarrha, and forhe Apostles also write it, Rom. 9. 9. 1 Pet.3.6. Saraithe Chaldean name, is made He-

The Apostle calleth her a Freewoman, and maketh her a figure of the new Testament and heavenly Ierufalem, Gal.4. 22. 24. 26. and the example of Abraham and Sarah, thus called, bleffed, and increased, is set forth for their children the Church to confider, and comfort themselves withall, Elay

Vert. 16. Shall be to nations] that is, Shall become 16 nations, and bee a mother of them, both in the flesh, and in the Lord. For all godly women are called her children, 1 Per. 3.6. and lerutalem her answerable type, is the mother of us all, Galat. 4. 26. Pial.87 5.6.

Veri. 17. laughed] that is, as the Chaldee transla- 17 teth it, rejoyced: and so the word after importeth, Gen. 21. 6. though sometime it implyeth also a doubting, as in Gen. 18, 12. 13. but the praise of Abrahams faith, who was not weake, nor staggering. but gave glory to God, Rom. 4. 19. 20. feemeth to free him from this imputation. Thargum Ierufalemy expoundeth it, be marvelled. Of this word laughed, in Hebrew ifank, the child promifed was called Isaak: in whom Abraham faw the day of Chrift, and rejoyced. old Hebr. fonne of 100 yeeres, that is, going in his hundred yeere. So Sarah was daughter of ninety geeres. Sec Gen. 5. 32. At thefe yeeres, both their bodies were now dead, unapt

or generation, Rom.4.19. Heb. 11.12. Verf. 19. Shall beare] or beareth: speaking as of a 19 thing present : for God calleth the things which bee not, as though they were, Rom.4.17. Ifaak ] Heb. Infchak; the same word used before in vers. 17. and fignifieth laughing or joy : for besides his father and mother, all that heare, have occasion to laugh and rejoice for his birth, Gen. 21. 6. in whom both Christ the joy of the whole earth was represented, and all the children of promife, John 8.56. Rom. 9. 7.8.Gal.4.28. feed] the Greeke version addeth, to be a God to him and to his feed; as before in verse 7.

Verf. 20. heard] the Chaldee explaineth it, I have 20 accepted thy prayer. twelve Princes] So of Iakob, Ifaaks fonne, came twelve Patriarchs, Act. 7.8. These Princes are after named, in Gen. 25.12 .- 16.

Vers.21. covenant] This is the thirreenth time 21 that the covenant is named in this Chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apostle sheweth in Rom. 9.5.7.8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things in Christ, as is also confirmed by Luke 1.55. 72.73. 74. Gal. 3. 29. wherein Isaak was preferred before Ismael.

Verf. 22. God went up] to weet, into heaven, and 22 appeared no longer: fo in other like visions of Angels, they are said to goe into beaven, Luke 2.25. For God, the Chaldee saith, the glory of the Lord, meaning the vision which had now appeared: which phrase the holy text sometime userh, as in Ezekiel 1. 29. and 3. 23: and 8.4. So after, in Gen.35.13.

Vers. 23. Abraham tooke] herein hee shewed a 23 rare example of obedience to Gods word, not rebrew Sarah: which is by interpretation a Princesse. | garding the affliction, danger, shame, scandall, and

foolithmelle, which this action in the eyes of the world seemed to bring with it: though to him-felfe, and all the faithfull in his house, it was the feale of the righteonfneffe of faith, Rom. 4. 11. Here

the lewes have their uncertaine conjectures, or traditions; as that Abraham fent and called for Sem the some of Noe, (he was Melchisedek ) about this bulineffe: that it was done on Atonement day (fpoken of in Levit. 16.) and in the place where afterward the Alrar flood, in the Court of the Temple, and the like: Pirke. R. Eliezer, ch. 29. circumcifed] or, cut off, to weet, all the skin that covered the top of the flesh, that the top of the flesh remained bare; for fo the Hebrew shew the manner of Circumcision to have beene. And this being a holy figne and scale, Abraham doubtleffe fanctified the work by praier: which custome all the Iewes keepe to this day. For hee that circumcifeth, doth first bleffe him that fanctified them with his commandements, and commanded them to circumcife; and to gather themselves into the covenant of Abraham their father, that fanctified his beloved from the womb, and sealed their off-spring with the signe of the holy covenant : that commanded them to circumcife strangers, and servants, and to draw out of them, the blood of the covenant. Which bleffings Maimony recordeth in his forelaid treatife of Circumcifion, ch.3.S.1.2.3.4.5. where he also noteth, that who so circumciseth a man growne, must cover his nakednesse, whiles he blesseth : and after he uncovereth

treat. of circum. ch.1.S.8. Vers. 27. circumcised with him Not onely Abraham himselfe, but his houshold with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, pained, and fore in their flesh, all ar once, as Gen. 34.25. and spiritually, did put off the body of the sinnes of the slesh, by the circumcision of Christ: Col.2.11.

and circumcifeth him. felfe-same day] Hebr. the body (or strength) of this day, at Gen. 7.13, the Greeke

interpreteth it, in the time of that day. From hence.

and the commandement in Lev. 12. 3. the Iewes

have taught, that none might ever circumcife but

in the day time, after the Sun was up: Maimony

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#### CHAP. XVIII.

1, Abraham entertaineth three Angels, 9, Who promiseth Sarah a sounc, 12, whereat she laugheth, and is reproved. 27. The destruction of Sodoms is revealed to Abraham: 23, and hee maketh intercession for the men thereof. 32, The whole Citie should bee spared, if but tenjust persons were found therein.

#### D D D.

Nd Iehovah appeared unto him, in the Okes of Mamree : and he was fitting at the tent doore, in the heat of the day. And he lifted up his eyes, and faw; and loe three men standing before him: and

he faw, and ranne to meet them, from the tent doore; and bowed-downe himfelfe to the ground. And hee faid: Lord, if now I 3 haue found grace in thine eyes; paffe not away I pray thee, from thy fervant. Let a 4 little water I pray you be taken, and wash ye your feet: and leane-ye downe under the tree. And I will take a morfell of bread, and 5 fustaine ye your heart, after that ye shall passon : for therfore have you passed, unto your fervant : And they fayd; So doe as thou haft spoken. And Abraham hastned into the 6 tent, to Sarah : and hee faid, Hasten three peckes of flowry meale: knead, and make cakes. And Abraham ranne unto the herd; 7 and he tooke a Calfe of the herd, tender and good: and gave it to a yongman; and hee hastned to make it (ready.) And hee tooke | 8 butter and milke, and the calfe of the herd which he had made (ready,) and fet it before them: and he was standing by them, under the tree, and they did eat. And they saidunto him; where is Sarah thy wife? And hee faid, behold in the tent. And hee faid, Re- 10 turning I will returne unto thee, when this time reviveth; and loe, Sarah thy wife shall have a sonne: And Sarah heard, in the tent doore, and it was behind him. And Abraham and Sarah were old, comming into daics: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her 12 felfe faying : after I am wexed-old, shall I have pleasure ? also my Lord is old. And Ic- 13 hovah faid unto Abraham: wherefore laugheth Sarah, faying, Shall I verily bear-a-child, and I am old? Shall any-thing be unpoffible 14 for Iehovah? At the appointed-time will I returne unto thee, when this time reviveth, and Sarah shall have a sonne. And Sarah 15 falfly-denyed, faying, I laughed not : for the was afraid; and he faid, nay, but thou didst laugh. And the men rose up from thence, 16 and looked towards Sodom: and Abraham went with them, to bring them on the way. And Ichovah fayd; fhall I hide from Abra- 17 ham, that which I am doing? And Abraham 18 being shall bee a great and mighty nation: and bleffed shall be in him, all nations of the earth? For I know him, how that hee will 19 command his fonnes, and his house after him; and they shall keepe the way of Ichovah, to doe justice and judgement that, Iehovah may bring upon Abraham, that which he hath spoken unto him. And I ehovah said; | 20 The cry of Sodom and Gomorrha, because ir is much: and their finne, because it is very heavy. I will goe-downe now and fee, whe- 21

# Abraham prayeth for Sodom. GENESIS XVIII.

ther according to the cry therof that is come unto me, they have done altogether: and if 22 not, that I may know. And the men turnedthe face from thence, and went to Sodom : and Abraham, he yet flood before Ichovah. And Abraham drew-neere, and faid; wilt thou also consume the just with the wicked? 24 If so be there bee fifty just men, within the City: wilt thou also consume, and not spare the place, for the fifty just, which are within 25 it? Far-be-it from thee to doe according to this word, to flay the just with the wicked, and that the just should bee as the wicked : far-be-it from thee; shall the Iudge of all the 26 earth, not doe judgement? And Iehovah faid : If I shall find in Sodom, fifty just men within the city: then will I spare all the place 27 for their fake. And Abraham answered, and faid : Behold now I have taken upon me to speake unto the Lord; and I, am dust and ashes. If-so-be there lacke of fifty just men, five; wilt thou destroy for five, all the city ? And he faid, I will not destroy, if I shall find there, fourty and five. And he added again, to speake unto him, and faid . If-so-be fourty be found there : and hee faid, I will not doe 30 it, for fourties fake. And he faid, O let not now the Lord be wroth, and I will speake If-fo-be thirty be found there : and hee faid, I will not doe it, if I shall find thirty there. 31 And he faid, Behold now I have taken-upon me to speake unto the Lord; If so betwenty shall be found there: And he fayd, I will not 32 destroy, for twenties sake. And hee sayd, O let not now the Lord bee wroth, and I will fpeake but this once : If-fo-be, ten shall bee found there: And he faid, I will not deftroy. for tennes fake. And Ichovah went-away, when as he had made-an-end, of speaking unto Abraham: and Abraham, returned to his place.

#### Annotations.

nn Here beginneth the fourth fection of the Law, called of the first word Vajera, that is, And (the Lord) appeared. See Gen. 6.9.

Verf. 1. appeared] or, was feene of him, meaning Abraham. This vision was to renew the promise of Maaks birth; and to acquaint Abraham with Gods purpole of deftroying Sodom. And for us, to fee how Abrahams faith wrought with his workes; and by workes, faith was made perfect, as lam. 2.22. the akes | that is, the oke grove, or the plaine : fee Gen, 13. 18. in the heat | that is, at neone : asthe Greeke translateth it: At fuch time

afflictions, Mat. 13.6. 21. Rev. 7. 16. the due time to shew forth works of grace, Mat. 25.35.

Verf. 2. three men fo they feemed at firft to A- 2 braham ; but he entertained Angels unawares, Heb. 12.2. for one of these is called lehovah, verf. 13.14. 17. 20, 22, and Abraham after fo acknowledged him as the Lord and Indge of all the earth, ver.25.27. And this was Christ, Rom. 10 9. John 4. 22. The other two were created Angels, Gen. 19.1. The Hebrew Doctors here fay ; And behald three Angels were sent to Abraham our father : and they three were fent for three things, because it cannot be, that moe things then one (hould be fent by the hand of one of the high Angels. The first Angell was sent to shew glad-tidings unto Abraham our father, that Sarah should beare Isaak. The second Angell was sent to deliver Let from the overthrow (of Sodom.) The third Angell was fent to overthrow Sodom and Gomorrha, Admah and Seboim: Thargum Ierusalemy on Gen. 18. before him or, against him; thus occasioning Abraham to come unto them: who prefently ran; and so pur/sed hospitality, as the Apostle speaketh, Rom. 12.13.

Veri. 3. Lord | the Hebrew Adonas is written 3 with long In the end, which is the usuall title of God, as is objerved on Gen. 15.2. The Greeke alfo translateth it absolutely Lord, and the Chaldee expresses it by the letters of Iehovah; otherwise then in Gen. 19.2. And Abraham in verf. 27. under this title, acknowledgeth him for God; opposing

himfelfe, as duft and afbes.

Veri. 4. leane ye downe] that is, rest ye; or as the Greeke translateth, refresh your felves.

Verf. g. Sustaine ye] or uphold; that is, comfort or & frengthen your beart : the Greeke translateth it eat. Bread is compared to a staffe or stay, Esay 3.1. for that it is the chiefe fustenance that upholds the life of man. So in Judg. 19.5. Pfal. 104.15.

Vers. 6. three peckes or measures, each of them 6 was at least a pottle bigger then our English peckes for three of them made an Ephah, or Bufhel, (wherof fee Exodus 16. 36.) The Hebrewes write that this their pecke, (which they call Seab, the Greeke Saton,) contained as much as 144 common hens egges. For their least measure is the quantity of an egge; fixe whereof doe make a measure called Log, or Pinte, (whereof fee Lev. 14. 10.) and foure of them Logs make a Kab, (wherof fee 2 Kin. 6.25.) and fixe Kabs make this Seab or Pecke three whereof Abraham prepareth here, for three mens dinner; which with other things doe manifest his liberality : contrary to Nabals, I Sam. 25. 11. Our Saviour a'lo hath a Parable of three peckes of meale which a woman leavened, Mat. 13.33. That which in Ruth 2.17. is an Ephah (or Bushell) of barly; the Chaldee Paraphrase there calleth three Seahs (or peckes.) So alfo in Exod. 16.36. . flowery meale that is, fine meale : Hebr. meale of flower. This, and the tender and good calfe; verf. 7. sheweth that Abrahams benevolence was of the best things that hee

had. See the annotations on Gen. 4.4.
Verf. 7, the herd or the beeves: as the Greeke and Chaldee turne it: a calfe] Hebr. fon of the herd, or beefe: fo, somes of the flocke, for Lambes, wavellers wexe faint and hungry heat also figureth | Pfal. 114.4 Jonne of the affe, for a foale, Gen. 49. 11.

Smes of the Vnicorne, Pfal, 29.6. and fundry the like. to make it to weet, ready, that is, to dreffe it. Anufuall phrate for preparing, drefling, or trim-ming any thing; fosto make the Paffover, Exod. 12. 48. Mar. 26. 18. and other facrifices, Exod. 10. 25. Pial. 66. 15:

Vers. 8. fet ] Hebr. gave, flunding | the Chaldee translateth, be ministred to them. And so the Hebrew word oft fignifieth, as the Levites that food, Neh. 12.44. that is, ferved, or wayted : to hee which flood before the King ler. 52.12. is faid to bee the fervant of the King, 2 King. 25. 8. And this fetteth forth Abrahams humility.

Verlo, in the tent It is a vertue for women, to be keepers at home, Tit. 2. 5. but the lewd womens feet, abide not in her house, Prov. 7.11.

Verl. 10. Returning I will returne] that is, I will certainly returne: fee Gen. 2. 17. This was a word of promise, whereby the children of God, and true feed of Abraham, were difcerned from the other, Rom. 9.8.9. Neither doe wee find that this resarne was by the Angels apparition againe: but by the complement of the thing promised. time reviveth or liveth; that is, the next yeere at this time : as appeareth by the accomplishment, Gen. 21.2. 5. for then Abraham was an hundred yeere old, and now he was ninery nine, Gen. 17.24. In the revolution of the yeere, things returne to the Same life and efface, which they had before. And in spirituall things, when promises are fulfilled, it is called the acceptable yeere of the Lord, Luke 4.19.50 a City is faid to be revived, when it is built and repaired, 1 Chron. 11.8. and stones revive, when they are reflored to their former state, Nehem.4.2. And the Apostle confirmeth this interpretation, citing the place thus, At this time will I come, Rom, 9.9. It may also be translated, According to the time of life : or rather, at this time of life : the word this, being usually understood, as in Exod. o. 18. 1 Sam. 9.16. and 20. 12. and fornerime expressed, as in lof. 9.6. The Chaldee referreth it to Abraham and his wife, According to this time when ye shall be alive. A like promile is made in 2 King. 4. 16. 17. where the Greeke version hath, as the time (or when the houre) livesh.

Verf. 11: into dayes] that is, into yeeres : as Gen. 4.3.4 like phrafe the Evangelift uleth of fome gone formardin sayer; for, very aged, Luke 1.7.18. So Gen. 24.1. ... the way, ] that is, the cuftome (or manmer) of momen; for the ordinary and natural course of the body, or fluors ; mentioned Levit. 15.19.25. meaning, that the was past naturall strength to con-419 Heb. 1. 11. So the promite of redemption was fulfilled for us by Christ, when wee were without frengel, Rom. 5.6. even dead in trespasses and sinnes,

- Verlita langhed | 25 thinking it could not bee: which henweake faith is after reproved, and fiee frengthned, verf. 13.14 But Abrahams laughing The lor joy, in beleefe, and admiration, Gen.7. 17. The Mas Satahs afterward, Gen 21,6: wherefore her laids affe is commended unto us, Heb. 24.11. . 11 mp Lord shat is, my bufbend, whom Sarah re-

verenceth by this name: wherefore her obedience is fet forth for an example to all women, in 1 Pc-

Vers. 14. any thing or word, that is, Whatsoever can be spoken of. unpossible or, marvellous; that is, hard to be done; or unpossible, as the holy Ghost translateth this according to the Greeke version, Luke 1.37. So in Zach. 8.6. It implyed also a thing hidden and unknowne. Here God graciously pardoneth Sarahs infirmity, after he hath reproved her: and repeateth his promife to ftrengthen her faith, that shee might bee bleffed, in beleeving that there should be a performance of those things , which were told her from the Lord, (as Luke 1.45.) For Zachary was stricken dumbe for a time, because hee beleeved not a like promife made unto him, Luke 1. 13.

Vers. 16. to bring them on the way or, to send them away, to weet, with honour, and after a godly sort, as the Apostle speaketh, 3 Ioh. 6. for this is a dutifull kindnesse much spoken of; as in Act. 20.38.and

21.5. Rom 15.24. 1 Cor. 16.11. Tit. 3.13. Verf. 17. Ball I bide] that is, I will not bide. As, 11 Shalt thou build me an house? 2 Sam. 7.5. is the same that, thou shalt not build, I Chron. 17.4. And, doe men gather grapes of thornes ? Mat. 7.16 which another Evangelist recording, faith, men doe not gather, Luke 6.44. The Lord will doe nothing but he revealeth his (ecret unto his fervants the Prophets, Amos. 3 7.

Verf. 18. being shall be that is, shall surely bee, or, is come. in him that is, in his feed, Christ: fee become. Gen. 1 2.3.

Veri.19. how that hee will or, to the end that hee 10 may command: but the Greeke keepeth the former fenfe. bis houfe the men of his boufe, as the Chaldee explaineth it. According to this is the law. Deut. 6.7. and 11. 15. and they shall keepe] or, that they may keepe: these two phrases are implyed in the Hebrew, and the Scripture ufeth them indifferently, as, judge not, and ye shall not bee judged. Luke 6.37. or, that ye be not judged, as Mat.7.1. the may that is, the true religion, faith, and obedience preferibed for men to walke it, Act. 18.25.26. Deut. 8.6. and 10:12. The Chaldee faith, the wates that are right before the Lord. : unto him, or, of him. The Greeke translateth, all things that he hath spoken unto him.

Veri. 20. heavy] or grievous : of their finnes, fee | 20 the notes on Gen. 73. 13. The Greeke here translateth, their sinnes are very great.

Vers. 21. I will goe downe ] tee this phrase in Gen. 21 11.5. The Chaldee faith, I will appeare and judge. done altogether or, made a full end : that is, have wholly finished their sinne, which bringeth forth death, lamating This word full end, (or confummation) is uted alto for the full-punishment and confuming of the finners, Icr. 46. 28. that I may know] fo the Greeke translateth: it may also be Englished, I will know; that is, make triall. God ipeaketh of himselfe, after the manner of men: So in Gen. 22. 12. Exod. 33.5. The Chaldee paraphrafeth, I will consume them if they repent not; but if they doe repent, I will not take vengeance.

Veri,22. the men] two of the three which ap-

peared to Abraham, verf.2. which were two Angels, Gen. 19. 1. the third flayed with Abraham. and he is called lebovab; the Lord Christ. food or, was flanding, as the Greeke translateth: the Chaldecaddeth, food in prayer before the Lord : 10 Gen. 19.27. And elfewhere by flanding before God: prayer is meant, as Ier. 15. 1. And Christ faich. when ye stand, praying, Mark 11.25.

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Veri 23 drep neere to make his requests to the Lord; a figne and fruit of faith, Heb. 7.19, and 10.

22. consume or, make-an-end of. Verf. 24. If fo be ] or, It may be; peradventure : it is a word that intimateth difficulty, and yet with some hope of possibility: as in Exod. 32. 30. 1of. 14. 12. Zoph.2.3. 1 Sam. 14.6. 2 King. 19.4. (pare or forbeare, forgive the place, under one

City Sodom, implying all the reft.

Veif. 25. Far be it from thee] The Hebrew Chalilah, fignifieth a profanation, or profane thing; and fo forbidden to be done, And fometime the name of God and Lord is added, as in I Chron. 11. 19. 2 Sam. 23. 17. and it is in our phrase, Godforbid, or Godsforbod. The Apostles, following the Greeke version, expresse it sometime by (Me genoito) beeit not, or farre be it, Rom. 3.4. 6. formetime by hiles, that is, propitions or favourable; as praying God in mercy to keepe it away : as Marth. 16.22. Farre be it from thee, (or God forbid,) Lord. or from doing. this word or, this thing, judgement that is, right judgement, or equity. So the word judgement is often used, as Psal. 9. 5. 17. and

Verf. 26. all the place and fo, the people of the place, In Ier. 5.1. God offreth the like for Ierufalem, if there could a man be found that executed judgement, and fought the truth, hee would

spare it. Verl. 27. have taken upon me] or, have willingly begun; for so the original word sometime signifieth willingneffe and content, Iof. 17.12. Judg. 17.11. sometime a voluntary beginning, or, or taking hand, Deut. 1.5. Accordingly the Greeke here translateth, I have begunne. duft that is, base, vile:

fee Gen.3.19. Verl.28. destroy] or,corrupt,marre: fee Gen.6.13 for five ] that is, for lacke of five. So, for farne [fe Pfal. 109.24. and, for the fruits, Lam. 4. 9. is, for the lacke of them.

Verf. 30. and I will or, that I fpeake: as verfe 19. the Greeke translateth it, If I fpeake : fo verle 32. Also and, is put for and if, in Exodus 4. 23. Malac. 1.2.

Vers. 32. this once] Abraham descended norte fewer then ten :a reason whereof the Hebrew Doctors give to be this, that in the generation of the floud, there were eight, Noah and his wife, and his three fonnes, and their wives ; and yet the world was not faved for their fakes: Brefhith rabbah, 33

Veri. 33 Iehovah went away: ]the Chaldee faith, the glorie of the Lord was lifted up. the Greeke turneth it, had ceased speaking.

# STATES OF THE ST

#### CHAP. XIX.

I, Lot in Sodom entertaineth two Angels, 4, the Sodomstes (to abuse them) doe beset his honse, and will not bee distinated from their mickednesse. 11, The Angels strike them with blindnesse, 12, and send Lot for safety into the mountaine: 18, but hee obtaineth leave to goe into Zoar. 24, Sodom and Gomer-rha are destroyed with sire from heaven. 26, Lots wife looking backe, is a pillar of falt. 30, Lot fearing to abide in Zoar, dwelleth in a cave. 31, His two daughters make him drunken, and of them he begetteth Moab and Ammon.

Nd there came two Angels to Sodom, in the evening; and Lot was firting in the gate of Sodom : and Lot faw, and rose-up to meet them; and he bowed-downe himselfe with the face to the ground. And hee faid, Behold now my 2 Lords, turne in I pray you into your fervants house, and tarry-all-night, and wash your feet; and ye shall rife-up-early, and goe on your way: And they faid Nay, but we will abide-all-night in the street. And he pressed | 3 upon them vehemently, and they turned in unto him, and came into his house : and he made them a banquet; and did bake unleavened cakes, and they did eate. But before 4 they lay-downe; the men of the city, the men of Sodom, compassed about the house, from the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and faid unto him; where are the men, which came unto thee, this night ? bring them out unto us, that we may know them. And Lot went out unto them, to 6 the doore : and he shut the doore after him. And he faid; I pray you my brethren, doe 7 not evill. Behold now, I have two daugh- 8 ters, which have not knowne man; let mee I pray you, bring out them unto you; and doe ye to them, as is good in your eyes : only to these men, doe not any-thing; for therefore came they into the shadow of my rafter. And they faid, Stand further; and they faid, This one fellow came in to fojourn, and will he judging judge? now will we doe worse to thee then to them : and they preffed fore, upon the man upon Lor, and came neere, to breake the doore. And the men 10 put-forth their hand, and brought in Lot unto them, into the house : and shut the doore. And they smote the men, which 11

wire at the doore of the house, with blind- | ning ; unto the place, where hee had food, melles, from the finall even to the great : that they wearied themselves to find the 12 doore. And the men fayd unto Lot ; haft thou here any besides? sonnes-in-law, or thy fonnes or thy daughters, or any that thou haft in the City; bring out, from this place. For wee will destroy this place : becaufe the cry of them is wexen-great, before the face of Iehovah; and Iehovah hath fent us to destroy it. And Lot went out, and spake went-up out of Zoar, & dwelt in the moununto his fonnes-in-law, that were taking his daughters; and he faid, rife-up goe-out, from this place : for Iehovah will destroy the Citie : but he was as one-that-mocked, in the | firstborne said unto the yonger, our father is eyes of his fonnes-in-law. And when the dawning-of-the-day came-up, then the Angels haftened Lot, faying; Arife, take thy wife, and thy two daughters, which are found here; lest thou bee consumed, in the iniquity of the City. And hee lingred, and the men lavd-hold on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentle-mercy of Ichovah upon him : and they brought him forth, and fet him without the City. And it was, when they had brought them forth abroad. that he faid . Escape for thy foule, looke not behind thee neither flay thou in al the plain: escape to the mountaine, lest thou be confumed. And Lot faid unto them : Oh not fo Lord. Behold now, thy fervant hath found grace, in thine eyes; and thouhast magnified thy mercy, which thou hast done with me; to fave-alive my foule and I, I cannot escape to the mountaine, left evill cleave unto mee, and I dye. Behold now, this citie is neere, to flee thither, and it is a little one : oh let mee escape thither, is it not a little one? and my foule shall live. And he said unto him, Loe Taccept thy face, for this thing also: that I will not everthrow the City, for the which thou haft fooken. Haft thee, escape thither. for I cannot doe any thing, till thou be come thither : therefore he called the name of the City, Zoar. The Sunne came forth over the earth; and Lot entred into Zoar. And Ichovah rained upon Sodom and upon Gomorrha, brimftone and fire : from Ichovah, out of the heavens. And hee overthrew these Ciries, and all the plaine; and all the inhabitants of the Cities, and that which grew on the ground. And his wife looked from behind him : and flice was , a pillar

And Abraham gat-up-carly, in the mor-

before Iehovah. And hee looked toward 28 Sodom and Gomorrha; and toward all the land of the plaine: and he faw, and loe the (moke of the land went-up, as the smoke of a fornace And it was when God deftroy- 29 ed the Cities of the plain that God remembred Abraham and fent Lot out of the mids of the overthrow, when be overthrew the Cities in the which Lot dwelt. And Lot 30 taine, and his two daughters with him for he feared to dwell in Zoar: and he dwelt in a cave; he and his two daughters. And the 31 old : and there is not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drinke 32 wine, and let us lve with him: and keepealive feed of our father. And they made 33 their father drinke wine, in that night : and the firstborne went-in, and lay with her father; and he knew not when she lay downe, or when she arose. And it was, on the morrow, that the firstborne said unto the yonger; Behold I lay yesternight with my father : let us make him drinke wine this night alfo; and goe thou in, lye thou with him; and let us keepe-alive feed of our father. And 35 they made their father drinke wine, in that night alfo: and the younger arose, and lay with him; and he knew not when shee lay downe, or when shee arose. And the two 36 daughters of Lot, were with child, by their father. And the firstborne barea sonne, and 37 The called his name Moab: he is the father of Moab, unto this day. And the yonger, the 38 also bare a sonne, and called his name Benammi: he is the father of the fonnes of Ammon unto this day.

#### Annotations.

Here came two] or, the two Angels came, called I before, men, Gen. 18, 22, and to they feemed unto Lot, who also entertained Angels unawares, Heb. 13.2. Compare this action of Lot, with Abrahams, Gen. 18.

Verf. 2. my Lords | fo both Greeke and Chaldee 2 also translate it; the Hebrew, Adonas, being written otherwise, then when it fignifieth the Lord God: fee Gen. 18.3. Nay The Angels as men, humanely refused being fent also to view the manners of the people, (Gen. 18.21.) they would have abode in the streets indeed had not Lots importunacy, made them doe otherwife. So Christ made

as if he would have gone further, but conftrained by the disciples, hee stayed with them : Luke

24.28.29.
Vers. 3, pressed upon los, was instant, constrained: fo Luke 24. 29. a banquet ] or, a drinking; as both the Hebrew and Greeke words fignifie, for large drinking is used in banquets; hereupon it is called the banquet of wine, Elt. 5.6. and 7.7. and the King and Hamon came to drinke with Queene Efter, that is, to banquet, Eft.7.1. So Eft. 2.15. unleavened-cakes | for haft, because time suffered them not to be leavened. See Exod. 12.39. where the word caker is expressed, which here wanteth: as on the contrary, cakes were expressed in Gen. 18.6. where unleavened is to be understood.

Verl. 4. from the utmost meaning, from every quarter: for the Hebrew often omitteth the repeating of the fame word at the end, for brevities fakes: as 1 Chron. 17.5. from tent to tent, and from tabernacle: where is againe to be understood, unto tabernacle. So here, from utmost part (to utmost part:) that is, from all parts. Sometime it is fully expressed, as in March. 24. 31. from the end of heaven, to the end thereof. The Greeke here translateth, all the people

togesher.

Ve.1. 5. called wate Lot ] They were not ashamed to proclaime their owne filthinelle: fo God reproveth the Icwes, they declare their sinnes as Sodom, they hide them not, Elay 3.9. may know them] that is, may lye with them: as Gen. 4. 2. which sense the Greeke version also giveth here. Hereupon that horrible and unnaturall fin, which the Scripture calleth lying with the male, Lev. 18. 22. and 20. 13. is called Sodomy, as being first practited in Sodom, and the cities about it; which God would therfore feverely plague in this world and for ever, as the Apostle writeth of Sodom and Gomorrah, and the cities about them in like manner giving themselves to fornication, and going after other flesh; they are fee forth for an example, suffering the vengeance of eternall fire, Iude veri. 7. The Canaanites having fallen from God, to idolatry, Deut. 11.2.3.30.31. God therefore gave them up to uncleanneile, to dishonour their owne bodies betweene themselves, and leaving the natural use of the woma, to burn in luft one toward another, men w men doing that which is unfeemly; as Paul observeth, in Rom. 1. 23.24. -- 27. An example of like filthinetfe, fell out after this in Ifrael, ludg. 19.22.&c.

Verf. 6. the doore two words are here used for a doore, the first Pethach, which is the open-place, wherat he went out: this latter, deleth, which is the doore that flutteth up the pallage.

Verf.7. my brethren] thus he lovingly intreateth

those wicked men; respecting the common brotherhood of nature, Act. 17.26. Efay 58.7. fo David called the evill and wicked, his brethren, r Sam. 30.23.

Vert. 8 . not knowne to weet, by lying with the male; as the phrase is explained in Num. 31.17. and so by the lerufalemy Thargum here. By this proftituring of his daughters, Lot thought to avoid a greater evill: but it is not lawfull to doe evill that good may come. Rom. 2.8. of my rafter | or beame, that is, of my roofe, or house made with rafters : a part being put for the whole : fo the Greek hath, mider the roofe of my rafters : but the Chaldee faith, of my babitation.

Vert. 9. fland further] or, get thee a fide : as if they 9 would consult of the matter. But by a much like speech used in Efay 65.5. it feemeth to bee spoken in difdaine. and will bee judging judge? or bee will judging judge : but the Greeke refolveth it into a question, came he also to judge judgement? This phrase, doubling the word, (whereof fee Gen. 2. 17.) may also imply Lots often rebuking of them at other times, for he was vexed with the laseivious conversation of those wicked men; and dwelling arrong them, in feeing and hearing, tormented his just foule, day after day, with their unlawfull deeds, 2 Pet. 7.8.

Verl. 11. with blindneffes or . dezeled-blindneffe. both of body and mind; when the fight beames are confused, and nothing can be seene as it is. The word is not used but in this place, and at another like accident, in 2 King 6.18, the plurall number noteth the greatnesse of the plague; as extreame-

blindnesse.

GENESIS. XIX.

Veri. 12. or thy somes in the Hebrew, and is here for or ; as the Greeke alfo translateth it : fee Gen. 1 3.8.

Verl. 13. will destroy] or, are destroying : Hebr. corrupting : fee Gen. 6.13. that is, we are about to de-Arey: 10 v. 14.

Vers. 14. were taking that is, being betrothed. 14 were ready to take in mariage: or had taken, as the Greeke explaineth it. If wee thus understand it, then Lot had some daughters which perished with the Sodomites: for onely two which were virgins, escaped with him, vers. 8. 30. This also seemeth closely to be implyed in verf.15. goe-out The Hebrew word hath in it a pricke extraordinary, (noted also in the Hebrew margine) which increaferh the fignification, as urging an hafty going our. The like is in Exod. 12.21.

Verl. 15. are found that is, present. The Chaldee addeth, which are found faithfull with thee: the Greek faith, which thou haveft. But found is often used for prefent, 1 Chron 29.17. 2 Chron. 5.11. and 30.21. and 31.1. and 34.32. the iniquity] that is, the punishment for iniquity. Hereupon is that usuall phrase of bearing iniquity, for suffering punishment, Lev. 20.17. 19.20. Num. 14.34. Even the righteous are in danger, to partake of the wickeds punishment ; if (when God calleth) they depart not from among them. Compare Rev. 18.4.

Vor [. 16. lingred] or, delayed, diffratted himfelfe, with much trouble and businesse stee Greek translaterly, they were troubled. David contrarywile delayed not, to keepe Gods commands, Pial. 110.60.

in the gentle-mercy ] or, for the mercifull (paring, that is, the Lord being mercifull and paring him; as the Greeke translateth. The word importent gentleneffe, and loving affection, or commiferation, as wherby men are fored from punifiment. So in Ela. 63.9 in his love & in his gentle mercy God redeemed his people. Verf. 17 that he or, then he faid, meaning the Lord

Ichovah.

new come from Abraham to Sodom, Genelis 18.

14. 23. the folial that is, the life: for so the Scripture usually speaketh, 22, keepe bis soule, 100 2.

6. that is, for his life: to seeke the Soule, is to seeke onde life; Exech 419. Mar. 2. 20. Secalio Gen. 2. 7. and 37.21. vi looke not this commandement (as the like in Gen. 2.17.) was given not to Lot alone, but to his wife and children, as the event sheweth, verfi.26. and forbiddeth all affectation of worldly things, which draweth from ready obedience unto God - Compare Luke 9.62. Phil. 3.13.14. Mat. 2416,17.18. so the mount | The mountaines are fometime (poken of, as places of fafety, Mat. 24.16. figuring Gods providence and protection, Plalm. 121.1. and 125.2 Efav 2.2.

Verf. 18. Lord or, my Lords : for the Hebrew A. donai (by reason of the pawse) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth for it Lords : but the Greek Lord : and the words following are directed to one, though before he fpake to them: See Gen. 15.2.

Verf. 19. cleave unto me | the Greeke faith, take hold on me. Herein Lot shewed his weak faith, not refting in Gods word; wherefore the place which he chose for safety, secured him not ; but for feare he left it, ver. 30.

Verl. 20. to flee | that is, for me to flee: as the Greek translateth. See Gen. 6. 10. and 22.8.

Verf. 2 1 accept thy face or, lift up thy face; that is, doe refeet, and to will gratific thee, and grant thy request in this thinge Thus the Lord doth the defire of them that feare him, Pfal. 145.19. This phrafe of accepting the face; is usuall for shewing of favour to any , which fometime is spoken in the ill part, and commonly called respect of persons, and then it is denyed of God, Deut. 10. 17. and forbidden to men, Deut. 16.19. The Greeke expresseth it by ethaumafato prosopon: which here, and in fundry other places meaneth, an honourable regard and eftimation of ones face, or fuit : in which fense the Apostle useth it, Jude v. 16. against such as would refeet the face, or gratifie men for profits fake. The contrary whereto is, to turne away the face of any; which is, to fay one nay, or deny their request, 1 King. 2,

Veriaza any thing ] or, the thing, to weet, now in hand. Heb. award. he called ] that is, every one, or, a mas called. See the notes on Gen. 16.14.

Zoor) or Zogor: in Greeke Sigor, and elfe-where Sogor, in the Latine Sogor, by interpretation Litle: before it was called Bela, Gen. 14.2.

Veri 23 came forth ever or, arefe upon the earth. This time of the morning was fittest to shew the light of grace arisen to Lot : and how in prosperity affliction shall come upon the wicked, and they not town the morning thereof, as Elay 47. 11. For the ri-ing of the Sun, is a tigne of favour from the Lord, at 6.45. but unto Sodom, it is the time of ven-Estance. Hence Christiath, as is main the dayes of La Ba did case, they aranke, they bought, they fold, they planed, they braided, but the day that Lot went

Advada, as appearethv. 18.24. who (it feemeth) was | out of Sodom, it rained fire and brimstone from beaven, and destroyed them all: even thus shall it bee in the day, when the fon of man is revealed, Luke 17.28.29 30.

Vers. 24: and upon Gomorra with two other ci- 24 ties (nor here expressed) Admah and Seboim, Deut. 29.23. brimftone this added to fire, increafeth it, Elay 30.33. and fo is used in Scripture to fignifie increase of torment for the wicked, and the second death, Rev. 14. 10. and 19. 20. and 20. 10. and 21.8. And of thefe Cities it is faid, befides their temporall judgement, that they fuffer the vengeance of eternall fire, Inde ver. 7. and are made an enfample to those that after should live ungodly, 2 Pet.2.6. So the Hebrew Doctors lay, The menof Sodom, have no part, (or inheritance) in the world to come, as it is written, The men of Sodom were wicked, and finners before the Lord exceedingly, (Gen. 13.13) wicked in this world, and finners in the world to come, Thalmud. Bab in Sanhedrin. chapt. Chelek. This judgment of burning, was answerable to Sodoms sin, that burned in bruitish lust, man towards man : so Nadab and Abihu, that transgressed with fire, are burned with fire, Lev. 10.1.2. Others finning by shedding of blood, have blood to drink, Rev. 16.6. Exod.7.20.21.

Vers. 25. overthrem this word noteth a sudden. unevitable, and perpetuall destruction, whereupon the Prophet faith, the Lord overthrew them and repented not, Icr. 20. 16. and the Apostle faith, he condemned them with an overthrow, 2 Pet. 2.6, and in Lam. 4.6. Sodom was overthrowne even in a moment. and no hands flayed on her: and to the perpetuall desolation of these Cities, there is allusion in Esay 13. 19.20. Ier. 50.40. Zoph. 2.9. yet the punishment of them that despise the Gospell, shall bee greater then Sodoms, Mat. 11.24. that which grew or, the bud of the ground: fo that in the plaine where these cities food, there grew no good thing after, to this day ; but it became a dead and loathfome lake, called the dead fea, and fea of falt, fee Gen. 14. 3. Zoph. 2009. Deut. 29. 23. So the Rabbines fay, Of the mickedneffe (of the five Cities) even to this day, the walt land that (moaketh is a testimony, and plants bearing fruit, that never come to ripeneffe, Wild. 10.7.

Verf. 26. from behind him the Greeke translateth it, unto the things behind: which phrase is used in Luke 9.62. Phil 3.14. This being done contrary to the commandement, verf. 17, and with a corrupt affection in her, God did feverely punish: and the is a warning to all ; as Christ faith, bee that is in the field, let bim not returne to the things behind, remember Lots wife, Luke 17.31.32. was a pillar or, became a pillar (or ftatue) of falt : and to the had part of the plagues of Sodom, which was brimftone and falt, that it became a fea of falt, Deut. 29. 23. Gen. 14.3. And this her flatte or pillar, stood for a memoriall to others, that they may bee the better feafoned. This falt pillar continued long; Tofephus a Icwish historian after Christs life on earth, writeth that he did fee it : Antique 1: booke chape. 12. and fo others fince his time.

Ver [. 27. had flood] the Chaldee addeth, flood in 27 prayer : fcc Gen.18.22.

Verl. 28 toward Hebr. on the face of Sodom: fo af- | the fons of Ammon that is, according to the Greek. the [moke] a visible signe of the fire and judgement confurning them and a fearfull change of this pleasant land which was before like the gardenof the Lord, like Eden, Gen. 13. 10. So in the City of Antichrift, (spiritually called Sodom, Rev. 11.8 ) where first the smoke of heresies had arisen like the finoke of a fornace, which darkned Sunne and ayre, Rev. 9.3. after there did arife the fmoke of her burning, which went up for evermore, Rev. 18. 9. 18. and 19. 3. The Greeke here translateth, a flame went up out of the land, as the vapour of a fornace.

Verf. 29. destroyed | Hebr. corrupted : jee Gen. 6. 13. Abraham] for whose take Lor his nephew fared the better, as before, Gen. 14. 14. 16. according to the promite, Gen. 12. 3. and the intercession of Abraham, Gen. 18.23. &c. in the which] that is, in one of the which; in Sodom. Things ipoken as of many, are often meant but of one: iee Gen.46.23. in the notes.

Verligo. in the mountaine] where God appointed him at first, verf. 17. but then he pretended danger, and prayed against ir, vers. 19. now hee feareth to dwell in Zoar, which he had chosen, and God had granted him, and of himfelfe goeth to the mount;

thewing much weaknetle.

Veri. 31. in the land] of Canaan; or, in the earth. She feemes to intend, no godly man, with whom they might marry: otherwise shee might know there was people in Zoar, and other places. come in] that is, to company with us : fee Gen. 6.4!

Verl. 2. and keepe-alive or, that wee may keepe alive. feed ] that is, children, as the Chaldce pa-

raphrast hath it.

Verf. 3 7. Monb by interpretation, Of the father;

fo the Greeke addeth, Moab, faying, of my father.
of Moab] that is, of the Moabites, as the Greek and Chaldee doe expretTe. The Hebrew wieth to call all posterity by the fathers name : as Iaakob and Ifrael, for the Jaakebites and Ifraelites, Gen. 34.7. and 45.7. Ismael, for the Ismaelites, Gen. 28.9. Edom, for the Edomites, Gen. 36.9. Aaron, for the Aaronites, 1 Chron. 12.27. and 27. 17. and many the like. The Hebrew text often explaineth this, by adding the word formes, or house, or the like : as, 1 King. 12. 18 all Ifrael froned bim : for which, in 2 Chron, 10. 18, is written, the formes of I fract. And 2 Chron. 11.1. to fight against Ifrael : for which, in 1 King . 1 2.21. is written, againft the house of Ifrael. Againe, all Ifrael came, 2 Chron. 10, 2, that is, all the congregation of Ifrael, y King . 1 2 3. Thefe Moabires foone fell from the faith of God, and became ido laters, the people of Chemofs, and Baal peor, Num. 21.29, and 23.1,2,3, and dwelling neere the land of Canaan, were enemies to Abrahams children, as the Scriptures often mention, Num. 22. Judge. 3. 14. 800, and a district of

Versia 8. Ben ammi] by interpretation, Son of my people; in Greeke Amman, some of my kinred: in both mames there was a memoriall of their incestuousprocession, which the daughters it feemeth boatted of as having children of their owne godly kinneynorof the faithleffe and curfed nations.

the Ammonites: as those whom the Prophets usually call somes of Israel, the Apostles sometime call Ifraelites, Rom. 9.4. and 11. 1. Thefe Ammonites dwelt also by Moab, neere Canaan; and became partners with Moabs idolatry, and enemies to Itrael, Judg. 1 1.4.24. Deut. 23. 3. 4. Of thefe two Nations, many things are spoken in the Scripture; whose originall, Moles therefore describeth here.

# 5×95×96×96×96×96×96×9

CHAP. XX.

1, Abraham Sojourneth in Gerar, 2, Saith againe, that his wife is his fifter. 3, Abimelech (for taking her) is in a dreame threatned of God. 4, Abimelech excuseth himselfe unto the Lord; 9, rebuketh Abraham, 14, restoreth Sarah, 16, and reproverb her 17, He and his are healed by Abrahams prayer.

Nd Abraham journeyed from thence | 1 to the South country; and dwelled betweene Kadesh and Shur: and sojourned in Gerar. And Abraham faid, of 2 Sarah his wife, she is my fifter: and Abimelech, King of Gerar, fent ; and tooke Sarah. And God came unto Abimelech, in a dreame by night : and he faid to him ; Behold thou art a dead man, for the woman which thou hast taken; for she is maried to an husband. And Abimelech had not come-neere unto her : and he faid, Lord, wilt thou flav also a just nation & Said not hee unto me, she is my fifter ? and thee even thee also faid, he w my brother : in the perfection of my heart, and in innocency of my hands, have I done this. And God faid unto him, in a dreame, I alfo 6 doc know, that in the perfection of thy hart, thou haft done this : and I also withheld thee from finning against mee: therefore I gave thee note to touch her. And now, restore 7 thou the wife of the man, for he is a Propliet: and hee shall pray for thee, and live thou: and if thou reftore her not sknow thou that dying thou shalt dye, thou, and all that are thine. And Abimelech rose-early in the s morning, and called all his fervants, & fpake all these words in their cares; and the men were fore afraid. And Abimelech called 9 Abraham, & faid to him what half thou done unto us, and what have I finned against thee, that thou haft brought on mee, and on my kingdome a great finne? Thou hast done un-to mee, deeds that should not bee done. And Abimelech faid unto Abraham : what 10 fawest thou, that thou hast done this thing? And Abraham fayd : because I fayd, 11 H.

STINGWEST THE bredet des Annotations.

of Sarah. Abrahams wife.

part North Lemidos at

Towneyed or removed, to weet, from the ekes of Mamre, Gen. 18.1. .. country or, land of the fonth sthat is the fouth part of the land of Canaari: [ce Gen. 1 2.9. Kadeft] fee Gent 6. 14. 7. Gerar a country of the Philiftines, in the fouthern parts of the Land of Canaan, Gen. 10, 19, Hither Hall came afterward to fojourne, for famine, Gen. 26.1.

Werf 22 of Sarab the Hebrew el which properly Rentifice H unto, is uled for of, or concerning, and is fo translated by the Greeke, here and fer. 27.19, and fo die Greekepron in like manner, Heb. 1.7. and 4. Flar Orif wereade it, mue Sarab, the meaning is that together with her, both he and the faid it as after in vert 5. is manifefted. See the like done

A STATE OF THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF THE KINGS OF PAIGHTAINS OF THE KINGS OF THE PAIGHTAINS OF THE PAIGHTAIN TO THE PAIGHTAIN THE PAIGH coulingies forminis are called fathers, 2 King. 5:271 lob tout firfield faturiairs where four fathers it 

the simple was of the body; or affactions of the Suciv s Ĥ

ceits, Ecclef. 5.7. Elay 20.7.8. But dreames fupernaturall fent of God, as here, or by his Angels, as Mat. 2. 8 3, are to bee regarded: for God by them fignifieth what he would or what men should doe, Gen.41.25. Iob 3 3. 14. 15. 16. &c. Dreames alfo are sometimes by the lying spirit of Satan: which are not to bee beleeved or regarded, Zach. 10.2. Deut. 13.1.2.3. See also Gen. 37.5. a dead man] that is, thate surely dye. But under such threats, conditions often are implyed as here, if thou deliver not the woman See Ezek. 33.14,15.

Verl. 4. come-neere | that is Iyen with her ; being flayed by fickneffe, as it feemeth by verfe 17, the Greeke faith, touched her not, the Hebrew alfo, in verse 6. So Paul useth the phrase of touching a woman, I Cor. 7.1. and Solomon, Prov. 6.29. just nation fearing, as it feemeth, wrath upon his people alfo, verf. 9, as often commeth to paffe for the Princes sinnes. So for Davids sinne, a plague came on his people, 1 Chron. 21.14.17. Or hee calleth his family a nation: which was now vilited of God,

Verf. 5. perfection or, integrity, simplicy, sincerity. The Chaldee interprets it truth, the Greeke, a pure heart. It is opposed to hypocrifie. innocence of my hands or, cleannesse of my palmes: the palmes of the hands are named, as wherein filthineffe might be hidden : so purging himselse even from se-

Verl. 6. mith-held the Greeke translateth, fpared thee Is feemeth Gods chaftifement restrained him, yerl. 17, and to hee was not able to doe the evill, which otherwise naturally hee could, and was proneunto. from sinning the Greeke faith, that thou Shouldst not sinne. As God, for Abrahams fake, withheld Abimelech from the fact; fo respecting the integrity of the Kings heart, her kept him allo from the finne. gave thee nor that is, les or fufferedthee not ; as the Greeke translateth. Giving is often uled for fuffering, as Gen. 317. Exod. 3. 19. Pfal. 16.10, but it is more then bare fufferance, as implying an action also on Gods part, who giveth meanes to stay from evill, or fenderby delusions, when so it pleafeth him, as 2 Thest, 2.7.

Verl.7. a Prophet | therefore doe him no harme, 7 Pfal. 105.14. A Prophet in Hebrow Nation Greek Propheres , from which we have the word Propher, fo named of fleaking, interpreting or attering words and oracles that come from God, Dent. 18.15.16. 18. as of feeing or receiving them by visions, fuch were named Seers, i Sam. 9.9. So Mofes interpreter is called his Propher, Exod 7.1, and all interpreters of the Scriptures, 1 Cor. 14.29. In specially a Propher was one indued with the Spirit of God, and could forerell things to come, Deut. 18.22. Pfalm. 74.9. Ter. 29. 15. Such are called holy menof God, which fake as they were moved by the holy Ghoft, 2 Pet. 1,20. The Hebrew Doctors fay , It is one of the foundations of the Law to know that Gad maketh the sonness of men to prophetic, and prophetic rasideth not but in a main shat is great in mischome mighty in his vertuous qualities so that his affeilions overcome him

not, in any worldly thing; but by his knowledge he over- | 3. 1.) is put for the benefits proceeding from love: commeth his affections continually; and he is a man expert in knowledge, and of a very large understanding. de. On fuch a man, the holy Spirit commeth downe; and when the first refeeth upon him, his foule is affociated unto the Angels and he is changed to another man and perceiveth in his owne knowledge, that hee is not fo as he was, but that hee is advanced above the degrees of other wife men : even as it is faid of Saul (in I Sam 10.6.) and thou shalt prophesie with them, and shalt be surned into another man. Maimony in Iesudei hatorab,cb.7.S.1. [hallpray] This was a speciall worke of the Prophets, to pray for the people, Ier. 14.11. and 15. 1. whereupon it is faid; Ifthey bee Prophets, and if the word of the Lord be with them, let them intreat the Lord, &c Ier. 27.18. Praying or interpellation, hath the first fignification of judging, and to meaneth the prefenting of the perion and cause of any unto God as the judge; and the judging of ones felfe. live thou I that is, thou Balt live: but it is a powerfull manner of speech: (wherupon God is faid to command his mercy, and the falvation and bleffing of his people, Pfal.42.9. and 44.5 and 133.3.) The like is often ufed, as Amos 5.4. feeke me and live: that is, yee shall live , and dwell for ever, Pial. 37.27. dying | that is, Shalt furely

die: fee Gen. 2.17. Verf. 9. that should not ] the Chaldce translateth, that are not meet to be done; the Greeke faith, which none (bould doe.

Verf. 11. Surely or, Onely. The Greeke translateth. Lest there be not the feare of God: to making it an unperfect speech, implying doubt, as in Mat. 25.9. By the feare of the Lord men depart from evill: Prov. 16.6.

11

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Vers. 12. of my father] The Iewes opinion from hence is, that Sarah was the fame that I (eah, mentioned in Gen. 11.29, and had two names: and that the being the grandchild of Thara, by another womanthen Abrahams mother, is so spoken of here.

became Hebr. was to me, for a wife. Verl, 13. they even God | Elohim the name of God, informe plurall, is usually joyned with word fingular, as bee created, Gen. 1. 1. here and in tome few other places, it is coupled with a word plurall and without mystery of the Trinity, which the Gentiles not understanding, they fell to hold many gods, contrary to the truth, Deur. 6.4. A like speech of God is after ufed, in Gen. 35.7. and in 2 Sam 7. 23 they even God went : which an other Prophet relating faith fingularly, God hee went, Chron, 17.21. 10 that though words of the plurall number be joyned, yet the plurality of gods is no way intended; one Scripture clearing another; yea lothetime the very fame text, explaining it felie, as los 24.19 . Alohim holies (or holy ones ) he. The Greek translateth here lingularly, when God brought mee out from my fathers house: the Chaldce otherwile this, And is may when the peoples mandered, (that is, committeed idolarry,) after the workes of their bands, the Lord applyed mee unto his feare, out of m) fathers boule! is thy kindneffe or shall be thy mercy, that is, thy worked freezy : 10 love, (1 lolis

and wrath, (Mic.7.9. Rom. 13.) is for punithment proceeding from wrath.

Verl. 15. before thee exposed to thy choice: See 15 Gen. 13.9. good in thine eyes that is, as the Greek translateth, where it pleaseth thee. Verf. 16. a 1000 flekels] or Billings. The word

shekels understood in the Hebrew, is expressed by the Chaldee interpreter : fo in 2 Sam. 18.12. and 2 King 6.25 and the Greeke also hath a 1000 didrachmes, meaning thekels, for foin Gen. 23.15,16. and in many other places, the Hebrew Bekels are turned in Greeke didrachmes, (or double drams: ) and usually where filver is fet downe, and not the fumme, shekels are understood, as appeareth by Num. 7. 1 3.85. where the shekell of the fanctuary named after, sheweth the same to bee meant before. Also where shekels are fet downe, and the mettall not expressed, filver is understood, not gold or any other: as is manifest by Exod. 30 13,15. compared with Exod. 38. 25,26. A fbekel (comming of Shakal, he weighed, from whence our English skole and skale to weigh with, is derived,) is by interpretation a weight, as being the most common in payments, in which they used to weigh their money, Gen. 23.16. Ier. 32.9. And the fhekel of the fanctuary, weighed eventy gerahs, Exod. 30.13. and a Gerab by the lewes records, weighed fixteen graines of barley : fo the holy shekell weighed 320 graines : as Maimony theweth in treat. of Valuations, &c. ch. 1. S. 4. But the common shekel weighed they fay, halfe fo much, viz. 160. graines; which make two drammes and 16. graines. The Chaldee calletha fiekel Silghia, and Selang, (from whence our English fbilling, seemeth to be borrowed:) and the quantity of the common fekel differed not much from our stilling, as the shekel of the lanctuary was about two stillings. This Chaldee name came in use among the Iewes after their captivity in Babylon, and was somewhat more in weight, then the shekell of Moses, which weighed 320 grains of burley: but now our wise men have added thereto, (faith Maimony in treat. of hekels, ch. 1. S.2.) and made the weight of its equal to the coine called Selangh, in the time of the fe-cond Temple: and that Selangh weighed 38 4. com-mon graines of barley. to thy brother that is, to Abraham, thy husband, whom thou calledft the brother : to him rather then to her, was it given. left luipition should arise that she was defiled. be is to thee , & c. ] that is, beis, (and shall be) thy bufband to defend thee from injury, and to whom then must professe subjection. For the covering of the eies and face with a vaile, was a figne of the womans fubjection to the man, and of his power over her: Gen. 24. 65. 1 Cor. 14 3,6,7,10. Orthus, it fhall be to thee: that is, this gift of mine to thy brother hall bee a recompenee of the my done in taking thee from thy bushand. The Hebrewis ambiguous, and may indifferently bee read, bear is, and so the Chaldee, though it favoureth most this latter, laying, hebold it is to thet a covering of honour, for that I did fend to take thee, and have seene thee and all that are with thee. The Greek more plainly thus, thefe ( 1000 didrach-

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mes) [ball be to thee, for an honour of thy face, and to all the (women) that are with thee. and all that, &c.]that is, and all (this is) that (thou maift be) rebuked, and warned to cary thy felie otherwise : and fothey are the words of Abimelech. Or, if they be the words of Moles, wee may read, and all (this was) that (Ibee might bee) rebuked. The Chaldee translateth, and for all that thou hast said, and be thou rebuked: the Greeke thus, and all things speake thou

Verl. 18. clofing closed] that is, fast closed. See the like phrase, in Gen. 2.17.

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CHAP. XXI.

I Ifank is borne; 4 he is circumcifed. 6 Sarahs joy. 9 Hagar and Ismael are cast forth, 15 and fall into distresse. 17 The Angel comforteth her. 22 Abi-melechs covenant with Abraham at Beer-sheba.

Nd Iehovah, vifited Sarah, as hee had faid : and Lehovah did unto Sarah, as he had spoken. And Sarah conceived, and bare to Abraham a fon, in his old-age: at the fet-time, which God had spoken to him. And Abraham called the name of his fon, that was borne unto him, whom Sarah bare unto him, Ifaak. And Abraham circurncifed Isak his fon, being a fon of eight daies: as, God had commanded him. And Abraham was a hundred yeeres old: when Isaak his son, was borne unto him. And Sarah faid, God hath maid me a laughter: every one that heareth, will laugh with me. And the faid; who would have faid unto Abraham, that Sarah should have given sonnes fucke f for I have borne a fon, in his old age. And the childe grew, and was weaned: and Abraham made a great banquet, in the day that Ifask was weaned. And Sarah faw, the fon of Hagar the Agyptian, which she had borneamto Abraham, laughing. And thee faid to Abraham; Caff out this bondwoman, and her longfor the fon of this bondwoman, fhall not be heire, with my fon, with Ilaak, 11 And the word was very evill, in the eyes of Abraham: because of his son. And God said unto Abraham, Let it not bee evill in thine eyes, because of thouad, and because of thy bond-woman in all that Satah fiall fay anto thee, heare her voice: for in Halk, thall feed be called to thee. And also the forme of the bondwoman, I will make of him a nation. Because he, with feed. And Abraham role carely in the morning and rooke bread, and aboute of water, and government Hagail,

putting it on her shoulder, and the child, and fent her away: and shee went and wandred. in the wildernesse of Beer-sheba. And the water of the bottle, was spent : and she cast the child, under one of the shrubs. And she 16 went, and fate herfelfe over-against him, going-far-off about a bow shoot; for she sayd, let me not see the death of the child: and she fate over-against him, and lifted up her voice and wept. And God heard, the voice of the 17 lad; and an Angell of God, called to Hagar, out of heaven; and faid unto her, what aileth thee Agar? feare not, for God hath heard the voice of the lad, there where he is. Arife, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and fhe faw a well of water: and the went and filled the bottell with water, and gave the lad drinke. And God was 20 with the lad, and he grew and dwelt in the wildernesse, and was a shooter with bow. And he dwelt in the wilderneffe of Pharan: 21 and his mother tooke him a wife, out of the land of Egypt.

And it was, in that time; that Abimelech, | 22 and Phicol prince of his hoft, faid unto Abraham, faying : God is with thee, in all that thou doft. And now, sweare unto me here by 23 God, If thou shalt lye unto me, or to my son, or to my nephew: according to the kindnes that I have done vnto thee, thou shalt do unto me; and unto the land, in the which thou hast fojourned. And Abraham faid; I, will fweare, 24 And Abraham reproved Abimelech, be- 25 cause of a well of water, which Abimelechs fervants had violently-taken away. And Abimelech faid, I know not, who bath done this thing: and also thou, didst not tell mee; and I also, did not heare it, but to day. And 27 Abraham tooke sheepe and oxen, and gave to Abimelech : and both of them stroke a covenant. And Abraham fet, seven ewe- 28 lambes of the flocke, by themselves. And 29 Abimelech faid, unto Abraham : what meane here, thefe feven ewe-lambes, which thou haft fet by themselves? And hee said; for, the feven ewe-lambes, thou shalt take of my hand a that they may be to me for a Testimonie; that I have digged, this Well. Therefore, he called that place, Beer sheba: because there they sware, both of them. And they stroke a covenient, in Beer sheba: and Abimelech rose up, and Phicol the Prince of his hoft, and they returned, into the land of the Philiftines. And hee 33 planted a tree in Beer-sheba: and he called

there, on the name of Ichovah, the eternall God. And Abraham fojourned, in the land of the Philistines many daies.

### Annotations.

[ Tifited] This word fignifieth a remembrance, providence, care and performance of that which was ipoken, be it good or evill. For good, as here, and Gen. 50.24. Exod. 4. 31. Luk. 1. 68. and often. For evill, and to it meaneth punishment, Exod. 20.5. Plal. 89. 33. Num. 16.29. The Chaldee heretranslateth remembred: and the Hebrew implyeth thar, as 1. Sam. 15.2.

Verf. 2. conceived, ] hereupon her faith is commended. Heb. 11.11. By faith Sarah her felfe received strength to conceive seed, and was delivered of a child when when she was past age, because shee judged him faithfull who had promised, in his ] or, to his oldage : fo verl. 7. the fet time | promifed theyeere before, Gen. 18. 10. Hereupon Haak is fayd to be borne of a freewoman, by promise, and after the fbirit, Gal.4.22,23,29, and this birth is fet forth as an example of Gods mercy to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure:

Efay 51.2,3. Gal.4.24.28.
Verf. 3. Ifaak] which fignifieth Laughter, or Iny: this name was foreappointed him of God, Gen.17.19

Verf. 4. fon of 8 daies ] or, 8 daies old : but underflanding, in the 8 day, as the Greeke translateth it : fee the Law, Gen. 17.12. Ifaak is the first that wee read of circumcifed at this age.

Veri.6. made me or, made laughter to me, that is, joy, as the Chaldee translateth it: as if shee had faid, bath made me to laugh, or, rejoyce. The word is fometime used for langhing to scorne, or mocking, as v. 9. & Ezek. 23.32. and so some understand it here, langhter at me, that is hath made me to be laughed at; meaning of the profane, which would laugh & mocke, as did Ismael, verse 9. Though both may bee implyed in the word, yet the first feemeth most proper: and according to the propheties, Rejoyce thou barren which didft not beare, Elay. 54.1. which hath reference to this birth. Gal. 4.22 .- 27.28 & Elay 51. with me] or at me: but the Greeke tranflateth it, rejoyce with me : the Chaldee also turneth it into joy. And fo the Propher, Rejoyce yee with Ie-

rusalem, and be glad with her, all ye that love her, Esay 66.10. which Ierufalem, was figured our by this Sarab, Gal. 4.22,76. Vers.7. should have given sons Hebrew hath given

fons: fo noting the certainty fpeaking as of a thing done. By fonnes, is meant any fonne, or child: as the Greeke explaineth it: fee Gen. 46.23. The like admiration is fooken by the Church, Elay 49.21. who hath begotten me thefe ? The Chaldee paraphraft referrein this to God, laying, faithfull is be that faid to Abraham, and hath fulfilled is, that Sarah should give sucke;

Verl. 8. weaned ] The Hebrew word fignifieth | \$ an exchange of one thing for another; and so in weaning, from milke to stronger meat: which as it fignified in Isaak a growth in strength of nature, so is it in the faithfull, a figne of growth in grace and understanding, 1 Cor. 3. 1,2. Heb. 5. 12,13,14. and of abstaining from worldly childish pleasures. Pfal. 131.2. and Isak being a figure of all the children of promise (Gal. 4.28.) we may hereupon gatherthe reason why Abraham made so great a banquet at Ifaaks weaning. So at Samuels weaning hee was presented to the Lord, with a spirituall feast, or facrifice 1 Sam. 1.22,24.

Vers. 9 laughing that is, deriding or mocking: for 9 fo langhing often fignifieth, as Gen. 19. 14. Ezek. 23.32. Lam. 1. 7. it meaneth also abusing otherwife, whereupon laughter and fcorne followeth, as Gen. 39. 14.17. also idolatrous laughing or play, as Exod. 32.6. Hereupon the Ierusalemy paraphrast referreth it to this latter, of laughing in Gods worthip: the Greeke translateth it, playing with Ifank her some: (which word playing is sometime used for fighting, 2 Sam. 2. 14, 16.) and by laughing or mocking, the Scripture often noteth a contemptuous and malignant carriage, Iob 30. 1. and 12.4. Lam. 3.14. Mar. 27.29. But the Apostie plainly calleth it persecuting, and faith, as then he that was born after the flesh, persecuted him that was borne after the first, even fo it is now, Gal. 4. 29. And here beginneth by an Egyptians ion, that 400 yeeres affliction, spoken of in Gen. 15.13.

Verf. 10. this bond moman, ] thee figured the Bld 10 Testament: and her sonne, such as are under the works of the law, Gal. 4.24, and the mother being to be cast out, it is likely shee was the cause, or an abettor of her ions evill. not be heire, or, not inheriteunder which inheritance is figured heavenly bleffings in Chrift, and life everlafting. Gal. 3. 18. 29.and 4.7. 1 Pet. 1.4. So Ifmael caft out from being heire, is a type of fervants that abide not in the house for ever, that is, of reprobates, John 8. 35. Galat, 4.30. And though I mae't were now but a youth, yet even a child is known by his delay; in better this worke be pure and right. Prov. 20.17 therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, ver. 12. and Paul faith not that Sarah, but the Scripture ipeaketh this, Galat. 4 30. and by this it is probable, that Ifmaels mocking, was about the inheritance; as fome of the Hebrew Doctors also have observed: R. Moses Gerundens. my fon,] who am a free-woman, with I faak, who is freeborne: see Gal.4.30.3 1.28.

Verf. 11. very evill, ] or vehemently evill, that is. very much diffleasing, as on the contrary, to be good in

the eyes of any, is to please or content, Gen. 20. 15. because,] or, for the causes: so v. 25. The love to his fon, caused this griefe: howbert when God bad him kill his beloved fon Ifaak, he fhewed no fuch discontentment, Gen. 22. 2,3. it feemeth hee thought this to proceed but from Sarahs owne passion of minde, till hee was further informed of God, verf.12.14. Verf. 12. shall feed bee called to thee or, shall shy 12

feedba called: they shall be named of Isak; not of | where he lyeth, perishing, for saken of all Compare Imael: that is, (as Paul inferteth) shey which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the feed: Rom. 9.7. 8. Seed to thee, may also bee read feed of thee, that is, thy feed : for the Scripture sometime purreth one for another, as disciples to thee, Mar. 2. 18. is the lame that disciples of thee, or thy disciples, Mat. 9.14. From this limitation of Abrahams feed to Isak, the Lewes do reckon none for Abrahams, but the Ifraelites: as in their Canons they fay: who fo veweth concerning Abrahams feed is free from Ismaels and Esaus sonnes, and is not bound but touching If native: as it is faid, for in Ifaak |ball feedbe called to thee: and loe Ifaak faid to Isakob, And God give shee the bieffing of Abraham, Gen. 28.4 Maimony, treat. of Vowes chap. 9. S. 21.

Verf. 13. make of him] Heb. put him unto a nation, fo verle 28. Compare Gen. 17.20. thy feed thy fonne, according to the flesh : though not after the

promise as Isaak was.

Vers. 14. bread | Sometime bread is used for all food, as in Mark. 6.36. compared with Mat. 14.15. Pfal. 78.20. if it be not fo here, the Scripture would note the great hardnesse and miserie which they must indure that are cast out of the Lords inheriand the child to weet, he gave unto her, he being now about 18. yeeres of age: fo casting him his first borne son, with her, out of his house.

the wilderneffe, the way towards Egypt, where there was no way, no food, no waters, no inhabigants: thus were they exposed to many miseries: fee Deur. 8.15. Ier. 2.6. Contrariwife, Ifaaks children were led and guided of God, through that great & fearfull wildernes, wherein Ismael and his mother wandred: Deu. 3 2.10,11.12, Ex. 13.21.22. Our Engish word wildernesse, signifieth a place where men goe wild, that is, goe aftray, or wander, as Agar here did; and so in Iob 12.24. Pfal. 107 4. 40 the like is spoken. In Hebrew it is called Midbar, as being without order, a place not for men to dwell in, but onely for beafts, who there must also be led and gouemed, See Exod. 3.1.18.

Verf 13 he cast the child that is, shee left him being sicke, and fainting for thirth. The state of such as are without Christ is hereby resembled: Elay 65 13. but they that drinke of his waters, shall never 13, out they that cannae or his waters, inau never thirtheois, thailb on in them well of water, firinging, appeare exertaffing life, lob. 4.14. for about, or the can a the Chaldee expounds it. The Greeke faith, sader of prive tree.

Vel. 16. the death.] This sheweth the extremite

Vell 16. the death.] This sheweth the extremitie that they were contained in the defert, who ere-while had meat and drinke enough in Abrahams houle, now ready to perfish for thirth. God so chastening their former, insolence. A like example is of the prodigable on, who almost dyed for hunger, when the fervants in his tartiers house had bread egoigh, Luk. 15.14.17. One the man that wand either the way of mode shading, held remains in the entry of mode shading, held remains in the entry of mode shading. Following the way of mode shading. Following the way of mode shading.

herewith Gods promites to his people in miterie, Deut. 4.27—30. and Plal 197.4.5.6. And thus God remembreth his former promites, Gen. 17.20. and 16.10.&c.

Vers. 19. she saw a well, ] which though it were there before, yet the faw not, her eies being holden, till they were opened of God, (as in Luke 24. 16. 31.) By similitude of maters breaking out in the wilderneffe, and drawing waters out of the wells of falvation, the Scripture denoteth the spirituall graces of the golpel, communicated with the poore fflicted, Efay 35.6. and 12.3.

Ver. 20. God mas ] The Chaldee paraphrafeth, 10 the word of the Lord was a helpe to the lad. with bom or, an archer : and to confequently, 2 wariour: for shooting with bow, was used in battels with men, Gen. 49.23.24, and 48. 22, and thus the oracle was fulfilled, that hee should be a mild man, and have his hand against every man, Gen. 16.12.

Veil 21. of Pharan or Paran; a wildernelle next adjoyning to the defert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan, Num. 10.12. and 13. 1.4. Deut. 33.2.

Verl. 22. Abimelech, King of Gerar in Palefti- 22 Prince] that is, chiefe Capna: fec Gen, 20.2. taine : as the Greeke calleth him Archistrategos, Chiefe-leader of the Armie. God is ] the word of the Lord is for an helpe to thee, faith the Chaldee paraphrastiso in the verse following for God, he useth the word of the Lord.

Verf 23. if thou fhalt lije, ] that is, that thou wilt not | 23 ge: as Pial. 89, 36. an imperfect speech, where an imprecation is understood, which sometime is expreffed in part, as in Ruth 1. 17. the Lord doe fo tome and more also, if. &c. For an oath, is both a taking of the Lord to witnesse that which one sweareth, and to punish if any violate his faith: both which Paul expressed when he sware, I call God for a witneffe upon (or against )my foule, 2 Cor. 1. 23. See before Gen. 14.23, and 26.29. The Greeke for lying translateth hurting, or wronging. It meaneth falle and deceitful dealing contrary to the covenant now to be made betweene them, fee Pf. 44. 18

V.25.a well] which was of great use and worth in that dry country, as the fouth parts of Canaan are noted to bee, in ludg. 1.13. Hereupon grew that betweene Isaak and the Philiftines for wells of water, Gen. 26.18.20.21. The Greeke for mell, translateth wells, as being many; and indeed Abraham had there moe wells then one, as appeareth by Gen. 26 15.18. and it is usuall in scripture, to put one for many, as is obserued; on Gen. 3.2, and 4,20. Albeit the 30. verf. fheweth rather one speciall to be here meant; where also the Greek speaketh of one.

Verf, 3 1. Beer Sheba] by interpretation, the well 31 of the oath, as the Greeke translateth it, and the words following doe confirme: or, the well of feven, because of the 7 lambes forementioned, for Sheba usually fignifieth feven, and Shebnah, an oath. See also Gen. 26.33. 1bey smare, or, were sworne: for swearing is alwaies expressed in Hebrew, in

is a myfficall number, Gen. 2.2. The reafon hereof fome thinke to be, because it is confirmed as by seven that is, by many witneffes : or, as having reference to the feven fortes that are before the throne of God, Rev. 1. 4. the fewen hornes, and feven eyes of the Lambe (Christ,) which are the seven fpirits of God fent into all the world, Rev. 5.6. Wherefore Abrahams feven lambes, feeme to bee not without myftery. Veri.33. he planted that is, Abraham planted : as

the Greeke expresseth, which sheweth his purpose and hope here long to continue. atree or, a grov e: that is, a plot of trees : the Greeke faith, hee planted a field : the Ierufalemy Thargum translateth it, a paradife, or orchard: and it is usuall to put one for many, fee Gen. 3.2. The Hebrew A. fhel is ufed alfo for a tree, in 1 Sam. 22.6. and 31.13. which another Prophet rehearling, calleth Elah, that is, an Oake, 1 Chron. 10.12. It is before recorded, that Abram had such trees by his tent, under whose coole shadow men sate and were refreshed, in that hot Country, Gen. 18.1,4,8. but by that which here followeth, that hee called there on the name of the Lord, it is also probable, that this plantation was for religious use, which before the Law given by Moses, might bee lawfull; and was used generally of the nations, Deut. 12.2. but after was forbidden, when God had chosen a place of worthip. Yet as from Abrahams example, offring his ionne Ifaak, Gen. 22. the Iewes would superfittioufly facrifice their children, Ier. 7.3 1. and 19.5. fo from Abrahams grove, they used groves for religious use, and sacrificed under greene trees: 2 King. 17.10. Ier. 17.2. Esay 57.5. But God forbad such things, Deut. 16.21. yet the heathen Romans commanded them, faying, Lucos in agris babento : Leg. 12. tab.de relig.lex.2. eternall God] or, God o eternitie, or, of the World. But the Greeke translateth eternall; and so God is called in Rom. 16. 26. Here is the first place, where this title was given

Ver. 34 many daies] or, yeres, (as Gen. 4.3.) Thus God gave some rest to this weary pilgrim: hee dwelled here still when Isaak was offred, (which was in the 33. yeere of his life,) Gen. 22.10. and how long after is uncertaine.

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### CHAP. XXII.

1 Abraham is tempted tr offer-up Isaak. 3 Hee giveth proofe of his faith and obedience. II The Angell Stayeth him. 12 Isaak is exchanged with aram. 14 The place is called Ichovah jirch. 15 Abraham is bleffea againe. 20 The generations of Nahor unto Rebekah.

A Ndit was, after these things; that God, Adid tempt Abraham: and faid unto him,

the foliate gaffive; rockes survey; because it is with a passion of the inind, and offred or occasioned by another. If hach also the figuification of seven, which the survey is a survey of the initial survey. I whom they leave the survey of And he faid, Take now thy fon, thy onely 2 (fon,) whom thou lovelt, even Isaak; and goe thou, into the land of Morijah: and offer him there for a burnt-offering, upon one of the mountaines, which I shall fay unto thee. And Abraham rose-earely in the morning, and fadled his affe; and tooke two of his yongmen with him, and I faak his sonne : and clave the wood of the burnt-offring, and rofe-up and went unto the place which God had faid unto him. In the third day, then Abraham lifted vp his eyes; and faw the place, afarre-off. And Abraham faid unto his yongmen; abide you here with the affe, and Land the yong-man will goe yonder: and we will bow-downe our-felves, and we will returne unto you. And Abraham tooke the 6 wood of the burnt-offring, and put it upon Isaak his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaak said unto Abraham his father, & faid my father; and he faid, Behold I am here my son: and he said, Behold (here is) the fire, and the wood; but where is the lambe, for a burnt-offring? And Abraham | 8 faid, God will provide himfelfe a lamb, for a burnt-offring my fon:and they went both of them together. And they came to the place 9 which God had faid unto him; and Abraham builded there an altar, and layd the wood in order: and bound Isaak his son, and pur him on the altar, upon the wood. And Abraham thrust forth his hand, and tooke the knife, to kill his fon. And the Angell of Jehovah called unto him, out of the heavens; and faid, A. braham, Abraham: and he faid, loc here I am. And he faid, Put not forth thy hand, unto the vong-man; neither doe thou any thing to him: for now I know, that thou fearest God; and thou hast not with-held, thy sonne thy onely fon, from me. And Abraham lifted-up his eyes, and faw and behold a ramme. behind, holden in a thicket by his hornes: and Abraham went, and tooke the ram, and offred him for a burnt-offring in flead of his fon. And Abraham called, the name of that 4t place, Iehovah Iirch : of which it is faid to this day, in the mountaine of Iehovah, it shall be seene. And the Angel of Ichovah, called unto Abraham; the second time, out of the heauens. And hee faid; By my felfe have I fworne, affuredly faith Ichovah that, for because thou hast done this thing, and hast not with-held thy fon thy onely fon. Surely blef.

fing I will bleffe thee, and multiplying I will

multiply thy feed as the flarres of the heavens sand as the fand, which a upon the foa shore : and thy seed shall possesse of his enemies. And in thy feed, shall all nati, ons of the earth bleffe themselves : because that thou hast obeyed my voyce. And Abraham returned, unto his yong men; and they rose up, and went together, to Beersheba: and Abraham dwelt in Beersheba.

And it was, after these things; that it was told Abraham, faying: Behold Milcah, fhe also hath borne sonnes, unto thy brother Nachor. Vz his first borne, and Buz his brother: and Kemuel, the father of Aram. And Kefed, and Chazo; and Pildash, and Iidlaph: and Bethuel. And Bethuel begat Rebekah: these eight did Milcah beare; to Nachor, Abrahams brother. And his concubine, whose name was Reumah : even she also did beare, Tebach, and Gacham; and Tachash, and Maacah.

### Annotations.

Things Hebr. words: that is, things floken of foin vers. 20. See the notes on Gen. 15.1. that is, try or prove. The originall word hath the fignification of lifting up as for a figne, or essaying of some high thing. And God tempteth men, when he requireth some great or high experiment of their faith, love, and obedience; as here and in Exod. 15.25.26. Deut. 8. 2. and 13.3. But tentation often fignifieth a foliciting and provoking to evill, which Satan doth, Mat .4. 1. 3. and mans owne corruption, Jam. 1. 14. In which fenfe Godtempteth no man, Jam. 1.13. for it alwayes tendeth to evill; but God tempreth us, to doe us good at the end, Deut. 8. 26. I Cor. 10. 13. And this is spoken of God after the manner of men : for hee both knoweth long before what is in man, and what himselfe will doe, Pfal. 139.2 John 2. 25.

Verf. 2. onely fon ] Paul calleth him onely begotten fon, Heb. 11.17. for he had no other of Sarah the freewoman; also Ismael of Hagar, was cast out of his house, Gen. 21. 14. Ifack who was parti-cularly designed for the hope of all Abrahams feed to be called in him, Gen. 21.12. which speciall point the Apostle observeth in this rentation, Heb. pointene Aponte apterven intens renation, rice.

11.18.99 Abraham, obedience was tryed in offering his for sand his faith, in offring him concerning whom he had received the promife.

Morigab [the Greeke cliffeth it has high land; for it

was a motherany country, and this high mount was feene far off, west. 4. The Chaldee nameth it of the fervice of God, there now performed, and increased for upon this mount Moriah, did Schemen build the Temple, for Gods worthip, 19.3.4. And by the lewes tradition, here

Adam, and Noe facrificed and served God: fee the notes on Gen. 8. 20. and 4. 3. burntoffering Hebr. an aftension: so called, because it went all up in fire, burned upon the Altar. See Gen. 8. 20. Levit. 1.

Verl.3. rafeemly fo it feetheth this was spoken 3 to Abraham in the night a and here his ready obedience is commended; as on the contrary, the like haft is noted of Balaam for evill, haftning to curfe Abrahams children, which God forbad, Numbers 22,21.

Verlig. the third day | As the number feven is of speciall use in Scripture, because of the Sabbath day, Gen. 2.2. fo shree is a mysticall number, because of Christs rising from the dead the third day Mat. 17.23. 1 Cor. 15.4. as he was crucified at the third houre of the day, Marke 15.25, and Isaak as he was a figure of Christ, in being the onely fon of his father, and not spared, but offered for a facrifice, Rom. 8. 32. fo in fundry particulars, as this third day, in which Christ also was to be perfected, Luke # 3.32. and the carying of the wood, verf.6. as Christ did the tree whereon he dyed, Joh. 19.17 the binding of Isak, verf. 9, as Christ was bound, Mar. 27.2. and in other like, he was a figure of the Lambe of God, facrificed for the finnes of the world. So Moses craved leave for three dayes journey into the wildernesse, for to facrifice, Exod. 5.3. and three dayes they went therein, ere they found water to drinke, Exod. 15.22. and three dayes sourney the Arke of the Lords covenant went before them, to fearch out a resting place for them, Num. 10.33. Against the third day, the people were to be ready to receive Gods Law, Exod. 19. 11. and after three dayes, to passe over Iordan into Ganaan, Ios. 1.1. The third day Ester put on the (apparell of the) kingdome, Eit. 5. t. and in that day Ezekiah wentup to the Lords house, recovered as from death, 2 King. 20.5. and that day, is it wherin the Prophet faith, God will raise us up, and wee shall live in his fight, Hof 6.2. And in the third day (as well as in the feventh) the uncleane person was to purifie himfelfe, Num. 19. 12. with many other the like memorable things, which the Scriptures speak of the third day, nor without myftery. See Gen. 40.12.13. and 42.17.18. Ion.1.17. Iof. 2.16. Vnto which we may adde a lewes testimony (in Bre-Shith rabba, commenting upon this place) that there are many a three dayes, in the holy Scripture, of which

one is therefore then of the Messia.

Vers, 5. bow downer or, worship, to weet, God: for in praying unto (or serving) God, they used to bow their bodies, in figne of reverence and honor; and sometime to kneele, sometime to bend downe the head, sometime to proftrate themselves, or fall on their faces. See these gestures distinguished, in the annotations on Exod 4.31. we militerurne] A-braham in faith obeying God, did account that God was able to raise up Isak even from the dead, Heb. 11.19, therefore he thus spake, and prophefied of his returne with himselfe, when he went to kill him.

Vers. 6. upon Ifaak ] fo Christ bare the wood 16

whereon himselfe dyed, John 19.17 and all good Christians, are to beare their croffe, and follow him, Luke 14.27. And the facrifice being to be burned to ashes, it was no small quantity of wood that would tustice hereunto: by which also appeareth that I faak was not now a child but a man growne: Iofephas maketh him 25. yeere old:others 32.

Mushalin

Verf. 7, the lambe or kid, The Hebrew word fignifieth either yong fheepe or goat, Exod. 12.5. Deut. 14.4.the Greeke translateth it fbeepe.

Vers. 8. provide him] or, see for himselfe. So Abraham imparted not the whole matter to Isak, till he came to the place of execution : but hayed him upon the prouidence of God. Vnto this faith and promife of Abraham, God answered in performance, verfe 13, and upon this divine providence, the place had the name, verse 14.

Verl. o. altar, to fanctifie the facrifice Mat. 23 19. See Gen. 8.20. bound Isaak: ] whose faith and obedience herein was also admirable, that hee neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffred himselfe to bee bound and layd on the altar, as a lambe to bee flaine: being also herein a type of Christ, in his meeke and patient sufferings, Mark. 15.1. Act. 8.32 Phil. 2.8. and of all Christians, the children of promife, who are to prefent their bodies a living facrifice; holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Iewes yearely feast upon the first of Tizri (or Septeber) called the memoriall of blowing of trumpets, Levit. 23.24. they named also The binding of Isaak , in remembrance of this action.

Verf. 10. to kill his some By faith Abraham, when he was tempted, offred up Isaak, and he that had received the promises, offred up his onely begotten sonne, of whom it was faid, that in I faak, shall seed be called to thee: Heb. 11.17.18. Abrahamour father, was hee not justified by works, baving offred I (aak his some upon thee alter? Seeft thou how faith wrought with his workes, and by workes, was faith perfected? And the scripture was fulfilled which saith, Abraham beleeved God, and it was imputed unto him for justice, and hee was called the friend of God, Iam. 2.21.22.33.

Veri. 11. the Angell | who ipeaketh as God, ver. 12. Sweareth by himselfe, and is called Ichovah, verse 16. wherefore this was Christ himselfe: see before on Gen. 16.7. and 18.2.

V. 12. put not forth or fend not forth , that is, lay no violent hands upon him. Thus God spared Isaak from death; and Abraham, who beleeved that God was able to raife him up, even from the dead; did from thence also receive him, in a parable : Heb. I know] that is, I have experience: God peaketh after the manner of men, as in Gen. 18.21. and often. and thou hast, or for that thou hast, fee Gen. 12.19.

Verf. 13. theram, Thus Abrahams word v .s fulfilled, that God would provide himfelfe a lambe, verse 8, and hereby the redemption of the Church by Christ, (the lambe without blemish, I Pet. 1.19.) was fignified according to that in Iob 33.24. Deliver him from going-downe to the pit; I have found a

Verf. 14. Ichovah lireth that is, Ichovah will fee, or provide, as verle 8. the Greeke interpreteth it, The Lord bath feene : for hee answering to Abrahams prophelie, verse 8, the perpetuall memory of his mercy, was kept in the name of the place. Mori-lah, the usuall name of the mountaine, is of like interpretation : Iehovah being (hortned into Iah, whereofiee Exod. 15.2. The Chaldee paraphraieth thus. And Abraham prayed and ferved, (God) there, in that place; and faid before the Lord, here shall the generations (to coinc) serve (God) Therefore was it faid in this day, In this mount Abram ferved before the Lord, Hee hath reference to the Temple built after in this mount, wherein God was ferved, 2 Chron. 3. 1. Abraham calling this place Iehovah Iireh, speaketh siguratively, as the Scripture useth in all Sacramental things: because it was a figne of Gods providence. So Mofes called his altar, Iehovah Nifb, Exod. 17. 15. lerufalem is called Ichovah Shammah, Ezek. 48.35. it shall be seene, or, it shall be provided, of God. So this speciall providence of God towards Abraham, is become a generall proverbe, for the comfort of his children, in all their diffretles. The Greeke translateth it, In the mountaine the Lordwis feene.

Vers. 16. By my felfe, the Chaldee turneth it 16 By my word. Elewhere the scripture faith, God (weareth by his forste, Ier. 51. 14. by his holineffe, Amos 4.2. by his name, Ier. 44. 26. Of this the Apostle faith, when God made promise to Abraham, because he could sweare by no greater he sware by himselfe Saying, Surely &c. And, God willing more-abundantly to shew unto the heyres of promise, the immutability of his counsell, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lye, wee might have a strong consolation : Hcb. 6. 13. 14. 17. 18. where also the Apostle teacheth that this is written for our comfort, as al other leriptures, Rom. 15. 4. And by this it is plaine, that the Angell who spake to Abraham was God himselfe: and this oath had the accomplishment in Christ, Luk. 1.73. &c.

assuredly-saith] or the faithfull-saying. The originall word Neum, is peculiar to Gods oracles which allare faithfull fayings, as Paul speaketh, Tim. 1.15. and 3.1. and 4.9. Of the same Hebrew letters transplaced commeth also Amen.

Verf. 17. Surely ] fo the Apostle (following the common Greeke version) translateth the Hebrew Ki (which also fignifieth Because, or That:) Heb .61 14. And here under the name bleffing, is meant the promise of evernall salvation, as the Apostle there thy feed for which, the Apolle faith thee : Heb. 6. 14. Againe, where Mofes faith thee, in Gen. 12.3. the Apostle faith, thy feed, Act. 3. 25. By fuch interpretations, the holy Ghoft teacheth us how to understand the Scriptures : and by Abrahams feed, Chrift the principall, and author of falvation, is implyed: and all the faithfull by him faved, Gal.3. 16.29. Shore ] Hebrew lip. Here they are compared to the fand of the lea, which before in Gen. 1 3. 16. were to be like the dust of the earth : fee also Gen. 15. 5. This promifethrough the faith of Abraham and Sarah

beleeving it, was fulfilled, as the Apostle observeth, | chiefly, is this genealogy here set downe. thy feed I leaks posterity, Heb. 11. 11. 12. Gen. 21.12. the gate for gates, (as tree for trees, fee Gen. 3.2.) and by gates, he meaneth cities, and all ftrong defenfed places : as the doore (or entring) of the gate, 2 Sam. 10. 8, is explained to be, the doore of the citie, I Chron. 19.9. And at the gates of cities, were publike places of judgement, Deut. 23.15. lob 31.21. So the strength and dominion of the enemies is meant here, by the gate & dominion over them, by inheritance, Levit. 25. 45. Pfal. 82.8. The Greeke also translateth it cities : and so in Gen. 24. 60. his or, their memies, meaning enemies of the feed, which word being put for children, (at the Chaldee translateth it) may have with it a word, fingular or plurall, and so the Scrip ure speaketh indifferently : as faying of the people, it went, 2 Chr. 10.5. or they went, I King. 12.5. itrejoyced, 2 King. 11.20. which another Prophet writing faith, they rejoyced, 2 Chron. 23. 21. So 2 King. 21. 24. with 2 Chron. 33.25. and 2 King. 23. 30. with 2 Chr. 36.1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is (ochlos) a multitude, in Mar. 10. 48. is (polloi) many.

Verf. 18 in thy feed here the word feed, is in fpeciall meant of one, that is, Christ, Gal. 3.16.18. who was both of the feed of David, and sonne of Abraham according to the flesh, Rom. 1.3. and also God over all bleffed for ever, Rom. 9.5. in whom the nations doe bleffe themselves, and glory, Ier. 4.2. Pi. bleffe themselves] that is, apply thy faith the bleffing of Christ to themselves, and so profess it : or, fall bebleffed, as the Greeke translaterh it, and as the promise was before made in that forme, in the Hebrew, Gen. 12. 3. and after in Genesis

Verf. 19. Beer fbeba which the Greeke interpreteth, the well of the oath . See before in Gen. 21.31. Veri.20. Milcah called in Greeke Melcha: Thee was Abrahams brothers wife, Gen. 1 1.29.01 whose off-fring, Abraham now heareth glad tidings, unto whom he after fendeth for a wife, for his fonne

Haak, Gen. 24. Verl. 21. Vz] or Vrs : in Greeke Oox. In this land lob the patient dwelled, lob. 1. 1. There was alfoanorher Vz of Aram, Gen. 10. 23. and againe Pz of Seir, in Edoms country, Gen. 36. 28. Bizlin Greeke Banx : of him came that learned

ng man Elihu, Iob 32.2. Buz dwelt by his elder brother Ps, in Arabia, ler. 25, 20.23.24. Kimu-el Jin Greeke Kammel, of Aram the Greeke faith, of the Syrians. There was an Aram before of Sem, Gen. to. 22. Aram throughout the Bible is turned in Greeke Syria, and Syrians : as Mizraim is Ægypt, and Culb Ethiopia.

Verl. 22. Kefed] or Cefed: in Greeke Chazad.

Chazo] in Greeke Nazau. Pildalb] in Greek Iidlaph] in Greeke Iledaph.

Verl 23. Bethuel in Greeke Bathonel, of whom feeaffer, Gen. 24. 15. Rebekab or Rebekka; in Hebrew Ribkah : the became wife to Ifaak, Abrahamisfonne, Gen. 24. 15.67. And for that cause

Verl. 24. his concubine ] to weet, Nachers concubine. The Hebrew Pilegeft, (whereof the Greeke Pallakis, and Latine Pellex is borrowed, which we call a Concubine) lignifieth an halfe wife, or a divided and fecondary wife : which was a wife for the bed, (and thereby differing from an where,) but not for honour, and government of the family, (as King Solomons mives were Princesses, but his comembines not fo, 1 King 11. 2.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5. 6. Such a concubine was Hagar to Abraham, you and Keturah his fe-cond wife, is called a concubine, Gen. 25.1.6.1 Chr. 1.32. And Bilha and Zilpha were concubines to Iaakob, Gen. 35.22. And many other men of note had also concubines: as Caleb, 1 Chron. 2. 46. 48. Manailes, 1 Chron. 7. 14. Gedeon, Judg. 8. 31. David, 2 Sam. 5. 13. Solomon, 1 King. 11.3. Roboam, 2 Chron. 11. 21. and among the heathens, as Eft.2.14. Dan. 5. 3. The Hebrew Doctors fay, mives were taken in Ifrael, by bils of Dowry, and folemne espousals; but concubines, without either of both: Maimony treat. of Kings, ch. 4. S. 4. So among the Gentiles, as appeareth by that faying in the Poet, lest this report goe of mee, that I have given thee mine owne fifter, rather for a concubine, then in way of matrimony, if I should give her without a dowrie: Plantus in Trinumm. Likewise among the Greekes, the Oratour faith, wee have concubines, for daily concubineship, (or use of the bed; ) and wives for to bring us forth children legitimate, and faithfully to keepe the things in the family, Demosthenes in Orat. against Neura. Tebach] in Greeke, Tabec : of him and his brethren wee find no mention in other Scrip-Tachafb in Greeke Tochos. Maacab in Grecke Mocha.

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CHAP. XXIII.

1, The age and death of Sarah, for whom Abraham mourneth; 3, and purchaseth of the sonnes of (heth a place for her buriall: 10, which Ephron would have given him, 13, but Abraham would not receive without giving the full price. 17, So the field and cave in Macpelah, becommeth Abrahams possession; and there he burieth Sarah.

No the life of Sarah was a hundred I yeeres, and twenty yeeres, and feven yeeres: these were the yeeres of the life of Sarah. And Sarah dyed in Kirjath- 2 Arba, the same is Chebron, in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her. And Abraham stood-up, from before his dead: and spake unto the fonnes of Cheth, faying. I am a stranger and a sojourner, with 4 you: give mee a possession of a burying-

place, with you; that I may bury my dead, out of my fight. And the fonnes of Cheth, 6 answered Abraham, saying to him; heare us, my Lord; thou art a Prince of God, amongst us, in the choise of our buriall-places, bury thou thy dead : a man of us, shall not withhold from thee his burying place, from burying thy dead. And Abraham stood-up, and bowed-downe himselfe to the people of the land, to the fonnes of Cheth. And he fpake with them, faying: if it be your mind, to bury my dead, out of my fight, heare me, and intreat for me, to Ephron the sonne of Zohar. And let him give mee the cave of Macpelah, which he hath, which is in the end of his field: for full money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was fitting, amongst the sonnes of Cheth: and Ephron the Chethite answered Abraham, in the eares of the fonnes of Cheth; of all that went in at the gates of his citie, faying; Nay my Lord heare me, the field I give thee, and the cave that is therein, I give it thee: in the eies of the sonnes of my people, give I it thee, bury thy dead. And Abraham bowed-down himselfe, before the people of the land. And he spake unto Ephron, in the cares of the people of the land, faying; But if thou (wilt give it) I pray thee heare mee : I will give the money of the field, take it of me, and I will bury my dead there. And Ephron anfwered Abraham, faying unto him; my Lord heare me; the land (is worth) foure hundred shekels of filver, betweene mee and thee, what is that ? and bury thy dead. And Abra. ham hearkned unto Ephron; and Abraham weighed to Ephron, the filver which he had spoken of, in the eares of the sons of Cheth: foure hundred shekels of silver, currant with the merchant. And the field of Ephron. which was in Macpelah, which was before Mamree, was made-fure: the field, and the cave which me therein, and everie tree which was in the field, which was in all 18 the border thereof, round about. Vnto Abraham for a purchase in the cies of the fons of Cheth; with all that went-in at the gates of his citie. And afterward, Abraham buried Sarahs his wife, in the cave of the field of Macpelah, before Mamree, the fame is Chebron, in the land of Canaan. And the field and the caue which was therein, was made sure to Abraham, for a possession of a burying place: by the fons of Cheth. vot of the Course sees, but of his own Smeat

Agrave purchased. GENESIS. XXIII.

Annotations.

DD Here beginneth the & fection of the Law called Chajjee Sarah, that is, The life of Sarah. See

Verf. 1. the life | in Hebrew lives : fee Gen. 2. 7. This speciall honor hath Sarah our mother above all women in the Scripture, that the number of her yeeres is recorded of God. Eve was the mother of all living, Gen. 3. 20. and Sarah is mother of al the faithfull; Pet. 3.6. She lived a pilgrim with Abraham her husband 62 yeeres, and before her departure from Charran, 65. in all 127 yeares.

Verl. 2. Kirjath Arba that is, the citie of Arba, as the Greeke translateth it: called also Chebron : see Gen. 13. 18. came or, went-in, namely into Sarahs tent, wherein the dwelt and dved : for Abraham had many tents, (as had Lot, Gen. 13.5.) and one speciall for Sarah, Gen. 24. 67. and 18.6.

to weepe] Sarah alfo is the first, for whose death, mourning and weeping is mentioned another note of honour, as appeareth by Gen 50.9. 10.11. Icr. 22. 18. 2 Sam. 1. 17.&c. But forrow for the dead, must be moderate in Gods people, as having hope of the refurrection, 2 Thef. 4. 13.14. and weepe, in the Hebrew hath one little letter, extraordinary, noted also in the margine of the Hebrew bibles, whereby as the Iewes thinke is fignified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Ifrael, a man was bound by the law (in Lev. 21. 2.3.) to mourne for his mother, and for his father, his son and his daughter; and his brother and his lifter by the fathers lide. And by the Rabbines, a man was to mourne for his wife that he had maried, and so the woman for her husband: to mourne also for brother and fifter by the mothers side. Maimony in Misneh, tom. 4. treat. of Mourning .ch. 2. S. 1.

Verl. 3. from before] or, from the face of his dead : wherein likelihood, he had fitten a while on the earth, as was the manner of mourners to doe : Iob 2.12.13. Ela. 47.1. [ons of Cheth ] that is, the Chethites, or Hittites, the people which came of Cheth the fon of Canaan, Gen. 10. 15.

Vers. 4. a sojourner or forreiner : properly it fignifieth one that dwelleth in a strange country, and hath no pollellion of his owne there. And as Abraham, so Davidacknowledgeth this of himselfe & his people, with God: 1 Chr. 29.15. Pfal. 39.13. and the law taught them to much, Leviticus 25. 23. and the Gospell teacheth us the same for our estate on earth, 1 Peter 2. 11, and commendeth to us the faith of thele fathers, that did so professe themselves, to be strangers and forreiners in the land : thereby declaring plainely that they fought a better country even an heavenly, where God hath prepared for them a citie: Hebr. 11. 13. 14. 16. ... a burging place ] or, grave, fepulcher, in Hebrew Keber, from which the Germaine grab; and our English grave are derived. Abraham having fojourned to yeares

in these lands, never purchased foot of inheritance, Act. 7.5.) till now for his deads not for any (though it is likely fundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there as in a strange Countrey, Heb. 11.9. So this purchase of a grave, theweth the like, not onely for the generall resurrection of the dead, but for the special polleffion of this promised land: for which cause, laakob also would be brought out of Egypt to bee buried here, Gen. 47. 29. 30. and loleph by like faith, gave commandement of his bones, Gen. 50. 24. 25. Heb.11.22. For a Sepulchre of ones owne, was a ligne of right, and firme possession, Esay 25.16. out of my fight ] or, from before me: fo verse 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome : for Sarah had beene the defire of his eyes, Ezek. 24. 16. but now hee cannot suffer her in his fight. And the living doe burie their dead, that according to the sentence of God, man may returne to his earth and dust, Gen. 3. 19. and be sowne as seed in the

Vers. 6.4 Prince of God] that is, a mighty prince, an holy rular: preferred and advanced of God. So Abimelech acknowledged that God was with him Gen.21.22. Things that excell, are faid to be of God: as Mountaines of God, Pial. 36.7. Cedars of God, Plal. 80. 11. wraftlings of God, Gen. 30. 5. and many the like. The Greeke here translateth, a King of God, the Chaldee, a prince before the Lord. A like speech is used of the Priests, called Princes of God, I Chron. 24. 5. the choife ] that is, the best, the sayrest: as the Chaldee explaineth it; becausemen use to chose the best things. And choise is put for chosen: as glory of grace, and riches of grace, Ephel. 1.6.7. for glorsons and rich grace: the promise of the spirit, Gal. 3. 14. for the promised first; and many the like. with-hold or close-

ground till the refurrection, 1 Cor. 15.35. 36.&c.

where they rest in their graves, as in their beds, till

their change come, Efa. 57.2. lob 14.14.

up, forbid, either by word or deed.

Verse 7: bowed downe did obersance, in signe of reverence, and thankfulnette: fo verfe 12. Sometime they that bowed, would fay they did fo, as professing their chankfulnesse, 2 Sam 16.4.
Vertessigen mind,] or, your mill: Hebrew with

your foule, which word is often used for the mind or will ofeny: Pfal. 27. 12. and 41. 3. and 105.22. The Greeke translateth, if ye have in your foule : the Chalder if it beethe pleasure of your soule. to bury that is, that I should bury : an usuall phrase, wherethe person is not expressed, but easily underflood: fee Gen. 6.1 gland 19.20.and 47.29.

Verten of Macpelah | which is by interpretaand fo the Greeke alfo translateth it the double cave: hue it appeareth by werfe 19.29, to be the name of the place full money Hebrews full fluor, with place, full money and worth: fluor is himself of all money, and full for full meight, as appearethone 16. A like perch is uted in F Chron. 2 13 24 for full filver ; which another Prophet faith, for the price, that is, the worth of it, 2 Sain.

Verf. 10 firring ] there present among them: or dwelling, as the word often lignifieth. eares] that is, in the audience, or hearing: as the Greeke explaineth it. So verf. 13. and 16. went in ] meaning the citizens; who are described by going in, as in Gen. 34. 24. by going out: which two are often joyned together, to goe in and out, for

to converie, trade, &c. fee ler, 17.19.20.25 & 22.4. Verf. I I. inthe eies, Ithat is, in the fight, or prefence: or before: as the Greeke translateth it : fo verse 18. Sonnes of my people] which the Greeke turneth, my citizens; an uluall east country phrase: fo in Luke 19. 14. his citizens, is turned in the Syriake, the fons of his citie. Bargains passed thus publikely in the city gates, for more testimony and assurance, as was ufed alfo in other cafes, Ruth. 4.1.4.9.11.

Ver. 13 . if thou | that is, wilt give it, or if thou be he, 13 whom I speak of : as the Greeke translateth, feeing thou art with me: (that is, present.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it selfe sometime manifesteth: as behold the oxen, 2 Sam. 24. 22. which an other Propher relating faith, behold I give the oxen, I Chron. 21. 23. See alfo before, Gen. 11.4. and 13.9. and after here in the 15. ver. Hebrew filver, that is, the price of the field.

Verl, 15: flekels: ] or, (as we may call them) Bil-lings: the Greeke translateth them did achmes: web word is used Mar. 17. 24. what the Bekel weighed, fee noted on Gen. 20.16.

V.16.currant or, passing to: and so allowed of Merchants, as the Greek turneth it which the Chaldee amplifietli thus, that was taken for merchandife in every Countrey.

Verl. 17. was made sure | the Hebrew is stood up : that is was made stable, fure and confirmed, as the Greek translateth it in the last verse of this chapter, And this purchase thus assured to Abraham was a propheticallfigne, that his posterity should have the inheritance of that land: even as leremies buying of his uncles field before witnesses, was a signe of the lewes returne into the polletion of this land; ler. 32.7.9.10.15.43.44.

Verf. 19 in the cave or denthus carefully bought, and described where it by, for a monument to pofterny. In this cave also Abraham himselfe was butherity. In this caye and a parama minimum was bu-pied with his wife, at his death, Gen. 25.9, Like-wife liask his jonne, with Rebecks his wife, and liaskob with Leah his wife: Gen. 42. 11. and 50. 13. The Patriardis heireby cellifying their faith in the promifes of God, for the inheritance of this land, and of life eternall figured hereby, as before is observed on via. Herowith may bee compared the purchase of the porters field bought with the price of Christs blood to bury frangers in Mer. 27.

1 Abraham fredrett bit fervam to take a mife

for Isaak, not of the Canaanstes, but of his own kinred:

& The conditions of the outh. 10 The fervants journ ey: 12 his prayer: 14 his figne, 15 Rebehah meeteth him. 18 fulfilleth his figne, 22 receiveth jewels, 23 fbemeth ber kinred, 25 and inviteth him home. 26 The fervant bleffeth God. 28 Laban entertaineth him. 34 The fervant heweth his meffage, and what had befalse him by the way. 50 Laban and Bethnel acknowledge Gods worke, and grant Rebekah for a wife unto Haak: 58 Rebekah also consenteth to goe. 62 Isaak walking out to meditate in the field, meeteth her; 67 Sho is brought in to Sarahs tent, and becommeth Isaaks beloved wife.

And Abraham was old, was come into dayes: and Ichovah had bleffed Abraham, in all things. And Abraham faid, unto his fervant the eldeft of his house; that ruled. over all that he had: put I pray thee, thy hand under my thigh. And I will make thee fwear by Ichovah God of the heavens, and God of the earth: that thou shalt not take a wife unto my fon, of the daughters of the Canaanite among whom I dwell. Butthou shalt goe unto my land and unto my kinred : and shalt take a wife, unto my son Isaak. And the fervant faid unto him: If so be the woman will not be willing, to goe after me, unto this land: shal I returning return thy fon, unto the land from whence thou cameft out? And Abraham faid unto him: Beware thou, least thou returne my fon thither. Ichovah God of the heavens, which tooke mee from my fathers house, and from the land of my kinred; and which spake unto me, and which fware unto mee faying, unto thy feed, will I give this land: he, will fend his Angell before thee, and thou shalt take a wife unto my fon. from thence. And if the woman will not be willing, to go after thee; then shalt thou be cleare, from this my oath: only thou shalt not returne my fon thither. And the fervant put his hand, under the thigh of Abraham his lord:and fware to him, concerning this matter. And the fervant tooke ten camels, of the camels of his lord, & went; and all the goods of his lord, in his hand: and he arose, & went to Meso potamia, unto the city of Nachor. And hee made the camels to kneele downe, without the Citie by a well of water: at the time of the evening at the time that women which draw (water) goe forth. And he faid, Iehovah, God of my lord Abraham . I pray thee bring it-to-passe before mee, this day : and doe mercy unto my lord Abraham. Behold I stand, by the well of water; and the daughters of the men of the citie, come-out to draw water. And let it be, that the damfel to whom I shall say, bow downe I pray thee thy pitcher, and let me drinke, and shee shall

fay drinke thou, and I will give thy camels drinke also : 6e the same thou hast evidentlyappointed for thy fervant Isaak; and therby shall I know, that thou hast done mercy unto my lord. And it was, before he had made an end of speaking, that behold Rebekah cameout who was born to Bethuel fon of Milcah, the wife of Nachor Abrahams brother: and her pircher, upon her shoulder. And the damfell, was of a very good countenance, a virgin neither had any man knowne her: and shee went down to the well, and filled her pitcher, and came-up. And the servant ran, to meet her : and he faid, let me drinke I pray thee a little water out of thy pitcher. And she faid, drinke my lord; and the hafted and let down her pitcher, upon her hand, and gave him drinke. And she made-an-end, of giving him drinke: and faid, I will draw for thy camels alfo, untill they have made an end of drinking. And she hasted, and empried her pitcher into the trough, and ran againe unto the well, to draw : and drew, for all his camels. And the man wondring at her : held his peace, to know, whether Ichovah had prospered his way or not. And it was when the camels had made an end of drinking that the man tooke an earering of gold, half a shekel was the weight therof: & two bracelets for her hands, ten (flekels) of gold, was the weight of them. And he faid, whose daugh. 23 ter art thoustel me I pray thee: is there in thy fathers house, place for us to lodge? And she | 24 faid unto him; I am the daughter of Bethuel: the fon of Milcah, whom she bare unto Nachor. And she said unto him, with us, is both | 25 ftraw and provender enough: place also, to lodge. And the man bended down the head | 26 and bowed himselfe unto Ichovah. And hee 27 faid, Bleffed be Iehovah, God of my lord Abraham, who hath not left off his mercy and his truth, from with my lord : I, being in the way, Ichovah led me to the house of the brethren of my lord. And the damfell ran, and 28 told her mothers house : according to these words. And Rebekah had a brother, and his 29 name was Laban: and Laban ranne unto the man, without, unto the well. And it was, 30 when he faw the earering, and the bracelets upon his fifters hands ; and when hee heard. the words of Rebekah his fifter, faying, thus spake the man unto mee: that hee came unto the man, and behold, hee was stand. ing by the camels, at the well. And hee si fayd, Come in thou, the bleffed of Iehovah: wherefore standest thou without? and I have pre-

19.

with him. And there was fet (meat) before him, to car, and he faid, I will not eate, untill I have fooken my word; and hee faid, fpeake. And hee faid, I am. Abrahams: fervant. And Iehovah hath bleffed my Lord, greatly, and he is become great: & he hath given him flocks and heards, and filver and gold, and men fervants, and women fervants, and camels and affes. And Sarah my lords wife, barea fon to my lord, after her old-age; and he hath given unto him, all that hee hath. And my lord made me fwear, faying: Thou shalt not take a wife unto my fonne, of the daughters of the Canaanite, in whose land I die all the property of the canaanite, in whose land I die all the property of the canaanite, in whose land I die all the property of the canaanite, in whose land I die all the canaanite.

finit not take a wife unto my fonne, of the daughters of the Canaanite, in whofe land I dwell. If thou finit not goe unito my fathers houfe, and unto my family: and take a wife, unto my fon. And I faid, unto my lordiffo be, the woman will not goe, after me. And he faid, unto me: Iehovah, he before whom I have walked; will fend his Angell with thee, and will profper thy way: and thou finit take a wife unto my fonne, out of my family, and out of my fathers houfe. Then fhalt thou halt come unto my family: and if they will

not give thee (one,) then shalt thou be cleare

from my exfectation. And I came this day

thou, and I will draw for thy camels also : let

unto the well: and I faid Ichovah. God of my lord Abraham, if thou bee now profpe.

3 ring my way, the which I go. Behold I fand, by the waters: and let the maid that commeth forth to draw, and I fay to her, let me drinke I pray thee a little water, out of thy the picher. And fince fay to mee; Both drinke

the fame bee the woman, whom Ichovah hath evidently appointed, for my lords fon.

45 And before I had made-an-end of fpeaking in my heart; behold Rebekah came forth, and her piccher, on her shoulder, and she went downe unto the well, and drew: and I faid unto her, let mee drinke I pray thee.

And the hafted, and let downe her pitcher from upon her, and faid, drinke thou, and I will give thy camele drink alfo: and I drank, and fine gave the cameled rink alfo. And I afked her, and faid; whose daughter art thou?

and the faid. the daughter of Bethuel, fon of Nather, whom Milcah bare unto him: and I purshe earcring upon her face, and the braceless, upon her bands. And I bended

downe-the-head, and bowed my felfe unto

lord Abraham, who led mee in the way of truth, to take the daughter of my lords brother, unto his fon. And now, if you will doe mercy & truth unto my lord, tell me : and if not tell me; that I may turn unto the rightband, or unto the left. And Laban & Bethuel answered & faid; The thing proceedeth fro Iehovah: we cannot speak unto thee, evill or good. Behold Rebekah & before thee, take her and goe: and let her be the wife, to thy lords fon, as Iehovah hath spoken. And it was, whe Abrahams servant heard their word; that he bowed himselfe downe to the earth, unto Iehovah. And the fervant brought-forth, vef- 33 fels of filver & veffels of gold, and garments; and gave to Rebekah; and hee gave to her brother, and to her mother, precious things. And they did eate and drinke, hee and the men that were with him, & taried-all-night: & they rose-up in the morning; and hee sayd, fend me away unto my lord. And her bro- 35 ther, & her mother faid, let the damfellabide with us, daies, at least ten : afterward, she shal goe. And he faid unto them, Hinder me not, feeing Iehovah hath prospered my way:send me away, that I may goe unto thy lord. And they faid we will call the damfell: and will aske of her mouth. And they called Rebekah 58 and faid unto her; Wilt thou goe with this man: And the faid, I will goe. And they fent 19 away Rebekah their fifter, & her nurse : and Abrahams fervant, and his men. And they 60 blessed Rebekah, & said unto her; Our fister, bee thou unto thousands of ten-thousands: & let thy feed possesse, the gate of those that hate them. And Rebekah arose, and her dam- | 61 fels, and they rode upon the camels, & went after the man: and the fervant tooke Rebekah, and went away. And Ifaak came from 62 the way, to Beer-lachai-roi: and he dwelt in the fourth country. And Isaak went-out to meditate in the field, at the looking-forth of the evening; and he lifted up his eyes, & faw, and behold the camels were comming. And Rebekah lifted-up her eyes, and faw I faak : & she lighted off the camel. For she had said unto the feruant, what man is this that walketh in the field, to meet us? And the servant had faid, he is my lord; and she tooke a veile, and covered herfelfe. And the fervant told 67 Isaak all things that he had done. And Isaak | 68 brought her unto the tent of Sarah his mother; and he tooke Rebekah, and shee was to him a wife, and he loved her: and Isaak was comforted, after his mother was dead.

Annotations.

#### Annotations.

Nto dayei] that is, yeeres: fee Gen. 18. 11. Hee was now 140 yeeres old: for Isak his fon was fourty. Gen. 25. 20. and he was borne when Abraham was 100. Gen. 21.5.

Verf. 2. the eldeft or, the Elder : fo the Greeke translateth it elder, or ancient, whereby may bee meant Governour, as the words following doe explaine : for Elder, is an utuall name for Governour, Gen. 50.7. Num. 11. 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihood was his Steward Eliezer Gen. 15.2. under my thigh] a figne which Iaakob alto required of his fonne Ioleph, Gen. 47.29. eyther to fignifie subjection, or for a further mystery of the covenant of circumcision, or rather of Christ the promised seed, who was to come out of Abrahams loynes or thigh, as the like phrase sheweth, in Gen. 40.26. of the foules that came out of Iaakobs thigh: wherefore Abraham and Iaakob make their thighes as holy fignes, in respect of Gods promife. For otherwife in fwearing, they used to lift up the hand towards heaven : fee Gen. 14. 22. Hereupon the Greekes have of the Hebrew word Ierek, that is, a Thigh, framed their Horkes, that is, an oath : even as of the Hebrew Jamm, which is the right hand, (used when oaths were taken, Elay 61.8.) they have formed the Greeke word Omnuo, to [weare.

Vers. 3. by Iebovah] by whom alone we are commanded to sweare, Deur. 6. 13. The Chaldee saith, by the word of the Lord: that is, Christ: Ioh, 1.1.

the Canaanite or Canaanites, as the Greeke translateth : fee Gen. 10. 16. This care Abraham had for his fonnes wife, left by marying with unbeleevers, he or his posterity should be drawne from God, as the Law faith, Thou Shalt make no mariages with them; thy daughter thou shalt not give unto his Some, neither take his daughter unto thy some ; for they your mill turne away thy foune from following me, &c. Deut.
7.3.4. See also Gen. 27.46. Plate a heathen Philotopher divinely sheweth (in his 6 booke of lawes,) the end of mariage to be, the continuall propagation of mankind, and good education of children, that leaving childrens children after them, parents may alwayes have some as in their owne stead, to ferve God, and to worship him according to the Law. As Ifaak was a type of Christ, so in this procuring of him a holy wife by his tervant, may be typed the Church, gathered of Saints, by the employment of his ministers, to bee the Spoule of Christ. For he is compared to a bridegroome, Ioh. 3.29. and the Church is the bride the Lambes wife, Rev. 21.
9.10, and the Apostles prepared the Churches for one bulband, to present them a pure virgin to Christ, 2 Cor. 11.2. which was not to be of the Canaanites, that figured the unholy shut out of the Lords house Zach. 14.21. but from Christs owne land and kinred, that is, from heaven, borne of God from above, Rev. 21.2. Per. 1.23. 1 John 3.9.10.

Vers. 4 my land which after is named Mesopoinmia, vers. 10. where though Idolarty too much prevailed, (10s.24.2. Gen. 31. 19. 53.) yet not so much as among the Canaantes, Deut. 12.31.

Verl.5. If lo be or, Peradventure, lo verl.39. see Gen. 18. 24. ge after I that is, follow, or come with me: so in ver. 8. &c. That which in Mar. 1. 20. is went after him, in Mat. 4. 22. is written, followed him. Againe, where one writeth, be followeth not us, Mar. 9. 38. another saith, be efolloweth no with us, Luke 9.49, that is, he accompanies his not.

Vers. 6. lest thous or, that thou returne not. As Abraham by faith abode in the land of promise, so would he have his sonne, Heb. 11.9.

Veri.7. thy feed the Chaldee explaineth it, thy fome: the Greeke, to thee and to thy feed. See Gen. 12.7. before thee I and with thee, as in the repetition, veri. 40. is expressed both to lead and to protect. As a prudent wife is of the Lord, Prov. 19. 14. io Abraham beleeved that the Angels, who are all ministring spirits, sent forth to ministers for them, who fall the beyres of substantial. Heb. 1.14. should beelent for assistance in this businesse, which unto many, seemeth worldly and base, but is indeed honourable. Heb. 12.4.

rable, Heb. 13.4.

Verse 8. cleare] or innocent: and so discharged 3 of the oath.

Verl.9, bix Lord Jor mafter; the pillar and fuftainer of the family: fee Gen. 12-22. As the Hebrew fignifieth Lord and Mafter; for the Scripture useth them indifferently: as where one Evangeliff faith Lord, Matth. 17.4. another faith Mark Mark

Lord, Matth. 17.4. another faith Maßer, Mar. 9.5.
Verf. 10. and all the goods of the Greeke translateth,
and of all the goods of his Lord, with him. This by
comparing ver. 52. feemeth to be ethe true meaning.
Mc@potemial in Hebrew called a drive

Mesopotamia] in Hebrew called Aram Naharajim, that is to lay, Aram (or Syria) of the two rivers, it being a country that lay betweene the rivers Euphrates and Tigris (or Chiddekel,) whereoffee Gen. 2. 14. The Chaldee calleth it Aram that is by Enphrates. As Mizraim is in Greek and othertongues, called Agypt, Gen. 12. 10. fo Aram Naharajim, is in Greeke Mesopotamia, so called of lying amidst the rivers, which name the New Testament also keeperh, in Act. 7. 2. Afterwards it is called Padam Aram, in Gen. 25. 20. Aram, the New Testament usually calleth Syria, Mat. 4. 14. Act. 15.23.41. See Gen. 10.22. of Nachor] where Nachor dwelt, that was Charran, Gen. 28. 2.10. By which it appeareth that Nachor accompanied Abraham and Tharah from Vr to Charran. but no further, Gen. 11.31. So that is called Christs City, wherein he dwelt, Mat.o.1.

Verf. 11. to kneele downe] and confequently to reft 11 them; as the Greeke interpreteth it.

Vett. 12. bring it to passed or, came it to happen: that is, give good success, or send me good sucke. The same word is in Gen. 27.20. and is spoken of occurrences and events that do fall out and offer themselves unto men, beyond their skill and countell, through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luke 10.31. This being repeated by the servant, ver. 42. is expounded

prope

14

GENESIS XXIV.

profering : and the Greeke there and here, so translateth it by one and the same word.

Verl. 14. the damfell or yong-woman, maid: in Hebrew Nagrab, which five times in this chapter, and often otherwhere is written by the letters Nam, in the forme majeuline, but by the vowels Nagra. evidently-appointed ] or prepared, as by certaine argument and demonstration : Or nurtured, that is, prepared and brought up by nurture and chaltifement. The originall word fignifieth properly to arone, chaftife, or nurture. Here it fignifieth appointing or preparing, (as the Greek and Chal-dee doe translate it) but with evident demonstration to another. So Paul wieth the Greeke word Etench, (answerable to the Hebrew here) for an Evidence or Demonstration, Heb. 11.1.

Verf. 15. it was, &c. this may also be read thus, And the same was, (or came to passe,) before hee had made an end of peaking; for loe Rebekah, &c. So God promifeth his people, before they call, I will answer; and whiles they freake, I will heare, Elay 65.24. And in the 45 verse following, it is said that this speakand her pitcher the Greek ing was in his heart. translateth it, having her pitcher (or waterpot. ) The Scripture often fetteth downe the base and homely workes, wherein the Saints (men and women) were in old time employed from their youth; as here of Ifaaks wife, the mother of the Patriarches: likewife of Rachel Laakobs wife, Gen. 20 9. and of the daughters of Mofes father in law, Exod. 2. 16. and fundry the like.

Verf. 16. good countenance or, good of vifage, that is, fayre to looke upon. So Gen. 26.7. and Exod. 2. 2. translated fayre or goodly, by the Apostles authority.

knowne] that is, Iyen with her : fee Gen.4. 1. These properties of humilitie, kindnesse, beauty and chaftity, are mentioned by the Holy Ghoft, as the most excellent: so Christs Spoule is spiritually described by such, Song 1.8.15.&c.

Verf. 17. let me drinke] or, flake my thirst. The word here used is strange, and seemeth to be Syriacke, which they spake in that country, and to have the lignificatio of great thirst, which he defireth to be flaked: and after in repeating this, ver. 45. hee useth the common Hebrew, hashkini, that is, let me drinke...

Ver 21. mondering | that is, mondred; and as the Greeke translatesh, confidered her, and held his peace. Ver.12. tooke and gave unto her : as taking, Pial. 68.19 is expounded eiving, Eph.4.8. eare-ring or abillement, jewell, ouch: which was hanged fometime on the care, Genelis 3 5.4. fometime on the noie, face, or forehead, Ezek. 16. 12. and fo this here was, as the 47 ver. sheweth. The Greek turneth it as of many exterings. In narration of this ftory, (which yet feemeth to be of light and triviall matters,) the Spirit of God is very exact and large; whereas other things wherein great myste-ries are infolded (as the history of Melchisedek, Gen. 14. and many the like,) are fer downe in few ds. That men might confider Gods, wifedome and providence in things of leaft effeeme among men. Compare 1 Cor. 1:25.27.28. halfe a fbe-

kel a weight called in Hebrew bekaph, which fignifieth cleft or cut in the mids; and to the Law expoundeth it to be halfe a shekel, Exod. 38.26. the Greeke translateth it a drachm, or dram : which if it were halfe the common shekell, weighed 80 grains of barley: the holy thekell was double to much : fee Gen. 20. 16. ten to weet, fbekels, as the Chaldee expresty addeth : fuch words as are casie to bee understood, are often omitted: so a thousand, 2 Sam. 8.4. for a thou (and charrets, I Chron. 18.4. the three, I Chron. I 1.18. for the three mighty men, 2 Sam, 23. 16. and many the like.

Verf. 24. Bothuel | in Greeke, Bathouel some of 24

Verf. 26. bowed himselfe or, adored , worshipped Ishovah. The former word fignifieth the bending or stooping with the head: this meaneth the boming or prostrating of the whole body: usually called worshipping or adoration. So Exod. 4.31.Gen. 22.5.

Veri.27, mercy] or gracious kindnesse: see v. 49. brethren that is, kinffolke: fee Gen. 13. 8. or brethren is put for brother, as the Greeke and Chal-

dee translateth it, and so it is after explained, v. 48. Ver. 21. bleffed of Ichovah] an honourable title, 31 uled as it feemeth, in those times by many, as Gen.

Ver. 32. there was fet ] to weet, by Laban; or he set : (for the Hebrew hath a double reading to afford both fenfes) and to the Greeke translateth be fet, and the Chaldce, they fet : and here the word meat or bread (as the Greeke expresseth) is to bee understood; as elsewhere other words, which the scope of the place sheweth: as, hee pat in Syria, I Chron. 18.6. for, he put garifons in Syria, 2 Sam. 8. 6. See Exod. 34.7. net eat an example of a diligent and faithfull servant, preferring his worke for which he was fent, before his food. So the Apostle teacheth servants obedience, in singlenesse of their heart, as unto Christ: not with eye fervice as

men pleasers, &c. Eph. 6.5:6.7.8.

Vers. 36. after her old age that is, after shee was 36 wexen old : and to without natural firength to bear: all that he hath] wherein he fee Gen. 18.11. also was a figure of Christ, whom the Father hath made heyre of all things, Heb. 1. 2. and of true Chriftians, who with him fall inherit all things, Rev. 21.7. So againe in Gen. 25.5.

Verl. 38. If thou fhalt not goe understand, wishing a surfe to thy foule, if thou goe not : for fo imprecations were annexed with folemne othes, but not expreffed : fee Gen. 21. 23. The Greeke translateth, but thou shalt goe : which is also the meaning, and so expressed before, in v.4. family] that is, kimed, or as the Greeke faith, my tribe: and so before in v.4. and after, v.40.41.

Veri.40. have walked and pleased (as the Greeke 40 translateth) and that by his calling and faith in his promises, as before, v. 7. see Gen. 5. 22. and 17.1. with and before thee : fee verl.7.

Verf. 41. execration] or, curfe: as the Greeke 41 here translateth it. Before it was called simply an oath, verf. 8. and fo the Chaldee still hath it here : but this word, and the forme of the oath in v. 38.

did breake his promife. So Gen. 26. 28. Deut. 29. 12.14.19.21. The Hebrew Alah, is by the Apostle in Greeke, ara; that is, a curfe, Rom. 3. 14. and in Num. 5.21. both are joy acd, an oath of curfing.

Ver. 42. if then be now ] or, O bee thou I pray thee:

in regard

for it was a prayer, as the 12. verie before fleweth and as outhes, to prayers were often uttered after this manner: as in Luke 12. 49. if it were already kindled : that is, O that it were : as the Syriacke translation explaineth it, I defire that it were already kindled. So in Pfal. 139. 19. If thou wouldft flay the wicked: that is, O that thou wouldest: and fundry the like : fee Gen. 28.20. Verl. 45. in my heart] or, unto my heart: the Greek

faith, in my mind. This was not expressed before, in verf. I c. Vers. 46. from upon her] from her shoulder, and to put upon her hand, as was faid verfe 18, and fo

the Greeke here joyneth them both. Verf. 47. her face or nose, forehead, from whence it hung downe on the nofe: fo Ezek. 16. 12. Sce before in ver.22.

Verse 48. way of truth, that is, the true (the

Verl.49. doe mercy and truth] that is, deale merci-fully and truly, or kindly and faithfully: which two things as they are often spoken of God towards men, as before in v. 27. and Gen. 32. 10. 2 Sam. 2.6. Pfal. 25. 10. and 57. 4. and 61. 8. and 89. 15. and 98.3. and 138.2. so of men toward men, as here, and in Gen. 47. 29. Iof. 2.14. The first word fignifieth a gracious, kind, and mercifull affection; the other, a true and faithfull disposition, constantly to performe what is spoken or expected: of these both it is faid, let not mercy and truth for fake thee, Prov. 2. 2. 50

Verf. 50 , the thing or, the word is come forth. unto thee the Greeke turneth it, fpeake, againft thee. evill or good shat is, any thing at all against it; but doe reft in the will of God. A like speech is in

Gen:31.24. Verl. 53. vessels] or instruments or naments, jewels, or The word is large, signifying all things for ufe or ornament. precious thingi or; dainties: and by conference with other places, the word feemeth to be meant of the precious or damty fruits of the earth; the Greeke translatethan onely gifts. This word is used in Deut. 3.3.13.14.15. Song.4. 13. 2. Chron. 21.3. and 32.23. Ezt. 1.6. The ho-

that is, former or answers from the State of the is, former or answers from Rev 18.14.

Veri 55, dayes, at leaft ten or thus, dayes, or ten meaning a yeare, or ten moration. The Greek interpretechar, about ten dayes but the Christic addets, or ten moneths, and folit may well be underflood the

when issume the and old may well be an derflood it by the most is described by the most in the first in the f

theweth it was also with imprecation of evill, if he expoundeth the word, Luke 4. 4. from Deut. 8. 3. Hereupon the mouth is often used for speech, or words; as in Gen. 41.40. and 45.21. Exod. 17. 1. Num.o.20. Deut.1,26. Pfal.49.14.

Veri. 59. her nurfe named Deborah, whom Isa- 59 kob buried with lamentation, Gen. 35.8. the was fent for honourable respect, and to have tender care of Rebekah, as the Scripture theweth Nurfes to have, 1 Thef.2.7. Nam. 11.12.

Verl. 60. unto thousand, I chat is, amother of inna- 60 merable people. The Chaldee translateth, thousands and ten thousands, whereby an infinite number is the gate | that is, as the meant, as in Dan. 7.10. Greeke and Chaldee translateth the cities: and by possessing or inheriting, is meant dominion over them Lev. 25.46. See in Gen. 22.17. them or it, that is, the feed : fee Gen. 22.17.

Verf. 61. after the Greeke translateth, with the man. So in 1 Cor. 10.4. the rocke that followed them, is in the Syriack and Arabick versions, turned, the rocke that went with them. Thus Rebekah left her friends, and fathers house, to goe unto Isak her husband: so the Spouse of Christ is exhorted to forget her people and her fathershouse, Pial.45.11.

Verl. 62. from the may Hebr. from the comming : or, from comming, that is, from walking. The Greeke translateth, Ifaak walked through the wilderne ffe.

Beer lachaires that is the well of him that liveth. that feeth me; whereof fee Gen. 16.14. The Greck faith, by the well of vision: the Chaldee, from the well whereat the Angell of life appeared. But the Ierufalemy paraphrase faith, and Isak went from the schoole house of Sem the great, to the well whereat the majesty of the Lord had beene revealed. Though this expolition be uncertaine, yet it is certaine Sem was now alive, by comparing his life time, Gen. 14.18. Where Melchifedek is counted by the Iewes. Sem the great: who might well be mafter of a schoole of the Prophets. fouth country ] or , land of the fouth : the fouth part of Cangan : fee Gen. 12.9.

Veri. 63. to mediate] or to pray, as the Chaldee 63 translateth: but the Greeke faith, to exercife him-felfe, which comprehendeth both meditation and prayer, as the Hebrew also doth, Psal. 77. 4.7. 13. and 119. 15. and 102.1. the looking forth or, turning towards , that is, when it was towards evening; before Sunne fetting : as on the contrary, the looking forth of the morning, Exod. 14. 27. is very early, before Sunne riling, So in Deur. \$3. 11. where this phrase is explained to mean chefore the Sun be fee. It feement to be some minth hours of the day, (with us, the third hours after noone) for then they begame the daily exeming fervices of God, and burning of factified, and it was called in Itrael, the hours of prayer, ACT 11 10 10 10 1011

Verli Ga lighted Hebr. fell downe; the Grerke 64

with this, Song 8.2. where the Church bringeth Christ into her mothers boufe. he sacke] by folemhaty of mariage , this was in the 40 years of his life; Gen. 25.20. leves her] So ongot men to love their wives, as their owne bodies: likewise hee faith, Huf-bands, love your mives, even as. Christ also loved the Church, Eph. 5.28.25 was dead ] Their words the Chaldee paraphrast addeth: and the Hebrew text sometime supplieth such wants, as that which thou bast prayed, Elay 37. 21. for, I have heard that which then haft prayed, 2 King. 19, 20. The Greeke translateth, he was comforted concerning Sarrha his mother. She died three yeeres before his mariage. Hereupon the Hebrew Doctors fay, Ifaak mourned for his mother Sarah, three yeeres; after three yeeres he tooke Rebekah, and forgat the mourning for his mother : from whence thou maift learne, that whiles a man takes not a wife, his love goeth after his parents ; when hee takes a wife, his love goeth after his wife; as it is faid (in Gen. 2.24.) Therefore shall a man leave his father and his mother, and be shall cleave to his wife. Pirkei R.Eliezer, ch. 32.

## 

barror!:

#### CHAP. XXV.

1, Abraham taking Keturah to wife, hath by her 11. Advanan saging Keuran to mije, natu uj ner manifomit and naphenes 1,5 The divisions fins goods, 7, Etic age and death. 5, 1 His birriall. 12, Ifaak blef-lêd affer his father; death. 12, The generations of If-made. 72,5 his age, sink death. 19, Ifaak prayer hor Rebekgh being harran. 12, She conceiving the children Brive in her wombe. 24 The birth of Efan and lakeb. 27. Their different flate. 29. Efan felleth his birthright to lakob for a me fe of portage in a no ve

Nd Abraham addedy and tooke a wife, and her name was Keturah. And the bare to him Zimian and Tokshan, and Medan, and Midjin : and lifhbak, and Shuach. And Iokshan begat Sheba, and Dedan and the fannes of Dedan, were Affine-rlanded Lewinim and Lewinsim, And the former of Midjan, Ephahand Epher, and E. pocheed Abida, and Eldare all these, were the Cones of Kethrahr. And Abraham gave 

field of Ephron the fonne of Zohar the Chethite, which is before Mamree. The field, 10 which Abraham purchased, of the sonnes of Cheth: there was Abraham buried, and Sarah his wife. And it was, after the death of 11 Abraham, that God bleffed Isaak his sonne: and Isak dwelt by Beer-lachai-roi.

And these are the generations of Ismael, 12 Abrahams fon : whom Hagar the Ægyptian Sarahs hand maid, bare unto Abraham. 13 And these are the names of the sonnes of Is. mael; by their names, according to their ge. nerations: the first-borne of Ismael, Nebajoth and Kedar, Adbeel, and Mibfam. And 14 Mishma, and Dumah, and Massa. Hadar and Tema, letur, Naphish, and Kedmah. These 16 are the fonnes of Ismael, and these are their names; by their townes; and by their castles: twelve Princes, according to their nations. And thefe are the yeeres of the life of Ismael; 17 a hundred yeeres, and thirty yeeres, and feven yeeres : and he gave up the ghoft and died; and was gathered unto his peoples. And 18 they dwelt from Havilah unto Shur; which is before Ægypt, as thou goest to Assiria: before the faces of all his brethren, did hee fall. This buy confront

roha owala. II **b. b.b.**. And these are the generations of Isaak, the fonne of Abraham : Abraham, begat Isaak. And Isak was fourtie yeeres old, when hee 20 tooke Rebekah, daughter of Bethuel the Syrian, of Padan Aram : the lifter of Laban the Syrian, unto him to wife. And Isak intreated Ichovalt, for his wife; because thee was barren : and Ichovah was intreated of him, and Rebekah his wife conceived. And the fannes froughed rogether, within her, and the faid if 10 2 fo, will am I thus, "And thee wents o inquire of Ieboyah. And Jehoyah 23 faid unto her, Two nations, are in thy womb; and two peoples shall be separated from thy bowels sand the one people, shall be fronger then the proof people; and the greater shall lerve the feller. And her dayes were fulfil led, to bring forth and behold, twins were in her wombn And the first came out red, all over like an hairy mantle; and they called his name Elan. And afterward came his brother our and his hand holding by the heele of Elaw, and he called his name lakob: and Isak was fixtie yeeres old, when the bare then And the boyes grew, and Elau was a 27 cunning thintling a man of the field and Lakob was a periect man, dwelling in tents.

28 And Ilaak loved Efau, because venison was in his mouth: and Rebekah loved Iakob. And Iakob fod pottage: and Efau came from 30 the field, and he was faint. And Efau faid to lakob Let me tafte I pray thee, of that red, that red pottage, for I am faint : therefore he called his name Edom. And Iakob faid, Sell to me this day thy first-birthright. And E: fau faid, Loe I am going to dye : and wherefore (ferveth) this first-birthright unto me ? And Iakob faid, Sweare unto me this day, and he sware unto him : and he sold his first. birthright unto Iakob. And Iakob gave to Efau, bread and potrage of lentiles; and he did eate and drinke, and rose up and wentaway: and Esau despised the first-birthright.

#### Annotations.

A Dded] that is, did againe take a wife, when hee was an hundred and fourty yeeres old, and had of her fixe fonnes, by the extraordinary bleffing of God: whereas fourty yeeres before, his body was even dead, in respect of naturall strength and vigour, as the Apostle noteth, Rom.4.19.

amife | called elsewhere a concubine, I Chron. I. 32. What manner of wife that was, fee on Gen. 22. Keturah] in Greeke Chettoura.

Verf. 2. Zimran] in Greeke Zombran. [han] in Greeke Iezan] Medan whose posterity are called Medanites, Gen. 37. 36. in Greeke Madiam and Madian, Act. 7.29. of him came the people called Madianites; that foone fell from Abrahams faith to idolatry, Num. 25. Shuach in Greek, Soie : of him came Bildad, Iobs friend, called the Shuchite, Iob 2.11.

Versi. 3. Sheba in Greek, Saba: his posterity robbed lob of his oxen and affes, lob 1.15.

Verf. 4 Ephah] or Gepha: in Greeke, Gephar. Epher or Gepher, in Greek Apheir : of him the country Aphrica is thought to have the name. Enochlin Heb. Chanoch: as Gen. 5.18.

Verf. 5. to Ifaak ] as being his onely heyre, and child of promise, Gen. 21.12. a figure of Christ and Christians, heyres by promise of all things, Heb. 1.2. Iohn 3.34. Rev. 21.7. Gal. 3 29. and 2.28.

Veri. 6. concubines ] Hagar, and Keturah : verf. 1. east country or, land of the East : a part of Arabia: hereupon mention is made of the sonnes of the East, Job 1.3. And Job himselfe was in likelihood the fon of one of these sons or nephewes of Abraham by Keturah.

Vert. 7. 175 yeares] This fumme of his yeeres sheweth, how Abraham had lived a pilgrim in Canaan a hundred yeeres after he came out of Charran, Gen. 12.4. That he attained not to the yeeres of his forefathers, who all lived longer then hee, Gen. 11.11.&c. as did also his son Itaak, Gen. 35. 28. That he left alive behind him, Heber, that great Patriarch and Prophet, of whom hee had the fur-

name to be an Hebrew, Gen. 11.17. and 14.13. and from whom he was the feventh generation, as Enoch was from Adam.

Veri. 8. hoary age | as was promifed, Gen. 15. 15. 8 of dayes | fo the Greek and Chaldee explaineth it, and the Hebrew it felfe elfewhere, Gen. 35. 29 Such words are often to be under food, as a full, for a full cup, Pfal. 73. 10. fee Gen. 4. 20. and 5.3. and by being full of dayes, is meant a willing neffe to dye, without defiring longer life on earth.

his peoples the Greeke translateth, his people: the like is faid of Ifmael, verf. 17. of Ifaak, Gen. 25:29. of Iaakob, Gen.49.33. of Aaron, Num. 20.24: of Mofes, Deut. 32.50. and others : fometime it is faid, gathered to their fathers, 2 King. 22.20. Judg. 2. 10. Act. 13. 36. and by Abrahams peoples, are meant his fathers, Gen. 15. 15. and the phrase fignificth the immortality of foules : for Abrahams body was gathered to the body of Sarah onely, as the next words flew: and by his fathers, are meant the fpirits of just men made perfett, Heb. 12. 23. See after, in Verle 17.

Vers. 10. and Sarah] as is shewed in Gen. 23.19. Afterwards Isaak and lakob with their wives, were buried there also, Gen.49.29.31.

Veri. 11. bleffed Isaak ] to applying and confirming to him, the promifes made to Abraham, Gen. 1 2.2. and 14.19. and 17.19 and fo Ifaak commended to lakeb, the bleffing of Abraham, Gen. 28.3.4. and by this bleffing, the righteoufnetse of faith is implyed, to Abrahams feed, Galat. 3.8. 9. &c. Beer lachai-roi in Greeke, the well of vision; in Chaldee, the well at which the Angell of life appeared: this place of Isaaks feating, is not without mystery : see Gen. 16. 14. and 24.62.

Veri. 12. generations] a rehearfall of Isinaels offfpring; as Gen. 5. 1. And here, the fulfilling of Gods promise is seene, made in Gen. 16. 10. 12. and 17.20 . and how hee that was borne after the flesh, and cast out of Abrahams house, Gal. 4.23.30 was multiplyed before Isaak the child and heyre of the promise. See the like of Efau, Gen. 36.43.

Vers. 13. Nebajoth he and his brethren seated 13 in Arabia, Elay 20.13.14.16. Ezek.27.21. where peoples and places retained the footsteps of their names: they gave themselves to shepherdy, as appeareth, Efay 60.7. Ier.49.29. And here are twelve fons reckned, which were Princes of their tribes, as was promifed in Gen. 17.20. answerable in number to the twelve fonnes of Iakob, heads of the twelve tribes of Ifrael; but these Ismaelites are a generation before them, as Ismael himselfe was borne before Isaak. For, that is first which is naturall, and afterward that which is spirituall, I Corinth. 15.46.

Verf. 16. cafiles, or, villages: dwelling houfes fo 16 named of being faire and high built in a row or order. In Greeke babitations, as in Act. 1.20. from Pfal. 69.

Verf. 17. 137 yeeres | So he lived not fo long as his father Abraham, or his brother Isaak, or as did lakob; though he lived till a great old age. And this mention of the terme of his life, and gathe-

ging to his fathers, (as was poken before of Abra- | take it to be meant of her praying unto God. ham, v.8.) and the burying of his father with his brother, verf. o. may be some probability of Ismaels repentance, and dying in the faith of Abraham: for unleffe it be he, no reprobate thath his whole life time recorded in holy Scripture. Or if Ismael dyed wicked; then by bis fathers to whom he was gathered, are meant the foules of wicked men before him: which are fpirits in prifon, 1 Pet. 3.19.

Verf. 18. they that is, Imaskionnes dwelt. In Greeke, bedault: Maria is Jimaskionnes dwelt. In Greeke, bedault: Maria is Jimaskionnes dwelt. In Gladdeethere aid here callethir Chapts. did he full j meaning either, that his lot did befall him, fo to dwell, or that he fo dyed, as the word fall sometime signifieth, Pfal. 82. 7. Gen. 14.10. But the Greeke here translateth it, he dwelt: fo also doth the Chaldee paraphraft, & so the plaine text was before, in the promite, Gen. 16 12. and to make to fall, is to divide by lot an inheritance to dwell in lof. 22.4. Pfal. 78.55.

han Here beginneth the fixt Section of the Law, called The generations of Isaak. See Gen. 6.9. Ver [19.the generations] that is, the history of the

off-spring of Isak; and things that befell unto him, as Gen. 2. 1. and 5. 1. and 6.9.

Verf. 20. old Hebr. fon of fourty yeare, fo v. 26. fee Gen. 5.32. the Syrian ] the Hebrew name is Aramite: which the holy Ghost in Greeke calleth Syrian, Luke 4. 27. See Gen. 10. 22. Aram the fame that Aram Nabarajim, Gen. 24. 10 for the Greeke turneth them both, Mefopotamia of Syria. Aram is Syria, Gen. 24. 10. and 10. 22. Padan in the Syrian tongue is a payre or couple, and the country of Aram lying betweene a couple of rivers, is to named Padan Aram: and sometime onely Padan, as Gen.48.7.

Vers. 21 for ] or, directly-for, (as the force of the Hebrew word implyeth) and before his wife : fo it feemeth to bee some solemne prayer which they made together directly for this matter : having lived twenty yeeres together without any child and Ifaak wexen old, into the 60 yeere of his life, ver. 26. God exercifing his faith hereby, as he had done Abrahams, Gen. 15.2. The Iewes have a tradition, that Ifaak went with his wife to mount Morinah, to the place where he had beene bound, (Gen. 22, 9.) and prayed there : Pirke R. Eliezer, ch. 32.

Veri 22. ftrugled-together or, bruifed themselves, by strugling: which did presage the contrarietie that should be betweene these two brothers: and to betweene the children of God, & of this world.

if fo. o'c. an unperfect speech, which in her passion the uttered the Greeke translateth it, ifit shall so be with me, why (is) this unto me? why have I conceived, if I must feele such things? quire] or seeke, either by private prayer, or by asking some Prophet. The lerusalems Thargum taketh it in this laft fenie, and faith, the went to the Schoole of Sem the great : Howbeit Sem was dead about ten yeeres before this: but by Abraham, or Heber, the great Patriarch, then living, thee might well inquire of God. Others, (as R. Eliezer, Perek 32.)

Vert. 23, Two nations that is, fathers of two na- 23 tions, and divers peoples: Edomires and Ifraclices.

the greater to weet, in dignity, which came naturally by the first birthright : or, the elder. The Hebrew Rab, (whereof great men and massers are called Rabbies, John 1.39. Mat. 23.8.) fignificth a Superiour in dignity. The holy Gliost in Greeke tranflateth it, the greater, Rom. 9.12. Hereby Efau and his postericie are meant. [hall serve] as came to passe carnally, when the Ædomites (of Esau) became fervants to David, and to the Ifraelices which were of lakob, 2 Sam, 8. 14. and spiritually, when lakob got of Elau the first birthright, and bereaved him of the bleffing, Gen.25. 33. and 27. 29. For fervitude came in with a curfe, and figureth reprobation, Gen. 9.25. Iohn 8.34.35. Gal. 4. 30.31. Therefore from hence the Prophet teacheth, that God loved Iakob, and hated Esau, Mal. 1. 2. 3. and the Apostle gathereth the doctrine of Gods election and reprobation, faying, when Rebekkahad conceived by one, even by our father Isaak. the children being not yet borne, neither having done any good or evill, that the purpose of God according to election might stand, not of workes, but of him that calleth, it was faid unto her, the greater shall serve the lesser, as it is written, lakob have I loved, but Efau have I hated,Rom.9.10.11.12.13.

Veri. 25. red ] a figne of the cholericke, cruell, and bloody disposition found in Esau himselfe. and in his posterity, Gen. 27. 40. 41. Obad. 1. 10. Ezek. 25.12. So the cruell perfecuting Dragon was of red colour, Rev. 12.4. The Hebrew Doctors fay, Esau the wicked, was drawne after the workes of judgement, mystically signified in these words, Andby thy smord shalt thou live, Gen. 27. 40, and therefore he was red: R. Menachem Rakenat. on Gen. 25. And in Bresith rabbah they note, how hee was red, and his meat was red, Gen. 25.30. end his land was red, (as in Gen. 32.3.) &c. And he that takes vengeance on him

is red; and inred clothing, Song 5.10. Elay 63.1.2. all over] Hebr. all of him like a mantle of hayre; which the Greck translateth, like a rough hide. This also signified his strong, fierce, and crafty nature: For bayre is a figne of naturall strength; and nature being corrupted, hairineffe denoteth the power of corruption; therefore when Lepers were purified, all their hayre was to be shaven off, Lev. 14.8. So the Hebrewes fay, that his hayrineffe fignified the strength of uncleannesse; which came out of him: R. Menachem, on Gen. 25. Efan] by interpretation, Made, or Perfected : as being of a more strong and perfect constitution naturall, then other children: rather like a man then a babe.

Verf. 26. the heele or footfole: as if he would have 2 pulled backe his brother from the birth, and have beene before him: or at least, for to overthrow him. Which as God by their former strugling in her body, and now by this behaviour did signifie: fo the Prophet mentioneth it after to Iakobs children, how he thus strove for the grace of the first birthright, which they by fin fuffered themfelves to be deprived of, Hof. 12. 2. 3. This manner of birth

birth, that lakobs hand held his brother by the heele, was also extraordinarily strange, and perillous for the life both of mother and child. See the he called | that is, every like after, in Gen. 38.28. one called : as in verl. 29. it is written, they called : or, he was called; fo verl. 30. See the notes on Gen. 16.14. Iakob] that fignifieth one that should heldby the foot, or overthrow his brother.

Verf. 27: a cunning huntsman Hebr. a man knowing bushing. of the steld ranging the fields for to hunt beasts. Of a disposition much like Ismaels, Gen. 16. 12. or Nimrods, Gen. 10 9. of a religious, honest, plaine and simple disposition, without guile or wickednesse : as the Greeke translateth, unfeighned. See Gen. 6.9. dwelling] or, fitting in tents: that is, either keeping home, (as Iudg. 5.24.) or being with the sheepfolds as an heirder: for sheepherds kept in tents, Gen. 4. 20. E(2.38.12. and fuch was Iakobs trade and his childrens, Gen. 46. 34. Besides, that dwelling in tents, fignified his pilgrimage in the land, Heb. 11.9. Hereupon Jakebs tents, are used for the state of the commonwealth of Ifracl, Num. 24. 5. Mal. 2. 12. The Greeke here translateth, dwelling in house : but the Chaldee faith, A minister of the house of dollrine: as giving himselfe to religious study and schollerfhip. So other of the Hebrew Doctors ; as in Pirkei R. Eliezer, ch. 32. it is faid, After the children were growne, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his dayes; but Esauthe wicked, walked in the way of death, to kill lakeb, Gen. 27.41.

Verf. 28. in his mouth or, for his mouth ; namely, bis meat, as the Greeke explaineth it : that is, because he delighted to care of Esaus venison. This love for carnall respect continued contrary to the Oracle of God, but it was disappointed, Genes.

Veis.29. pottage] or broth: Hebr. fod a seething. faint with wearineffe; as the word implyeth. This fignified Efaus vaine imployment of his time and ftrength: whereas they that wait on the Lord spiritually, faint not, Efay 40. 30. 31. but the righte-

om eateth the fatisfying of his soule: Pro. 13.25.

Vers. 30. Let me rast or, let me have a draught; the Greeke and Chaldee translate it tast. It is a word not used but in this place. red which in Hebrew is Adom: whereupon his name was called Adem. The doubling of the word red, and omitting the word pottage, noteth Efaus haft and greedinesse, increased also by the colour. or, his name was called Adom, that is, Red : for hee was ruddy when hee was borne, verf. 25. and now longing for rea broth, and felling his birthright for it, this name was given him, as a brand-marke of his greedinelle and profanencile.

Vers 31. this day or, even now : the Hebr. Cajom, As to day, is often used for hajom, this day, as the Greeke here interpreteth it, and in verf. 23 following. 50 i Sam. 2. 16. and 9.13.27. 1 Chron. 18.4. And the Hebrew word for As, is often a very affirmation lee Gen. 27.12. firftbirthright | The

dignity whereof the Law sheweth to be great, in that all the first-borne were peculiarly confecrated and given unto God, Exod. 22.29. were next in honour to their parents, Gen.49.3 had a double portion of their fathers goods, Deut. 21.17. Jucceeded them in the government of the family, or kingdome: 2 Chron, 21.3. and administration of the priefthood, and service of God, Num. 8.14 .-- 17. Therefore the first-borne is used for one that is loved, and deare to his father, Ex. 4. 22. and higher then his brethren, Pial. 89.28. and figured Christ, Rom. 8.29 and true Christians heyres of the kingdome of heaven, Heb 12.23. This honour lakob ftrove to have at his birth; but milling then, hee feeketh now, and obraineth it. The Greeke translateth it plurally, firstbirtbrights; and so doth the Apostle in Heb. 12.16.

Verf. 32 going to dye] that is, ready, or in danger to 32 dye: which may bee meant, both in respect of his prefent hunger, which could not (as he prophanely thought) bee fatisfied with the title of his birthright: and of his daily danger to bee killed by the wild beafts, in the field where hee hunted. wherefore ferveth] or, what profitcthe as if he should

fay, nothing at all. Veri. 3 3. Sweare to confirme the bargain, (Heb. | 33 6.16.) and to make it irrevocable, (Plalm. 110.4. and 15.4.) So by oath he renounced his birthright before God, whose name is therfore used in othes; he fold It is recorded in the lewes Deut.6.13. canon lawes, that the first borne who felloth the portion of his birthright, even before it be parted; his (ale (andeth in force : because the fir stborne bath part in the birthright, before the parting thereof: Maimony, Treat.

of Inheritances, ch. 3.S.G. Werl. 34. of lentiles a kind of pulle much like to vetches, or small pease; and but course food, so vile an exchange did Efau make of his heavenly dignity: that not without cause doth the holy Ghost call him a profane perion; who for one meales meat, fold his first birthrights, Heb. 12.16. It is a tradition of the Hebrew Doctors, that Lentiles were wont to be eaten of men, in their jorrow and mourning : and that lakeb did feed upon Lentiles, in mourning and forrow, for that the kingdome, and dominion, and first-birthright was Esaus. Whereupon they also gather, that the somes of Esau should not fall, untill the Remainder of lakob come, and give to the sonnes of Esau food of lentiles, with mourning and forrow, and take from them the dominion, kingdome, and firstbirthright, which lakeb bought of him by oath. Pirkei R. Eliezer, ch. 35. eat and drinke This feemeth to intimate not onely a fatisfying of his hunger, but a carnall fecure despiting of his honor now fold: as in 1 Cor. 15.32. let us eat and drinke, for to morrow wee Shall dye. went away without shewing any remorte or forrow, for his profane bargaine. unto this the Ierufalemy Paraphraft addeth, that be also despised his portion in the world to come; and denyed the resurrection of the dead. Thus the lewes efteemed his fact most irreligious and profane : as

the Apostle also doth, Heb. 12.16.

CHAPA

#### CHAP. XXVI.

1. Ifaak because of famine goeth to Gerar ; 2, God biddeth him, not goe into e Legps, but dwell in the land, and promiseth him the bedflings of e Arabam. 7. Islah, daryeth him, the bedflings of e Arabam. 7. Islah, daryeth him, nife, 9. Abinselech therefore reproved him.
12. He grometh rich. 18. Hee diggeth three wels, Efeh, Sitnah, and Rechoboth. 23, Abimelech maketh a covenant with him at Beersbeba. 34, E-

Nd there was a famine, in the land; befides the first famine, which was in the dayes of Abraham: and Isaak went unto Abimelech King of the Philiftims unto Gerar. And Ichovah, appeared unto him; and faid, Goe not downe into Ægypt: dwell in the land which I shall fav unto thee. Sojourne in this land; and I will bee with thee, and will bleffe thee: for to thee and to thy feed, will I give all thefe lands; and I will stablish the oath, which I sware unto Abraham thy father. And I will multiply thy feed, as the starres of the heavens: and will give unto thy feed, all thefe lands : and in thy feed, all nations of the earth shall blesse themselves. Because that Abraham obeyed my vovce : and kept my charge, my commandements, my statutes and my lawes. And Isak dwelt, in Gerar. And the men of the place, asked of his wife; and he faid, she is my fifter : for he feared to fay my wife, left the men of the place should kill-mee for Rebekah, because shee was of a good countenance. And it was, when the dayes had been prolonged by him there; that Abimelech King of the Philistims, looked out through a window: and faw, and behold Ifaak was sporting, with Rebekah his wife. And Abimelech called Ifaak, and faid, Behold furely the withy wife; and how faydeft thou, the w my lifter . And Haak faid unto him. Because I faid, left I dye for her. And Abimelech fait s what is this thou hast done unto us? one of the people might lightly have lyen with thy wife and thou shouldest have brought upon us guiltinesse. And Abimelech commanded all the people, faying : he that toucheththis man, or his wife, dying he shall be put to death. And Isak sowed, in that land; and found in that yeers, an hundred measures ; and lehovah bleffed him. And the man waxed-great; and went go-

feffion of flocks, and poffeffion of herds, and much husbandry : and the Philiftims envied him. And all the wells which his fathers 15 fervants had digged, in the dayes of Abraham his father: the Philistims stopped them, and filled them with duft. And Abimelech faid, unto Ifaak : Goe from us, for thou art very-much mightier then we. And Isaak went from thence : and pitched in the valley of Gerar, and dwelt there. And Isaak re- 18 turned, and digged the wels of water; which they had digged, in the dayes of Abraham his father, and the Philistims had stopped them, after the death of Abraham : and hee called their names, according to the names that his father had called them. And Isaaks 19 fervants digged in the valley: and found there a well of living waters. And the herd- 20 men of Gerar did strive with the herdmen of Isak, saying, The water is ours: and he called the name of the well, Efek ; because they contended with him. And they digged 21 another well; and they strove also for it: and hee called the name of it, Sitnah. And 22 hee removed from thence, and digged another well; and they strove not for it: and he called the name of it, Rechoboth; and hee faid, for now Iehovah hath made-roome for us, and we shall be fruitfull in the land. And he went-up from thence, to Beersheba. And 24 Ichovah appeared unto him, the fame night; and favd. I am the God of Abraham thy father: feare not, for I am with thee; and will bleffe thee, and multiply thy feed, for my fervant Abrahams sake. And hee builded 25 there an altar, and called on the name of Iehovah; and firetched-out there, his tent: and there Isaaks servants digged a well. And 26 Abimelech went unto him, from Gerar: and Achuzzath his friend, and Phicol, the Prince of his army. And Isaak sayd unto 27 them: wherefore come ve unto me: and ve hate me, and have fent me away from you? And they faid, Seeing we have feen, that Ie- 28 hovah is with thee ; and we faid, Let there now be an oath-of-execration betwixt us, betwixt us and thee; and let us ftrike a covenant with thee. If thou shalt doe unto vs 29 evill, as we have not touched thee, and as we have done unto thee, but-onely good, and have fent thee away in peace : thou now, the bleffed of lehovah. And he made unto them | 30 a banquet; and they did eate and drinke. And they role early in the morning, and 31 ing on, and waxing-great, until hee was fware eth man to his brother and Isak waxed great, exceedingly. And he had poly fent them away, and they went from him,

# Abimelechs covenant. VGENESIS XXVI.

32 in peace. And it was, the same day; that Ifaaks fervants came, and shewed unto him, concerning the well which they had digged: & they faid unto him, we have found water. And he called it, Shibeah: therfore the name of the Citie, & Beer-sheba, unto this day.

And Efau was fourty yeeres old; and he tooke a wife, Ludith; the daughter of Beeri, a Chethite: and Basemath, the daughter of Elon, a Chethite. And they were, a bitternesse of spirit: to Isaak, and to Rebekah.

#### Annotations.

I'll famine] whereof fee Gen. 12.10. Abi-melech] of whom fee Gen. 20. 1.2. &c. which history is to be compared with this.

Verl. 2. Ægypt] as Abraham did, Gen. 12. 10. and whither it feemeth Isaak was purposing to go. Verl. 3. this land of Canaan, the land of promile, and figure of the place of heavenly rest; see the notes on Gen. 12. 5. So by David hee exhorteth, Dwellinthe land, and feed on faith, Pialm. 37.3. See Gen. 37.1. I will be] the Chaldee expoundeth it, my word shall be an helpe unto thee s fo in vert. 24. these lands or countries, possessed by and 28. fo many nations, Gen. 15.19.20. 21. fo Pfalm. 105. 44. The Greeke translateth singularly, land, and so was the promise made to Abraham, Gen. 13:15. and 15.18. and 17.8. fee the notes there. fiablifb the oath that is, performe the promises sworne, Gen. 22,16.17.

Verf.4. flarres] that is, innumerable : fee Genef. feed meaning Christ : Gal. 3. 16. 8. bleffe themfelves ] or as the Greeke translateth, fall

bebleffed, Ice Gen. 22.18.

Verl. 5. charge] Hebr. keeping, or observation : that is, ordinances to be kept. So in Lev. 8. 35. and 22. 9. Deur. 11. 1. lawes for this word, elfewhere the Scripture faith, judgements, Deut. 1 1.1. and 5.1. 31. and 6.1.20. and 7. 11. and 8 11. &c. and under these three particulars, the whole charge or cuffody foreipoken of, is comprehended; as afterward by Moles God gave the ten commandements, or morall precepts, Exod. 20. Iudgements, or judiciall lawes for punishing transgretiors, Exod 21. &c. and Statutes, or rules, ordinances and decrees for the fervice of God, Lev. 3.17. and 6. 18.22. Exod. 13. 24 & 27.31. & 29.9. & 30.21. Al which Abraham objerved, and is commended of God therefore.

Verf.7. my fifter] He imitateth his father Abrahams practice, Gen. 12.11. 12.13. 2nd 20.2. kill me Mofes expresseth this as Ifaaks owne words of himfelfe. The Greeke translateth it, fould kill bins: lo elfewhere that version changeth the perfor more easie order of speech; and understanding to the reader. See Pfal. 144, 12. good countenance] ellewhere it is faire of countenance, (or vifage Gen. 12.11. fo the Greek turneth it here: and before, good is used for faire, or goodly, Gen. 24. 16.

V.8 by him or to bim: that is, when he had beene a long time there. [porting] or laughing playing re-

joycing it is the word whereof Ifaak himfelfe had his name, Gen. 17.17.19 and 21.6. Solomon faith, Rejoyce with the wife of thy youth, &c. Prov. 5.18.19

Verf. 10. might lightly ]or, had almost lyen. guiltinesse] a finne making us guiltie of punishment, a shamefull crime: named in Hebrew Asham: the Greeke translateth it Ignorance : and so Paul calleth the finnes of the people Ignorances, or ignorant-trefpaffes, Heb.9.7. rightly to gathered from Levit. 4. 22. See the further explication of this word, there. Abimelech by this word Asham, meaneth both the fin and the punishment for the same; as in the law, Asham, is both the Guilty-sin, and the Sacrifice for the lame, Lev. 5.5.6.

Veri. 11. toucheth] that is, burteth, or injureth : fo in verf.29. and in lof.9. 19. Ruth 2.9. lob 1.11. or | Hebr. and : which Pfal. 105.15. Zach 2.8. is often used for or, as is observed on Gen. 1 2 8. dying that is, he shall surely be put to death: as Gc. 2.17

Verf. 12. 100 measures that is, as the Chaldee explaineth it, a hundred for one when he measured it : or an hundred, may meane many : as an hundred fold, Matth. 19. 29. is elsewhere called manifold more, Luke 18.23. The word Sheonarim, fignifieth publicke measures, such as were used at the gates of cities, which were full and large. And this increase, (which is the most that our Saviour speaketh of in Matth. 13, 23.) sheweth the fruitfulnesse of the land of Canaan when God bleffed it; and figured the bountifull reward which the godly sha I find of their labours, in the breavenly country, which we feeke, Gal.6.7.8.9. Heb. 11.14.16. The fruitfulnefie of Canaan, fignified also the graces of the Gospel, Ezek. 34.27. Zac. 8.12. Pl. 67.7. bleffed him] & his bleffing makethrich, Pro. 10.22. Iob 42. 12. This the next words of Haak do also confirm. Verf. 14.poffeffion] or cattell : lo Gen. 47. 17.

husbandry ] to also the Greeke turneth it georgia. It implieth all manner worke and fervice belonging. to a family ; and to fervants, and tillage of all forts. The like is said of lob, lob 1 3. envied had an envious zeale and emulation, So Solomon saw how all labour and rightnesse of worke, brought enuy to a man from his neighbour, Ecclef. 4.4. Verl. 15. with duft] or earth, as the Grecke trans-

lateth. This also they enviously did against their oath before, Gen. 21. 30. 31. And this injury was great, because of scarcity of waters there, Gen. 21. 25. It figured out the corrupting of the cleare doctrines of the gospell, by earthly glotles and traditions of Antichriftians. Pfal. 65.10. and 84.7. Song 4.15. Num.21, 16. 18. John 4.10.14.

Verf. 17 pitched to weer, his tents: or, encam- 16 ped. A word used for pitching of camps or armies, Exod. 14.9. and 15.27. &c. applyed first here to Isaks family, afterwards to Iakobs, Gen. 33.18. and fo to his posterity. And betokeneth a residing or quiet fitting: opposed to removing, or journying, Num. 1.50.31.52, and 9.17.18. The Chaldee translateth it dwelled.

Veri.18.returned and dieged that is as the Greek explaineth it, againe digged. Figuring the reftoring of the ancient truth, out of corruption : as

Verb 19. the valles of Grav, as the Greeke ver-fion doth express. It living that is, as the Chal-dee here crainsacth, fpringing waters. Waters that spring or runne, are for their continual motion, called hving, Levit. 14.5. 50 and 15.13. Num.19. 17. Song 4. 15. For life confilterh in continuall motion. The Greeke keepeth the Hebrew phrase: and fo in the New Testament, where living waters, fignific heavenly graces, John 4.10. 11.14. and 7. 38. Rev. 21.6. and 22 1.

Verf 20. ours] or (belonging) to m . the Greeke changeth the perion, faying that the water was theirs. So ver.7. Ezek I that is, Contention, or wrong-full firste: Wrangling, the Greeke translateth, Injurie because they injuried him.

Verl. zr. Sitnah] that is, Hatred, or Spitefulneffe. Of this the devill hath his name, Satan.

- Verf. 22. Rechoboth | that is, Roomths, or large for ces. Compare Pfalm.4. 2! in distresse thou hast made roomth for me.

Verf. 24 feare not for the opposition of the Philiftims, and other affiletions that are incident unto thee. So God comforted Abraham, Gen. 15 1. by Verf. 25 . called on the Chaldee faith, prayed : fo

did Abraham his father, Gen. 12.7.8. and 13.4.18. fretebed out that is, fet up, or pitched his tent, as the Greeke explaineth it, which was with foreading and stretching out the curtaines and cords unto flakes, Efa. 33.20.

Verl. 26. Achuzzath his friend or, arctinue of his friends: and fo the Chaldee translateth it, a compamy of his friends: but the Greeke takes it for a proper name, Ochozath; and his friend, the Greek calleth nymphagogos, which is the companion (or leader) of the bridegroome; like that in Judg. 14.20. which the Greek there translateth as this here. Prince! that is, Chiefe captaine : in Greeke, the Chiefe leader of the writt, as in Gen. 21.22. with which this history is to bee compared. Ifaaks wayes pleafing the Lordshe made his enemies to be at peace with him: as Prov. 16.7.

Vers. 28. Seeing & e. that is, wee have evidently feene. Lebevah the Chaldee expounds it, the word of the Lord's thine below an oath of exceraan oath of exceracurfe to the breaker of it ras Gent 24.41. The Chaldee paraphratech thus Bertheouth now be confirmed. which was betweene our fathers; and betweene us and

Verf. 29. If thou fhale | underfland, Taking a curfe aponeties of about fhalt : micating that those fhalt not for with help doe evill, as the Greeke explaineth it. See Gen 21.23. tonched | that is burgas v. 11. bleffed fee Gen. 24. 31. An imperfect speech, as if he should say, O thou bleffed of the Lord, doe thou likewife deale wish us : or, as thou art now bleffed of the Lord, to fweare unto us by him. The Greeke translateth, and now thou art the bleffed of the Lord.

Veri.30. abanques | ufed when men made covemants together, Gen 3 1.54.

Verl. 3 1. man to his brother that is, one to another: 31 the Greeke faith, man to his neighbour.

Verf. 3.3. Shibeab in Greeke Horkes; in English, 33 Beersheba] that is, the well of the oath : as the Greeke also interprets it. This name was given before, Gen. 21.31. It feemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (verf. 30.) was by the Philiftims stopped, Gen. 26. 15. and they would therefore have no such monument : but Isaak now renewerh the name. Or here the citie is named Beersheba; there the place, Gen. 21. 3. that is, the whole region.

Vers. 24. old Hebr. fonne. This also was the age of his father Isaak when he maried, Gen. 25. 20.

Indith one of the daughters of the Canaanires. called by another name, Gen. 36. 2. fee the annotations there. This fact was contrary to Abrahams charge, Gen. 24. 3. and his father Isaaks, as is likely by veri.35. and Gen. 28. 2.6.8. a Chethite in Greeke, an Evite : lee Gen. 36.2. Thele were of the worlt fort of people in the land, Ezek. 16. 3.

Verl. 35. a bitterneffe of fpirit | that is, a griefe of mind, through their bitter provocation and rebellious carriage: fo that they were yrked of their life by reason of them, Gen. 27. 46. Or, of arebellions spirit, refifting their parents. This latter the Greeke followeth, calling them Contentions with Ifaak and Rebekah : and the Chaldee faith, they were rebellions and stubborne against the word of Isaak and Rebekah: unto which the Ierusalemy Thargum addeth, that they ferved (God) with firange fervice (that is, idolatry) and received not the instruction either of Isaak or of Rebekah. See Gen. 27.46.

# 

CHAP. XXVII.

1, Isaak sendeth Esanfor venison, purposing to eat, and blesse himbesore his death, 3, Rebekah instructeth lakob to obtaine the bleffing. 15, lakob under the per-Son of Esau, obtaineth it. 30, Esaubringeth venison. 33. Isak trembleth. 34, Esau complaineth, and by importantly obtaineth a blessing 41. He threatmeth to kill lakeb. 42, Rebekah disappointeth it.

Ndir was, when Isaak was old, and I his eyes were dimme, that be could not see then called hee Esau, his elder fon, and faid unto him, my fon; and hee faid unto him, Behold beream I. And he faid, 2 Behold now I am old: I know not the day of my death. And now, take I pray thee thy wepons, thy quiver and thy bow: and goe out to the field; and hunt for me venison. And

Efau hunteth, but GENESTS XXVII. lakob gets the blefsing. 101

and bring it to me, that I may cat : that my he faid, art thou the fame, my fonne Efau ? bekah heard, when Isaak spake to Esauhis fonne: and Elau went to the field, to hunt for venison, for to bring it. And Rebekah faid unto lakob her fon, faying : Behold I heard thy father speaking unto Esau thy brother, faying. Bring me venison, and make for me favoury-meats, that I may eat : and I will bleffe thee, before Ichovah, before my death. And now my fonne, obey my voice : according to that I doe command thee. Goe now, unto the flocke, and take to me from thence, two good kids of the goats : and I will make them favoury-meats, for thy father, fuch as he loveth. And thou shalt bring them to thy father, that he may eat : for that hee may bleffe thee; before his death. And Iakob faid, to Rebekah his mother: Behold Efau my brother, & a hairy man; and I, a smooth man. If so be, my father shall feele me, then shall I be in his eyes, as a deceiver : and I shall bring upon me, a curfe, and not a bleffing. And his mother faid unto him; Vpon me be thy curfe, my fonne; Onely obey my voice, and goe, take them unto me. And he went and tooke, and brought them to his mother: and his mother made favoury-meats, fuch as his father loved. And Rebekah tooke the defireable garments, of Esau her elder sonne; which were with her in the house : and put them upon Iakob, her yonger fonne. And the skinns of the kids of the goats, the put upon his hands : and upon the smooth of his neck. And the gave the favoury-meats, and the bread, which shee had made, into the hand of lakob her fonne. And he came unto his father, and faid, my father; and hee faid, Behold bere I am; who are thou, my fonne : And Iakob faid unto his father, I am Efau thy firstborn: I have done even as thou spakest unto mee : Arise I pray thee, sit, and eate of my venison, that thy foule may bleffe me. And Isak faid, unto his fon, How is this that thou haft to foon found it, my fon? And hee faid, because Ichovah thy God, brought it to passe, before me. And Isaak faid unto lakob : Come neere, I pray thee, and let me feele thee my fonne: whether thou bethe same, my sonne Esau, or not. And sakob went-neere, unto Ifaak his father, and he felt him: and he faid, the voice it the voice of lakeb and the hands are the hands of Esama And he discerned him not, because his hands were, as the hands of Blau his

make for me favoury-meats, fuch as I love ; | brother, hairy : and he bleffed him. And | 24 foule may bleffe thee before I dye. And Re- And he faid, I: And he faid, Bring-neere 25 unto me, and I will eat of my fonnes venifon, that my foule may bleffe thee : and hee brought it neere to him, and he did eat, and he brought unto him wine, and hee dranke. And Isak his father, said unto him : Come 26 necre now and kiffe me, my fonne. And he 27 came neere, and kiffed him; and he finelled the smell of his garments, and bleffed him : and faid, See, the fmell of my fonne; is as the smell of a field, the which Iehovah hath bleffed. And God give unto thee, of the 28 dew of the heavens, and of the fatnesses of theearth: and multitude of corne, and of new-wine. Let peoples serve thee, and nations bow-downe themselves unto thee; be thou a mafter to thy brethren, and let thy mothers formes bow-downe-themselves unto thee: Curfed be every one of them that curse thee, and blessed be every one of them that bleffe thee. And it was, when as I faak 30 had made an end of bleffing lakob; and it was, that Iakob was but going gone out, from the presence of Isaak his father: that Efau his brother came in from his hunting. And he also made favoury means, & brought 31 them to his father : and faid unto his father. Let my father arise, and eate of his sonnes venison; that thy soule may blesse me. And 32 Ifaak his father faid unto him, who are thou? and he faid, I am thy fon thy first borne, E. fau. And Isaak trembled, with a very vehe- 33 ment great trembling & faid, Who where is he that hath hunted venison. & broght it unto me, & I have eaten of all ere thou cameft, and have bleffed him : yea and he shall bee bleffed. When Efau heard the words of his 34 father; then cryed-he-out, with an outery, great and bitter, very vehemently : and faid unto his father. Bleffe me, mee alfo, my father. And he faid, Thy brother came, with 35 guile: and he hath taken thy bleffing. And 36 he faid, Is it because his name was called Iakob : for hee hath supplanted me, these twotimes; he tooke my first-birthright, and behold now, he hath taken my bleffing sand he faid, haft thou not referved a bleffing for me? And Isak answered, and said unto Esau; 37 Loe I have appointed him to be a master over thee : and all his brethren have I given to him, for fervants, and with come and new wine have I sustained him : and unto thee now, what shall doe, my fon : And Esau 38 faid unto his father, Hast thou but that one

theffing, my father; bleffe me, me also, my is repeated. Isak being to give the bleffing in father; and Elau lifted up his voice, and fath Heb. 11.20. would cate favour, mean, and wept. And Isak his father answerd, and said unto him: Behold, of the fathefles of the earth, shall thy dwelling be, and of the dew of the heavens from above. And by thy fword shalt thou live; and thy Brother shalt thou serve : and it shall be, when thou shalt get-the-dominion, that thou shalt breake his yoake from offeny necke. And Elau, hated lakob; for the bleffing with which his father had bleffed him : and Esau said in his heart, The dayes of mourning for my father are nigh; and I will kill Iakob my brother. And the words of Efau, her elder fon, were told to Rebekah: and she sent and called Iakob, her yonger fonne; and faid unto him: Behold Efau thy Brother, comforteth himselfeas touching thee, to kill thee. And now my fonne, obey my voice: and arise flee thou unto Laban my Brother, to Charran. And tarry with him, a few dayes: untill the hotwrath of thy Brother, turne away. Vntill the anger of thy Brother turne-away from thee; and hee forget, that which thou hast done to him; and I will fend, and take thee from thence: why should I bee bereaved, even of you both in one day? And Rebekah faid unto Isak: I am yrked of my life, because of the daughters of Cheth: if Iakob take a wife of the daughters of Cheth like thele, of the daughters of the land , wherefore have I life ? and the state of t

out duice Annotations, and duce hier flowers with toplant water than the flowers Hat he could not fee Hebr. from feeing . which phrafe the Apolile turneth in Greeke, nat te 

lived here after this, above fourty yeares, Genef.

15:28:45 sub-le yearned baded Vert. 3 Konford Hebs. bening, whereof verifies hall the range stabiling gotten by hunting. So

Veri 4 that moffer, and where fo in v.7.

drinke wise, ver. 25. to flur up and cheare his tipirir, that he might be the more fit infitument of the ipi-rie of God. For forrow, anger, and other litch paifions, doe diftemper the mind : which may bee mitigated by butward meanes, as wine maketh men to forget their mifery, Prov. 3 1.6. 7. and muficke allayeth anger: wherefore Elifhathe Prophet, when he was moved against King Jehoram, called for a musician, who when bee played, the hand of the Lord came upon the Prophet, 2 King. 3. 14.15. bleffe thee] as the Priefts with authority bleff dand put the name of Godupon the people, Gen. 14. 19. Num. 6. 23.27. So the Patriarches derived the bleffing before their death, unto their children, (or some one of them) as an inheritance by testament : wherefore Paul speaketh of inheriting the bleffing, Heb. 12.17. which also was of great authority and strength, as being done by the Spirit of God; and in faith, and before the Lord, as verf. 7. See Gen. 28.3.4. and 48. 15.16. 20. and 49.25.26. 28. Heb. 11.20.21. and 12.17. Efau, (who had his name of Doing) is here promifed the bleffing upon his deeds ; as the law also promiseth blefling and life to the doers thereof, Rom. 10.5, but lakob got

the blefling by faith, as do all the faithfull, Gal. 3.9. Vers. 7, before Iebovah] that is, in his presence, by his power and authority, and for ever, (the like phrase is of curfing, 1 Sam. 26.19.) And being done before his death, it was with the more power, care, reverence, and as by his last will and testament. So Deur. 33.1.

Veri. 12. iffo be or, Peradventure my father will feele me, and I shall be, &c. The Greeke translateth it, Mé pote, which word Paul ufeth, 2 Tun. 2. 25. in like fenfe 3 Iffo be. (or If peradventure). God will give them repentance. as a deceiver ] or, as one that caufeth to erre : the Greeke translateth it, a defifer, the Chalder, a mocker. Or we may English it, a very deceiver : for in the Hebrew, as, is often a fure affirmation, Neh. 7.2, and fo the Greeke answering thereto, lohn i ra. . . . a carre not feared without cause, for ear fed is be that maketh the blind to erre in wor. Dent. 27, 18. and descriptingle in all Gods works, maketh men lyable to the surfe, Ier. 48. 10.

Mal. 1.14. Verl. 13. spon me thy confe a speech of her faith, firmity of cariage:) for it feemeth the relyed on the oracle of God, in Gen. 15. 23. the greater fall fenue the leffe : which oracle; Ifaak might understand not of the persons of Esquand lakob, but of the nations and peoples, their posterity ; and therefore thought it his dutie to give the bleffing of the first birthright unto Elau a to whom by pature it be-longed, and which might not bee changed for affection, as the Law after provideth, in Deut. 21. 15.16.17. But Rebekshunderflood it of these very May 10. There were purages are used industremently:

15.10.17. Due were considered working by which another

15.10.17. Due were considered working by which another

15.10.17. Due were considered working to be a second of the constant of t

phraleth thus, It was faid unto meby prophesie, that of mans life, Plal. 104. 15. fo they also signific heacurfes feull not come upon thee, but bleffings.

Vertes 5. descreable garments ] Hebr. garments of de-fre, that is, good freet, precious: the Greeke tranflatethit, a goodly robe, ( or faire fole, which was a long garment that great men uled to weare, Luke 20.46 and 15.22. The Priefts after in the law had holy garments, to minister in, Exo. 28. 2.3.4. which the Greeke there also calleth a boly robe or stole. Whether the first borne before the law had fuch to minister in, is not certaine; but probable, by this example. For had they beene common garments, why did not Efau himfelfe, or his wives keepe them? but being in likelihood holy robes, received from their ancestors; the mother of the family kepf them in fweet chefts, from mothes and the like; whereupon it is faid in verfe 27. Ifaak smelled the (mell of his garments. Their might well figure out those robes of innocency and righteousnelle, wherewith the faints are clothed, Rev. 7.9. 14. and 19.8. and 3.18. The like mystery also is in the kids skins following: ice Gen. 3.21.

Verl. 19. firstborne This though it were not so properly (and cannot in that respect bee excused.) yet was it true in mystery; and spiritually; as John Baptist was Elias, Matt. 11.14. and we gentiles, are the Circumcifion, Phil. 3.3. Rom. 2.28 and the children of promite are counted for the feed, Rom. 9.8.

Gal. 4. 28.

Vers. 20. brought it to passe ] or, made it to meet (or occurre) in Greeke, delivered it: in Chaldee

prepared it. See 24.12.

Veri. 22. and the hands or, but the hands : the Icrusalemy Thargum saith, the feeling of the hands.
of a field the Greeke addeth, of a full (or plenteous) field: which with herbs, flowers and truits, giveth a fragrant imell. Compare Song. 2.13. and 4.12. 13.14. and 7.11.12:13. The lerusalemy Thargum applyeth this to the smell of the perfume of good spices, that should after bee offered in the mount of the house of the fanthuary.

Veri. 28. And God give] or will give, it is both a prayer and a prophetic : the word And noteth the pation of the mind for to it is often used to lightfie vehement affections, of delire, joy, indignation, orthe like. See Gen. 47.15. Plal 2.6. Act. 23.3. Mark. 10.26. 2 Cor. 2.2. Sometime it is omitted quite; as 2 Sam 24.3. and the Lord thy God add for which, in s. Chron. 21.3. is written, the Lord add: leaving out and. . . . dew which as it is the meanes to make the field fruitfull, lo can it not be given but by God, Ier. 14.22. and the withholding of it is a curfe, 2 Sam. 1.21. It spiritually signifierh the doctrine and graces of the golpell, and spirit of Christ upon men: Deut: 32.2. Elay 45.8. and 26 Deur 38, 13, 28 farmesses charis, fundry fores and penny of far things; whereby is mean, the best of far things; whereby is mean, the best of far things (see Gen. 4.4, and 49.20. Blay 39.23. Yand spiritually races, Elay 25.6. The land of C. angan, the flower of all bettements, is called the story of the start land, Neli, 9.25.35. corne and fuser-prov. 1. 14.28.

venly bleffings that God tendeth upon his people, Pfal. 65. 10.14. Zach. 9.17. A like bleffing Mofes uttered Deut. 33.28.

Vert. 29. nations, the Greeke translaterh it, Princes: the Chaldee Kingdomes. The Ierufalemy Thargum applyeth thele peoples, nations, brethren, and mothers somes: to the sons of Esau, of Ismael, Keturah and of Laban. As servitude implyeth a spirituall curse, Gen. 9.25. so this soveraignty, is a spirituall bleffing, Rev. 2.26.27. amafter) or, a soveraigne, a Lord, or governour : named of prevailing. Herein was implyed a part of the first birthright, 1 Chron. s. 2.Pfil. 89.28. every one, c. .. Hebrewthy curfers, curfed be be, that is, every one of them: for a word fingular, joyned with a plurall, noteth exactly all and every one. Compare this with Gen. 12.3. Numb.24.9.

Vers. 30. and it was or, it was I say the doubling of this, maketh the matter the more remarkeable. touching Gods providence herein. going gone:] that is, newly gone, or scarce gone out.

Verf. 33. trembled or, mas terrified; as the Greeke 33 and Chaldee translate, was aftomfred : it fignifieth an exceeding feare with trembling, as Exod. 19. 16.18.Gen 42.28. who where a trembling palfionate speech : or, who then is he? he fo all bee ] So the gifts of God (which are without repentance Rom 1 1.29 ) are stablished to lakob here, and afcer more advitedly, in Gen. 28. 1 .- 4.

Verf. 35. with guile] the Chaldee faith, with wifdome: but the word is usually taken in the evill part, and fo Haak feemeth to intendir. The Scripture also feemeth hereby to blame the indired meanes which lakob used : for none should doe evill, that good may come, no not though through mans lye, the truth of God doth more abound, unto his glory; Rom. 3.7.8.

Verl. 36. Is it because ] or understand, bath hee 36 done this because? meaning furely her bath, Therefore the Greeke translateth it, Rightly was his name called lakeb, and the Chaldee, Firly: was called Hebrew he called, meaning every one; See Gen. 16. 14. for he bath] or; that hee bath supplanted: where the Hebrew Inabbeni, Supplanted me is Blaus interpretation of lakebs name, as fignifying a fup planter or overthrower with the foot, and for deceiver; So Ier. 9.4. berooke chus Efau layeth the fault on his brother, for taking that which himfelfe prophanely fold, Ge. 25. 33. He. 12.16. my bleffing but that followed the first birth-right, which being fold, the bleffing was loftalfo: as the Apostle infeireth uponit, that afterward when Efau would have inherited the bleffing, he was rejected, Heb. 12. water both of the Marking of the to the T. 101 Verf. 37. appointed of put; chat is, wards, as the 37

Greeke translateth ite oron fuffaned the Greeke translateth frengthned Sed Plat 104 15 Verlig 8 and wert yet found heem place of re-pentance; though belonghe it with tears, Hebirs, 17. For because when God calleth, men doorefufe: when they call upon him, hee will not an-

Verl. 39. farneffes that is, fat and ferrile places : which were upon mount Sep Gen. 36.6 2 and this was unto Efau, a gift of God, Iof. 24.4. Therefore this also is a bleffing, which Isak by faith uttered concerning things that were to come, unto Elau, as before unto lakob: Heb. 1 1.20. How boit, the chiefe, spirituall, and hereditary bloffing was before given to lakobonely, and Efau willing to inherit it, was rejected, Heb. 12. 17. and the oracles herefollowing confirme the same.

Verf. 40. And by ] or, But by thy fword: that is, with wartes and troubles, shalt thou defend thy state and country; and not injoy peace as Iakob; Deut. 3 3.27.28. The fword is opposed unto peace, Mat. 10.34. and living by the fword, meaneth the continuance of that troublesome state; as life, is opposed to momentany troubles, Pial. 30.6. Contrariwile in Christs Kingdome, the foords are beaten into plow-fbares, Elay 2.4. thon ferve] namely, in thy posteritie: for Efau in his person served not Iakob, but his children in Davids daies, 2 Sa. 8.14 So before, that was spoken as to Abraham, which was properly accomplished to and in his feed, Gen. 12. 3. and 22.18. and 15.7.18. Shalt get the dominion,] or shalt get strength: and that shall bee, Cheth, the Chethites, whom Elau had maried, Gen. when Iakob shall for his sinnes, lose the dominion; 26.34.35. This griefe, she tooke for an occasion alas came to passe in the dayes of Jehoram son of Ieholaphat who did evill in the eyes of the Lord, 2 King. 8,16.18.20. So both the Chaldee paraphrases say, when his sonnes shall transgresse the words of the law, thou shalt remove his yoke (the yoke of their (ervitade) from off thy necke. Otherwife (asthe Hebrew word fometime fignifieth to mourne, or be caft downe with forrow, Pial (55. 3.) it may bee interpreted, when thou shall mourne, to weet, for that hard fervitude. bis yoke the yoke of fervitude, as the Ierufalemy Thargum explayneth it. So yoke alfo fignifieth in Levir. 26.13. Elay 9.4 and 10.17. Icr. 27 8. 11. And Efau broke the yoke, when Edom rebelled from under the hand of Indah, and made a King over themsfelves, 2 King. 8.20.22.

Verl. 41 . bated ] with animoard finefull hatred, 28 the word fignifieth, which sheweth his former teares to proceed not from true repentance. And in bating his brother for the bleffing : hee shewed himselfe to bee of that wicked one, as was Kain, 1 Ioh.3.12.14. This hatred continued alfo in his pofterity, against lakob, Obad.v.10.11.&c; for my father] the Hebrew phrase, as also the Greeke is, of my father, but the meaning is for my fathers death, as the like speeches otherwhere manifest, Ezek. 24. 17. Icr. 6.26. and at burials they used to mourne feven daier, Gen. 50. 10. The Greekerranflateth : Let the daies of my father smourning be nighthat I may kill lakeb my brother : fo making it a with for his fathers speedy death; and the Hebrew allowill bear that translation, yea his words are fuch, as may imply, nor a flay rill his farhers death, but that hee would with the first opportunity kill lakeb, and so his father would foone die with forrow. Thus meaning he would be a double parricide. And Rebekah with the first, fent lakob away, to prevent danger. Piov. 1 - 2019.

Verf. 42. comforteth himfelfe] in respect of his lotte of the bleffing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evill. The Greeke translateth, be threatneth thee, and the Chaldee, be layeth ways for thee.

Verl. 43. flee thou ] or, flee for thy felfe: and for thy 43 fafety. Here the bleffing, brought speedy perfecution and exile upon Iakob, which his mother counfelled him in faith to undergoe, rather then for his life, to make accord with Elau, and to forgoe his first birthright now obtained.

Verf. 44 a fem daies] thefe fell out to bee twenty yeares: as the fequele of the history sheweth, Gen. 31.38. and Rebekah faw him no more, as the Hebrew Doctors gather, by the time of her death, which they thinke was before lakob came againe. See the notes on Gen. 35.8.

Verf. 45. why should I be] the Greeke turneth it, left I be bereaved: and the speaketh of the losse of them both, for that Efau for his murder, was also to be killed, by the law in Gen. 9.6 or if man had not punished him, God might have cursed and cast him out, as he did Kain, Gen. 4.11.16. Cheth I the Greeke faith, daughters of the sonnes of fo,to get Isaks confent, unto Iakobs departure. of the land ] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: fee Gen. 11.1. wherefore have I] that is what good will my life doe me? meaning, none at all.

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## CHAP. XXVIII.

I, Isaak biesseth Iakob, and sendeth him to Padan Aramfor a wife, 9, Esauseeing it, marieth Machatath, the daughter of Ismael. 10 Jakob by the way hath a dreame and vision of a ladder, 13, God appearing, promises to blessebim, and bring him home againe. 26, Takob amaking, and moved with reverence of the place, amointeth a stone set up for a pillar, and nameth the place Bethel, 20, and maketh a vow to honour Gad there, when he fall returne in peace.

Nd Isaak called Iakob, and blessed him: and commanded him, and faid unto him, Thou shalt not take a wife of the daughters of Canaan. Arife goe to 2 Padan Aram, to the house of Betnuel, thy mothers father : and take to thee a wife, from thence; of the daughters of Laban, thy mothers brother. And God Almighty, bleffe thee; and make thee fruitfull, and multiply thee : and be thou an affembly of peoples. And he give to thee, the bleffing of A. 4 braham, to thee, and to thy feed with thee: that thou maift inherite the land of thy fojournings, which God gave unto Abraham.

And Isaak sent-away Iakob, and he went to Padan Aram: unto Laban fon of Bethuel, the Syrian; the brother of Rebekah, mother of Iakob and Esau. And Esau saw, that Isaak had bleffed Iakob; and fent him to Padan Aram, to take unto him a wife from thence : when he bleffed him, and commanded him, faving; thou shalt not take a wife, of the daughters of Canaan. And Iakob had obeyed his father and his mother: and was gone to 8 Padan Aram. And Efau faw, that the daughters of Canaan were evill in the eyes of Isaak his father. Then went Efau, unto Ismael: and tooke Machalath daughter of Ismael, fon of Abraham, the fifter of Nebajoth, unto his wives, to him to wife.

And Iakob went-forth, from Beersheba: and went to Charran. And he lighted upon a place, and taried there all night, because the funne was gone-downe; and he tooke of the stones of the place, and put for his pillowes: and lay-downe, in that place. And he dreamed, and behold a ladder fet-up on the earth. and the head of it, reaching to the heavens : and behold the Angels of God, afcending and descending on it. And behold I chovah was ftanding above it, and faid; I Ichovah the God of Abraham thy father, and the God of Isak: the land, that which thou lyest upon, to thee will I give it, and to thy feed. And thy feed shall be, as the dust of the earth; and thou shalt spread-abroad, to the sea, and to the East, and to the North and to the fourh: and bleffed shall be in thee, all families of the earth, and in thy feed. And behold I will be with thee, and will keepe thee, in all(the way) that thou shalt goe, and will returne thee againe, unto this land: for I will not leave thee, untill that I have done, that which I have spoken unto thee. And Iakob awaked, out of his fleepe; and he faid. Surely Ichovah is, in this place: and I, knew it not. And he feared, and faid; how fearefull, is this place? this is no other, but the house of God; and 18 this is the gate of heavens. And Iakob rofeup-early in the morning; and took the stone. that he had put for his pillowes; and fet it. for a pillar : and he powred oile, upon the head thereof. And hee called the name of that place, Bethel: but Luz was the name of the citie, at the first. And Iakob vowed a vow, faying: It God, will be with mee; and will keepe mee, in this way, which I am going; and will give me bread to eat, and rayment to put on. And I returne in peace, unto my

fathers house: and Ichovah shall be to me a God. And this stone, which I have fet for a | 22 pillar, shall be, the house of God; and of all, that thou shalt give to me; I will tithing givethe-tenth unto thee.

#### Annotations.

BLeffed him God hereby confirmed Iakobs faith, against doubts and feares, both of things past and to come, while his father now wittingly and willingly bletleth him, and comforteth him against future troubles, that might befall him in his pilgrimage. The Hebrew Doctors fay. Better is the end of a thing, then the beginning thereof, (Ecclef. 7,8.) the first bleffings wherewith I fak bleffed laakob, were of the dew of heaven, and corne of the earth. Gen. 27. 28. the after bleffings, were bleffings that had an eternall foundation, and had no end of them, either in this world, or in the world to come; as it is written, And God almightie bleffe thee, (Gen. 28.3.4. and addeth moreover unto him, the blessing of Abraham. Pirkei R. Eliezer.ch. 35.

Verl. 2 Padan Aram] or Mesopotamia, as the | 2 Greeke turneth it : fo verf .5. 6. &c. fee the notes on Gen. 25.20. a wife, The like care Abraham tooke, to provide a wife for Itaak, Gen. 24. But there fervants were fent with camels, and store of good things: here the fon himfelfe is fent on foot in poore citate, with his staffe, Gen. 3 2. 10. to ferve for a wife, Hof. 12.12. So great was the triall of Iakobs faith in this his pilgrimage, greater then all his fathers: and upon his inheriting of the bleffing, there followed presently great afflictions.

Verl. 3. Almighty] or Alfufficient; see Gen. 17.1. an affembly or, church, congregation, company, that is, u multitude of peoples, as, Ezek 23,24. The Greeke translateth it synagogues (or assemblies) of nations, and the Chaldee, an affembly of tribes: relpecting the twelve tribes that came of lakob : Exod. 24.4. This bleffing, God promifed at Bethel to performe unto lakob, Gen. 48.3. 4. and 35.11.

Verl. 4. bessing of Abraham ] which chiefly confifted in redemption fro the curfe of the law, by forgivenetle of finnes, and receiving the promite of the Spirit (of the adoption of children, and San-Atification) through faith in Christ, Gal. 3. 13.14. 9.29. Rom. 4. 7. 8. 13. &c. Here lakob is made hevre of the bloffing : fo are all true Christians, 1 Pet. 3.9. of thy sojournings] wherein thou art a sojourner and pilgrim, the land of Canaan. iee Gen. gave to sbraham to weet, by promife: of this gift, fee Gen. 12.7. and 13.15. and 15.7. 18. and 17.8.

Verl. 5. Syrian] fo the Greeke usually translateth it, which the new testament followeth, Luk.4.27. The Hebrew 15, the Aramite:lee Gen 10.22.

Vers. 8. will] that is, diffleasing, grievous: (0 Gen. 48.17. on the contrary, good, is for pleasing, Gen. 16.6.8.

Verl. 9. Ismael] that is, Ismaels family, or the Is-

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maelites: for Ismael himilelfe was now dead, Gen. | which lakeb our father sam, and the Angels ascending 25.17. See the notes on Gen. 19.37. Machalath] called also Basemath, Gen. 36.3. he tooke her, (being of his kinred,) to please his father; though neither according to Gods will, nor his fathers. So the wicked would feeme to amend one evill, by running into another. of Nabajoth | that is, of the same mother that Nebajoth (Ismaels eldest fonne) was. unto bis] that is, besides and unto the two Canaanitish wives which hee already had Gen. 26.34. fo now he had three wives.

Moles law, where of fee the annotations on Gen. 6. 9. Which fection when it is leffe absolute, the Hebr. call Parasha, a distinction; and signific it by a threefold P.but when it is more full and absolute, they name it Seder, an Order, and denote it by a

threefold S\* as in this place.

Verf. 10. Charan of which place, fee Gen. 11. 31. It was diftant from Beersheba, almost 500 English miles. And Iakob was now about 77. yeeres of age, when hee undertookethis pilgrimage, as may be gathered by the historie following, and by Gen. 47.9. Of which journey, the prophet after speaketh, how lakeb fled into the land of Spria, and Ifrael ferved for a mife, Hof. 12.12. So the afflictions of the fathers, are examples unto the children in all ages, even whatfoever is written: Rom.4.23. 24. and 15.4. 1 Cor. 10.11. Of lakobs age, the Rabbines also say, Seventy and seven yeares old was lakeb, when he departed from his fathers house, Pirkei R. Eliezer,ch. 35.

Verf. 11, he lighted upon, or happened, met with, by Gods providence, not of his owne purpose or choife; who would have gone further, had not night prevented him; and made no reckning of this place, above any other. It was about 48 English miles distant from Beerslieba, whence lakob came; and from Ierufalem 8, miles northward.

pillower or head bolfter: foin's Sam. 26.7. The Greeke translateth, at his head. As this pillow of lakob, flieweth his hard diffreffe for the prefent in body fo Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithfull have in their afflictions and pilgrimage. Hof. 12.4. Gen. 35. 7. 2 Cor. 1. 5. See

after on verf. 18.

Verf. 12. dreamed a divine dreame, fuch as in times paft God used to speak unto men by, lob 33. 14:15. Dan.7.1. and so hee usually spake unto the Prophers, as it is fayd, If there bee a Propher among you, I lebovah, will make my felfe knowne unto him in a vision, will speake anto him in a dreame? Num. 12.6. See the notes on Gen 15.12. lader, ] representing Christ, the some of man, on whom the Angels of God, ascend and descend, loh. 1.51. applyed now in speciall to lakob, and his journey, as followeth in verse 13. 15. The Hebrew Doctors say; The things made knowne to a Prophet by propheticall vision, were made knowne unto him by way of parable: and immediately, the interpretation of the parable, was written in his heart, and he knew what it was: As the Ladder

and descending on it. And that was a parable of the (foure) monarchies. Maimony in Mifn. in lesud.hatorah,ch. 7. S. 3. Other Rabbines also apply this vision to the monarchies in Daniel; but our Saviour is the best interpreter, John 1. 51. earth] fignifying Christs humane nature, and converling with men, John 16.28. and 17.4. heavens] fignifying Christs heavenly nature, and mediation for men with God, Heb. 8.1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth, and things in heaven, are fet at peace through the blood of his croffe, Col.1.20. He is the way, no man commeth to the Father, but by him: Ioh. 14.6. ascending oc. that is looking with defire into the mysteries of Christ, I Pet, 1.12. ministring unto him, and through him unto his people, Mark. 1. 13. Heb. 1.14. and now in speciall, guarding lakob from all perills in his journey : Gen. 32. 1.2.

Verf. 13. lehovah] whose providence and grace 1 is towards his in Christ. The Chaldee translateth it, the glory of the Lord. God of Abraham, coc. See Gen. 17-7. He is not ashamed to be called their God, for he hath prepared for them acitie, Heb. 11. 16. Hereby alfo the refurrection of the dead, was taught unto lakob; God calling himselfe no lesle the God of Abraham (now dead to the world) then of Haak now living: for Abraham also was alive unto him, Luk 20.37.38. to thy feed | that is, as the Chaldee expounds it, to thy formes: when as yet he had no child, (as is noted of Abraham, Acts 7.5.) nor wife. Here God confirmeth to Iakob, the blesling of Abraham, which his father Isak had bequeathed unto him, before in v. 3.4. And as the former, to this promite also was spirituall, to be accomplished by Christ in whom (under the name of David) God promifeth, that his people should dwell in the land, that he gave unto lakob his fervant, Ezek.37.24 25. So the Ladder which lakob faw, should be for him (besides this earthly voyage) to climbe by, unto his heavenly countrey, and inheritance eternall; Heb. 11. 14.16 and 9. 15. So after, in

Gen. 35. 11. 12. Verf. 14. the duff | that is, innumerable: fee Gen. 13.16. and 32.12. So Balaam faid, who can count the duft of Iakob Numb. 23.20. In Gen. 32. 12. for dust, is faid sand of the sea. The Chaldee here trans-

lateth, thy fonnes shall be multiplyed as duft. (bread-abroad] Heb. breakeforib: that is, greatly increase and suddenly spread abroad. So the word is alfo used in Exod. 1.12. Gen.30.30.43. 1 Chron.4. 38. The Greeke translateth it, inlarge; the Chaldee, prevaile. It is a Prophesie of the spreading of the Church, through all parts of the world. feat that is, as the Chaldee expounds it, the weft: fee Gen. 12.8. all families So the promife unto lakob, pertaineth alfo to us, who may fay with the Prophet, God found him in Beshel, and there hee spake with us: Hol. 12.4. And it implyeth the blefting of eternal life. and in thy [eed] that is, Christ: fee Gen. 22. 18. and 12.3. And, may here bee taken for That is to fay; for it explaineth the former

promife. See the notes on Gen. 13. 15.
Verf. 15. I will be with thee] The like promife God made at his returne, Gen. 3-1.3. which lakob understood thus, I will doe thee good, Gen. 32.9. The Chaldee translateth it, my word shall be thy belpe. See Exod.33,15.16 Mat.28.20. Gen.46.4. may fo the Greeke expresseth the word may, here wanting; expressed also essewhere in the Hebrew, Gen. 35.3. And here the vision of the Ladder , (Chrift,) is applyed to his present case & journey: for God giving his Sonne, doeth with him give all things also, Ro. 8. 32. & godlinetfe hath the promite of the life present, and that which is to come, I Tim.4.8. not leave thee, ] This taught lakob to repose confidence in God, being content with things pre-

sent: the like is spoken to us all, Heb. 13.5. Verf. 16. Iehovah is The Chaldee paraphrafeth, the glory of the Lord dwelleth in this place.

Veri. 17. this is, &c.] The Chaldee addeth, this is no common (or private) place, but a place wherein God taketh pleasure, and overagainst this place, is the gate of heaven. This place represented the Church of Christ, called the house of God, 1 Tim. 3. 15. which oftentimes is, where men are not aware of it, Rev. 12.6. John 1. 46. where the Ladder Chrift standeth, Matt. 18. 20. Rev. 14.1. and where his

fervants see and serve him, Rev. 22. 3.4. Vnto which (as to the gate of beaven) the Lord bringeth

fuch as shall bee faved, to walke in the light of it; Acts 2.47. Rev. 21.24.

Verf. 18. the ftone ] either ftone, is here put for fones, (as in Gen. 3.2. tree, for trees, ) or, that before in ver. 11. of the stones; is meant some one of them: (ec Gen 46.23. apillar] or statue, that is, a monu-ment or title erected and standing up: This was here for a religious signe, as altars also were, Elay 19.19. and Iakob did the like afterward, Gen. 35.14. But when the Law was given by Moles, no pillars might any more be fet up, Lev. 26. 1. Hof. 10.1. but all (uch as the heathens had erected, were to be broken downe; Deut. 7.5. and 12. 3. There were also pillars for civill monuments, Gen. 35.20. 2 Sam. 18.18. oite | to anoint and confecrate it for holy ule: as after in the law, there was an ansinting oile, for to fanctifie the tabernacle, altar, laver, and all other things used in Gods service, Exod. 40. 9. 10. 11. &c. So after Jakob powred both a drinke offring, and oile upon his pillar, Gen. 35.14. Which oyle, represented the anounting of the Holy Ghoft upon Chrift and his people, Pfal. 45.8. I John 2.20.27. both which are also compared unto living frones, 1 Pet. 2. 4.5. And the Hebrew Doctors commenting upon this place, in Brefithrabbah, doe make this stone to fignifie the

Meffias. Verf. 19. Bethel that is by interpretation, The boufe of God, as verse 17, and so the Greeke here alfo translateth it. And upon this ancient religious ufe of this place, which God himfelfe approved of, Gen 35 1. it feemeth Ieroboam fet up there the monument of his strange worship, which turned to him to finne, 1 King. 12.28.29. 30. wherefore the Prophets changed the name from Beth el, Gods

house, to beth-aven, the house of iniquity, (or of an idel) Hof.4.15. Of Luz fee Gen.30.37.

Veil. 20. Vewed that is, promifed to God : for a vow, is an holy or religious promife, made therfore with prayers, as this place sheweth, and Pfal. 61,6. Judg. 11. 30. 31. and payed with thankfgiving, Pial. 65 2. and 66. 13. 14. See more in the law of vowes, Lev. 27. and the annotations there.

If God, that is prayerwise, O that God would be with me; and in way of promile, When God fhall have been with me, &c. For, a vow, implyeth both prayer and promite as before is noted. And the Hebrew Ins, that is, If is used in prayers, as is noted on Gen. 24. 42. if thou bee, &c. It fignifieth alfo, when, as in 1 Sam. 15. 17. Therefore one Prophet faith, Ifa man shall sinne, 2 Chron. 6.22. another (relating the fame) faith, When a man. So the Evangelifts, one writeth, If thine eye be fingle, Matt. 6.21. another, when thine eye is single, Luke 11.34. with me] this respecteth the first part of that promise of God in v.15. keepe me as the second part of Gods promife was, v. 15. give me bread, &c.] this respectes the fourth thing promised in ver. 15. I will not leave thee, which taught him contentation, Heb. 13.5. and lakob void of coveroutnetle, defireth but food and raiment; wherewith wee all should likewise be content, I Tim. 6.8.

Verf. 21. returne this respective the third part of Gods promife, in ver. 15. So Iakobs vow, was grounded in all points, upon the word and promife given him : to teach us how to vow, and pray unto the Lord. and Iehovah or then Iehovah : for this may be the first part of Iakobs vow or promise againe to God, whom he would in faith and reverence constantly professe to be his God, that is, author of his welfare and falvation. And this respecteth Gods (pirituali worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13, and 14.

Verf. 22. the house of God ] that is, a place of Gods worship; as the Chaldee expoundeth, whereupon I will ferve before the Lord. This lakob after performed, when he built there an altar, Gen 35 7. And this respected Gods outward service. give that is, furely give the tenth. A ligne also of hoinage and subjection unto God: which therefore was given to the priests of the Lord; fee Gen. 14. 20. and the law for tithes, in Lev. 27. Numb. 18 Deut. 14. 22.23. &c.

# 6×96×96×96×96×96×96×

CHAP. XXIX.

1, Iakob commeth to the well of Charan. 9, He taketh acquaintance of Rachel. 13, Laban ensertainesthim. 18 Iakob covenanteth for Rachel to be his wife. 23, Laban deceiveth him with Leah, 28, He marieth also Ra: chel, and ferved for her feven yeeres more. 32, Leab beareth Reuben. 33, Simeon, 34, Levi, 35, Iudab.

Nd Iakob, lifted up his feet, and went ato Athe land of the fors of the East, And he faw, and behold a well in the field; and loe

promife.

there were three flocks of sheepelying by it; for our of that well, they watered the flocks: and a great stone, was upon the wels mouth. And thither were al the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheepe: and they put the stone againe, upon the wells mouth in his place. And lakob faid unto them; my brethren, whence bee yee? and they fayd of Charan are wee. And hee faid unto them, Know ve Laban the fonne of Nachor? and they faid, wee know him. And hee faid to them, Is there peace to him? and they favd Peace, and behold, Rachel his daughter, is comming with the sheepe. And hee fayd, loe yet, the day is great, it is not time that the cattel should be gathered together: water ye the sheepe, and goe feed. And they said, we cannot, untill all the slocks, be gathered together; and they roll the ftone, frm the wells mouth: then water we the sheepe. 9 He yet was speaking with them; and Rachel came, with the sheep which were her fathers: 10 for the fed them. And it was, when Iakob faw Rachel; the daughter of Laban hismothers brother; and the sheepe of Laban, his mothers brother: that Iakob went neere; and rolled the from, from the wells mouth, and watered the sheep of Laban his mothers 11 brother. And Iakob kiffed Rachel: and lif-12 ted up his voice, and wept. And lakob told Rachel, that he was her fathers brother; and that he was Rebekahs fon : and thee ran and told her father. And it was, when Laban heard, the tidings of lakob his fifters fonne: that he ran to meet him, and imbraced him, & kiffed him, & broght him in, to his house: and he told Laban, all these words. And Laban fayd unto him, Surely thou art my bone and my flesh and he abode with him, a moneth of dayes. And Laban faid unto Iakob; Because thou are my brother, shouldeft thou therefore ferve me for nought? tell me, what shall thy wages be? And Laban had two daughters : the name of the elder, was Leah; and the name of the yonger, Rachel. And the eyes of Leah, were tender : and Rachel was faire in forme, and faire in counternance. And Inkob loved Rachel: and faid, I will ferve thee feven yeeres, for Rachel thy yonger daughter. And Laban faid, Tan better that I give her to thee, then that I should give her to another man: abide thou with me. And lakob ferved for Rachel feven yeres : and they were in his eyes,

kob faid unto Laban, Give mee my wife, for my dayes are fulfilled : that I may goe in unto her. And Laban gathered-together, all 21 the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter : and brought her in, unto him : and he went in, unto her. And Laban gave to her, Zilpah his handmaid: for a handmaid, to Leah his daughter. And it was in the morning, that loe it was Leah : and he faid unto Laban, what is this thou hast done unto me: Did not I serve with thee, for Rachel ? and wherefore hast thou beguiled me: And La- 16 ban faid, It may not be fo done, in our place: to give the younger, beforethe first-borne. Fulfill thou the feven of this; and there shall 27 be given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeeres. And Iakob did fo, and fulfied 28 the feven of this: and he gave unto him Rachel his daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmaid: for a handmaid to her. And 30 he went in also unto Rachel; and he loved alfo Rachel, more then Leah: and served with him, yet feven other yeeres. And Ichovah faw, that Leah was hated; and he opened her wombe: and Rachel, was barren. And Leah 3 conceived, and bare a fon; and she called his name Reuben: for she said for Ichovah hath feene my affliction; for now, my husband will love me. And the conceived againe, and 33 bare a sonne; and shee said, because Ichovah hath heard that I was hated; he hath therfore given me, this also: and she called his name Simeon. And the conceived againe, and bare 34 a fon; and faid, now this time my husband will be joyned unto me because I have borne unto him, three fons: therefore she called his name, Levi. And the conceived againe, and 35 bare a fon; and fae faid, this time, I will confesse Iehovah, therefore, she called his name Iudah: and the stayed from bearing.

## Annotations.

I Ifted up that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. Sec a much like phrase, in Psal. 74. 3. Sonnes of the East that is, the easterne people, in Mesoporamia, which lay caftward from Canaan. So in Iob 1.3. The Greeke omitteth the word fonnes, and transla-Acth the east countries. From the east God had raised 2 sa few daies, because he loved her. And I2sp Abraham the (man of) righteoufne fe, Efay 41.2.

there to serve for a mife, Hol. 12. 12. wherein the mystery of Christ and his Church, was figured: Eph. 5 32. 2 Cor. 11. 2.

Verl. 2. a well] at a well in the field, Abraham's fervant met with Rebekah Isaaks wife, Gen. 24: 11.15. So here lakob meeterh with Rachel his wife. A much like thing befell unto Moles, Exod. 2. 15. 16. 21. And Christ fitting on lakobs Well (in Samaria) preached there of the living waters of his Gofpell and spirit, which who so drinketh, they shall bee in him a well of water springing up into everlasting life, Iohn 4.6 .- 14. and 7. 38. 39. lying This the Gratranslateth resting. The two

works of hepherds to their flockes, are feeding, and causing them to lye downe, or to rest; both which Christ performeth to his people, Song, 1.6. Ezek. 34.15. Pfal.23.1.2.

Verlig, the stone wherewith the well was closed and sealed up, to keepe the waters safe and pure: and which the shepherds must remove to water the fleepe. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may with joy draw waters out of the wells of Calvation, Ela. 12.3. The three flocks here mentioned, are by the Hebrew Doctors (in Bresithrabbah upon this place, )applyed to the whole body of the Church, Priests, Levites, and the other Ifraelites.

Verf. 6. Is there peace that is, welfare & profberity. This was the manner, in those places of faluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1 Sam. 25.5.6. 2 Sam. 20.9. The Greek translateth

is he in health?

Verf. 7. is great] that is, much day yet remainet b; or it is high day. He exhorteth to use the time, whiles it remained, for the good of their sheep: and not to take them fo foone from their pafture.

Verf. 8 cannot that is are not able, the stone is so great: or, may not, by right, till all come together. In this latter fense, the word is used, Gen. 34. 14. and 43.32. and 44.26. and other where.

Ver. 9. The fed them or, the was the pherdeffe. In Gr. the fed her fathers theepe. It icemeth, men used to imploy their daughters in fuch workes, Exod. 2.16. (whereupon Christs spoule is compared to a shepherdelle, Song. 1.7.8.) unlesse it were laid upon her through her fathers covetousneile, as some

Ver. 10. rolled the fone leither, with the helpe of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, Iakobs steps were not straitned (as Prov. 4.12) neither did his strength facte, but as a mighty strong man, hee rolled the stone from the wells mouth, &c. and the shepherds samit, and wondred all, and were not able to role away the stone, but Iakob rolled it away himselfe alone. Pirkei

B. Eliezer, chap. 36 Verl. 11. lifted-up] that is, with a loud voice wept: the Greeke translateth, cried with his voice o wept. It argued his great affection, and passion of minde for her fake; as the like was after in Fofeph, Gen.43 30. and 45.2. 14. 15. Such things God setteth downe particularly and often, (though they may feeme of final momer, to shew how he is delighted in the actions of his children, whom the world . | flouds drownest: Song. 8.7. See Gen. 24.67. contemnerh.

Verse 13. the tidings ] or, the hearesay : in Hebrew, the hearing: figuratively put for the word (or matter) heard. The Apostles in Greeke sometime keepe the phrase; as, who hath beleeved our hearing? Rom. 10.16. that is our report, preaching, or word preached. Sometime they explaine one an other, with other words; as, his hearing spread a. broad, Mark. 1. 28. for which in Luk. 4.37. is written, his fame (or found, ecchoe.) words or things, to weet, about his journey, and the causes of it, as is before specified. For elfe, it might seeme strange unto him, that Itaaks fonne should come in that poore fort alone : whereas Abrahams fervant came richly, with other men accompanying him: Gen. 24. 10. 32 53.

Verf. 14. my bone that is, my kinsman, as the Chaldee explayneth it. The Greeke faith, ofmy bones. See the like phrate, in ludg. 9.2. I Chro. 11. 1. 2 Sam. 19.12.13. of dayes that is, a whole moneth : as a yeere of daies. 2 Sam. 14.28. is a whole yeare. See the notes on Gen. 4 3.

Verf. 15. brother] that is, kinfman : fca Ger. 13.8. [bouldest thou?] The Greeke explaineth ir, thou falt not. See Gen. 18.17.

Verf. 16. elder] Hebrew, greater: meaning in age: and fo the yonger, is the leffer. Sec Gen. 27.1. By interpretation, Leah fignifieth Labourious, or Painfull: and Rachelan Eme or Sheepe.

Verf. 17. tender] as the Greeke translateth, infirme, or weake: but the Chaldce translateth faire. Thargum Ierusalemy addeth, that they were tender with weeping and praying informe ] that is, in proportion of body, or personage: as the next in countenance, or vifage, is for beauty of colour. Both together, make perfect beauty. The like is fayd of Efther, Efth. 2.7. and of lofeph, Gen. 39. 6. The Hebrew Doctors mystically apply this to the Church, the fairne fic in the congregation of Ifract. when it was quiltleffe from the power of uncleanneffe: as it is (ayd, (in Song. 4. 7.) Thon art all faire my love, there is no foot in thee. R. Menachem, on Gen. 29.

Verie. 20. ferved] Thefe things are let downe to thew Labans churliffineffe, & lakobs meeknes. poverty, patience, and hard condition in this life, which the Prophet after rehearseth, how Iaakob fled into Syria, and Ifrael ferved for a wife. and for a wife, kept (sheepe: ) Hos. 12, 12. For whereas men used of their substance to give dowries, Gen. 34. 12. Exod. 22. 7. Iakob having nothing to give, out of his poverty, (Gen. 22.10.) giveth his fervice to his uncle for a wife, which forvice was hard unto him, Gen. 31.40.41. as David, inftead of a dowry, gave 100 foreskins of the Philistines, whom hee killed with great perill of his owne life; 1 Sam. 18.23.25.27. Thefe things of Iakob, may alfo (as the former of Abraham & Iiaak) be mystically applyed to Christ, whose spouse and Church, is beautifull, Song. 4.1.7. Ephel. 5.25.27. & hath made him to ferve with her fins, & wearied him, with her iniquities, Efay 43.24. were in his eyes hat is, seemed unto him. loved her? & love suffereth, hopeth, and endureth all things, 1 Cor. 13.7. much water cannot quench it, neither can the

Verf. 21. are fulfulled or, are full, complete . The Chaldee addeth, the dayes of my fervice are fulfilled : meaning the feven yeers covenanted, v. 18. Some take it to meane full, in respect of his age: and that he was maried at the first; before the 7. yeers were expired. But in Pirkei R. Eliezer, cha, 36 it is faid: Iakob began to serve for a wife 7. yeres : after 7. yeeres he made a banquet, & arejoycing 7. daies, & had Leab &c.& added y.daies banquet more,& received Rachel, goe in unto the chamber, (as ludg. 15.1.) that the

may be to me as my wife. See Gen. 6.4. The Bride, ujually had a privie chamber (or closet) whereinto the entred at the mariage day, Ioel 2.16. Whereupon, among the Iewes, the comming together in mariage, is called the affembling into the privy-chamber, Maimony in treat, of Wives, ch. 10.S. 1:

Vers. 22 abanquet named in Hebr: of drinking, as is noted on Gen. 19.3. fuch we cal a Bride-ale. The Greek translateth it a mariage: hereupon the word mariage is used for a banquet, or feast, in Luk. 14. 8. and fo the Syriak there translateth it.

Ver. 23. Leab] in Greek, Leia. A notable example of perfidie in Laban, so to deale with his owne sifters ion. And by reason that women at such times were veiled, (as in other like cases may be seene. Gen. 38.15.16) Jacob could not difcern the fraud. hand maid

Ver. 24. Zilpah in Greek Zelpha. or, bondwoman fervant, see Gen. 16.1.

V.25. the morning | Every mans worke shall be made manifest, for the Day shall declare it, 1. Cor. 2.13. They that do evill, know not the light; & the morning is to them even as the shadow of death, lob 24.16.17. Therefore is this fact observed to bee done in the evening, and discovered in the morning. beguiled me] The Chaldee saith, lyed unto me? These things as they shew the evill mind and carriage of Laban, both in this his fact, and the excuse following: fo may they bee confidered as a chaftifement of God upon lakob, who had by guile (tho with a better mind)gotten the bleffing, Gen. 27.35. For even the righteous are recompensed in the earth, Prov. 11.31. and with what measure men mete, it shall bee meafured to them againe; Mar. 7.2. But how great an affliction was this unto Iakob: to bee beguiled of his Loue, and defyled with another, whom in respect of her he hated? ver. 30.31. For love is frong as d ath, Song. 8.6.

Ver:27 the feven of this of the weeke, that is, the feven dates banquet of the Leah, and to confirme the manage with lier; and then we will give thee the other. A weeke hath the name in Hebrue, of feven daie sjas with us, it is called a feven might. And the mariage feast, ufed to continue feven daies, as appeareth by Judg 14. 10.12. And it is a canon among the lewes, that who power martet a maide, Ball rejoice with her y. theyet not doing any worke, but enting drinking, and making merry. And to, if he marry a woman not a maid, 3.daies. And if he take more wives together he must rejoyce with every of them; her convenient time of joy . Maimony , rear of Wives ch. 10.5.12.13. Thus Laban provided that lakob by voluntary confess to this mariage with Teah, fliould not be able afterward to put her awny. The Icrufalem Chaldee paraphrate.

plainly applyeth this to the feven dayes banquet for Leah. And that it cannot be meant of feven yeeres. before he should mary Rachel: the birth of their children, and life of lakob after in the Hiftorry, do manifest, Gen 47.9. and 41.46. and 30.24. there shall be given to weet, by me; as the Greeke translateth, I will give. The Hebrew also may fignific, we will give: that is, I and my friends. this alfo meaning Rachel: ver. 28. So to make him amends, he urgerh upon him, another mariage incestuous. Which how ever lakob accepted and it may, by the special motion of Gods spirit, (as Sam. fons mariage with the Philistian woman, was of the Lord, Judg. 14.4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mystery, the churches of Iewes and Gentiles, may by these two fifters be implyed: as the two Testaments were in Abrams wives, Gen. 16. Gal. 4. Shale ferve So coverousnes of gaine by lakobs service, made him thus to offer : and Iakob in yeelding to this, is a mirror of parience.

Ver. 31. hated] not simply but in comparison of Leah; that is, leffe loved, as the former verte sheweth. So in Deut, 21. 15. alfo in Mat. 6.24. and Luk, 14.26. And herein Leah was chaftifed of God, for confenting to the fin, with her father. ber womb] that is, made her to beare children: the contrary was in Gen. 20.18. The Chaldee translateth, gave her conception.

Ver. 32. Ruben] that is, Son of-feeing (or of him that (eeth) meaning her affliction, as the next words doe explaine or, See ye the Son. So in Pirkei R. Eliezer, chap. 36. it is faid; Godfam Leabs tribulation, and gave her conception, and consolation to her soule; and she bare aman-child of a goodly forme; and sayd, see the fon, which God hath given me.

Verf. 33 Simeen written in Greek by the Evangelifts, Symeon, 2 Pet. 1. 1. and Simon, Mat. 10.2.by interpretation Hearing, or fon of hearing, that Leah

Vers. 34. he called ] or, (not noting any person,) his name was called : See Gen. 16.14. Levisthat is, loyned: the reason of the name here; was of her husbands joyning unto her: after, the Levites were joyned unto the Priests in the ministery and service of God, as Numb. 18.2.4.

Verf. 25. this time or now, to weet againe, as the 35 Greeke addeth. confesse] that is, openly praise and celebrate, in folemne manner. This here applyed to the Lord, is after applyed to Judah himfelfe, Gen. 49.8. Indah or Ichndah in Greeke, Indas: by interpretation, A Confessor, or the fon of Confeffion, or of Praise. Of him, all the sons of Iakob, are called Ienes, Efth. 3.6. Mat. 27.37. and he is a true Iew, whose praise is of God, Rom. 2. 29. flayed or, flood fil, that is, left off bearing; for a while afterward she had more increase; Gen. 30.17. And thus God difpenfed his bleffings, where least love of man was showen : which redounded to ha further glory by Leahs thankfulneile.

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CHAP.

CHAP. XXX.

Rachels griefe.

1. Rachel in griefe for her barrenne ffe, giveth Bilbab hermand unto Lakob. 5. Bilbab beareth Dan and Naphrali. 9. Leah giveth him Zilpah her mayd, who beareth Gad and Asher. 14. Reuben findeth Mandrakes, with which Leah hireth her husband of Rachel. 17. Leah beareth Iffachar, Zebulun, and Dinah. 22. Rachel beareth Ioseph. 25. Iakob desireth to depart. 27. Laban stayeth him, on a new covenant. 37. Iakobs policie, whereby he became rich.

A Nd Rachel faw, that she did not beare-children unto Iakob; and Rachel envied her fifter: and she faid unto Iakob, Give me 2 fonnes; or elfe, I dye. And Iakobs anger was kindled, against Rachel: and he sayd, am I in Gods itead, who hath with-held from thee, the fruit of the wombe ? And fhe faid; Behold my handmaid Bilhah, goe in unto her : and shee shall beare, upon my knees, and I alfo, shall bee builded by her. And shee gave unto him, Bilhah her handmayd, to wife: and Iakob went in, unto her. And Bilhah conceived, and bare unto Iakob, a fon. And Rachel fayd, God hath judged me; and hath also heard my voice, and hath given unto me a fonne : therefore, called the his name, Dan. And Bilhah, Rachels handmaid, conceived againe; and bare, a fecond fon, unto Iakob. And Rachel faid, wraftlings of God, have I wraftled with my fifter, I have also prevailed: and she called his name Naphtali. And Leah faw, that shee had flayed from bearing : and shee tooke, Zilpah her handmaid; and gave her unto Ia-11 kob, to wife. And Zilpah, Leahs handmayd, did beare unto Iakob, a fonne. And Leah faid; With a troupe: and shee called his name, Gad. And Zilpah, Leahs handmaid, did beare, a second son, unto Iakob. And Leah faid, With my bleffednesse, for the daughters will call me bleffed: and fhe called his name, Afer.

And Reuben went, in the daies of wheat haruest; and found Mandrakes, in the field. and brought them, unto his mother Leah : and Rachel fayd unto Leah; Give mee I pray thee, of thy fonnes Mandrakes. And she sayd unto her; Is it a small-matter, that thou haft taken my husband: and wouldest thou take, my fonnes Mandrakes also? And Rachel fayd, therefore he shall lye with thee to night, for thy fons Mandrakes. And Iakob came our of the field, in the evening; and Leah went-out to meet him; & shee said, thou shalt come in unto me; for hiring I have hired thee, with my fons Mandrakes: And every-one that had some white in it, and eve-17 he lay with her that night. And God heard | ry browne one, among fithe sheepe : and he

Leah: and she conceived, and bare unto Iakob, the fift fon. And Leah fayd, God hath given me my hire, for that I gave my handmaid, to my husband : and shee called his name, Iffachar. And Leah conceived again: and the bare the fixt fon unto Iakob. And Leah fayd, God hath endowed mee with a good dowrie: now will my husband dwell with me, because I have borne unto him fixe fonnes; and shee called his name, Zebulun. And afterward, she bare a daughter: and she called her name. Dinah. And God remembred Rachel: and God heard her, and opened her wombe. And she conceived, and bare a fon: and faid, God hath gathered away, my reproach. And she called his name, Iofeph; faying: Iehovah will adde to mee, another fon. And it was, when Rachel had borne Ioseph: that Iakob said unto Laban; Send me away, and let mee goe, unto my place, and to my land. Give me my wives | 26 and my children, for whom I have ferved thee, and let me goe: for thou knowest, my fervice which I have ferved thee. And La. | 27 ban fayd unto him; I pray thee if I haue found grace, in thine eyes: I have learnedby-experience, that Iehovah hath bleffed me, for thy fake. And he faid, Expresly name thy wages unto me, and I will give it. And he faid unto him; Thou knowest, how I have ferved thee: and how thy cattell hath been, with me. For it was little, which thou had- 30 dest before me, and it is encreased to a multitude; and Iehovah hath bleffed thee, at my foot: and now, when shall I also do, for my owne house & And he faid, what shall I give | 31 unto thee? And Iakob faid, thou shalt not give unto mee any thing; if thou wilt doe for methis thing, I will turne againe, I will feed thy flocke, I will keepe them. I will | 32 paffe through all thy flocke, to day, remoueing from thence, every lambe speckled, and fpotted; and every brown lambe, among the sheepe, and the spotted and speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come: when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and browne amongst the sheepe; that (shall bee counted) stolne. with me. And Laban faid, behold: I would, it might bee according to thy word. And he removed in that day, the hee-goates that were ring-straked and spotted; and all the the goates, that were speckled and spotted;

36 gave-them, into the hand of his fonnes. And he fet three daies way, betwixt him felfe and Iakob: and lakob, fed the rest of Labans 37 flocks. And Iakob tooke unto him, the rods of green white-poplar, and of nut-tree and of plantane tree; and pilled in them white strakes, with making bare the white, which was on the rods. And he fer the rods which he had pilled; in the gutters, in the troughes of waters : when the flocks came to drinke, before the flocks; that they might conceive, when they came to drinke. And the flockes conceived, before the rods: and the flockes brought forth, ring straked, speckled, and 40 spotted-ones. And the lambs, lakob separated, and gave the faces of the cattell, toward the ring-straked, and all the browne, among the cattell of Laban: and hee put his owne flockes by themselves-alone; and put them not, unto Labans cattell. And it was, whenfoever the luftie cattell conceived, then Iakob put the rods before the eves of the cattell, in the gutters: that they might conceive among the rods. And when the cattell were feeble, he put them not : fo the feeble, were Labans, and the luftie, Iakobs. And the man encreafed, most exceedingly: and hee had many flocks, and women-fervants, and menfervants, and camels, and affes.

#### Annotations.

Envied, One word in the originall, is for envie. zeale, and jealousie; taken somtime in the good part, omtime in the evill, as in this place. It is a ftronger affection then wrath or anger, Pro. 27.4.& a work of the flesh, Gal. 5.21.1 Cor. 3.3. Sons forme fon, or ebild. or else I dye or, and if not, I am a dead woman. The like phrase was before in Gen. 20. 3. Through fretfulnes & impatience, the should kill her felfe; fot envie is the rottenneffe of the bones, Prov. 14.30. whereas the ought to have fought unto the Lord, as did Isaak, Gen. 25.21.

Ver. 2.in Gods flead who only can give children: 1 Sa.2.5.6. Pi. 113.9. & 127.3. So the Chaldee paraphrateth, Askelt thou (fons) of me? (bouldeft thou not not aske the of the Lord? fruit chat is 315 the Chaldee expoundeth, the child of thy bowels. So al child. E are called the fruit of the womb, Deut. 7.13.Pf. 127.3 even Christ himself, according to the flesh, Lu 1.42

Ver.3. and she shall or, that she may bear. upon my knees ]meaning, children that might be brought up & nurfed en her knees, as her own; fo Gen. 50. 23. Hereupon she calleth Bilhahs children, hers: v.6. shalbe builded that is, stal have children, as the Gr. translateth. See Gen. 16.2 ,where the like was spoken by Sarah.

V.4. to wife or for a wife. The like is faid of Agar, who yet was but a secondary wife or concubine see Gen. 16.3. & 22.23 So this Bilbah (or Balla, as the Greek writeth her, ) is called a conceptine, Gen. 35.
22. The like is to be minded for Zilpah, in verl. 9.

Ver. 6. judged ] This word, when it respecteth the godly, sometime meaneth chaftifement, and affliction for fin, 1. Cor. 1 1.32. fomtime deliverance out of their affliction, 18 1 Sa. 24.15. 2 Sam. 18.19. Both may be implyed here. heard my voice, received may prayer, faith the Chaldee paraphrafe: fo in v. 17. and 22. By this it appeareth that faith & vertues, were mixed together with the infirmities of their holy persons. So after in v. 17. Dan that is by interpretation, Indging to named of Gods judging, that is, helping, & delivering her. Afterward his name is applyed to the Indging, that should be among his children, Gen. 49.16.

V.8 Wrastlings of God | that is divine & vehement wraftlings, very great and earnest endevours both with God in prayer, and by all other meanes that the could; as wraftling is a writhing & rurning every way to prevaile by might or flight. The name of God, is added to things for excellency take: fee Ge. 23.6. The Greek translateth it, Godhath holpen me, & I have beene compared with my fifter; the Chaldce addeth, God hath received my request; when I supplicated in my prayer, I defired that I might have a fon, as my sister; and it is granted me. Naphtali] or as the Greek writeth it, Nephthalcim: Rev 7.6 by interpretation, Wraftler, or, fon of My wraftling.

Verf. 11. with a troup or, a troupe is come: for here is a double reading, in the Hebrew margine it is written ba Gad, a troupe is come, which in the text is one word bagad, that is, in (or with) a troup: fo after in v. 1 3 beafri, in (or with) my bleffednes. And fo the Greek translates it, In, or with; but the Chaldee turneth it is come. Gad fignifieth a troup, or band of men, and to this interpretation Iakob after doth allude, Gen. 49.19. How be it the Greek translates it, with good lucke (or fortune) Fortunately, And in Arabik, the planet Impiter, is called Gad. that is, a troup or hoft: after the Greek, Luck, or fortune. This word is used in Esa. 65. 11. that prepare a table for the troup : there the Chaldee translateth it Idols : for it meaneth the hoft of heaven, or planets.

Ver. 13. with my ble fednes or In my happine fe: that is, as the Greeke explaineth it, O bie fed (or happy) am I: meaning that this child was bet a with her felicity. The Chaldee translateth it, I have praise (or commendation.) daughters] that is, as the Greek translateth it, women : fo in Prov. 31.29. Song.6.8. And the Chaldee, women will praise me. call me blessed or count me happy. This phrase the Virgin Mary useth, Luk. 1.48 tee also Song. 6.8. Aser or After, that is, Bleffed, happy or making bleffed.

Verf. 14 Mandrakes ] in Hebrew Dudaim, which fignifieth lovely or amiable : the Greeke translateth them apples of Mandragoras, (or Mandrake-apples:) the Chaldee also calleth them labrochin, that is, Mandrakes, which name is borrowed from the Arabicke. They were fuch things as gave a fmell, Song. 7. 13. Whether they were those that wee now call Mandrakes, is uncertain. The name is not found in Scripture, but in this history, and in Song 7. 13. there the Chaldee paraphrale calls it Balfa.

Verf. 15. Isit [mall] the Greeke translateth, Isit 15 not enough ? These contentions were not meetly carnall, but partly alto for defire of Gods ordinary

bleffing, in propagation; and chiefly for the increase of the Church, and obtaining the promised seed for falvation.

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Verf. 17. heard Leab the Chaldee faith, received ber prajer : fo ver! 6 and 22. Gods providence and goodnesse is here admirable, that he should regard, and in his booke record fuch things as there; about childith works, and womens contentions for their husband: unto which notwithstanding the Lord abate h himselfe, (palling by the heroicall acts of the world,) and preacheth his grace, (in the midfaith doe call upon him.

V. 18 Iffachar ] i he G e ke addern the interpretation, Iffachar, that is, Hire. It is written with the letters If fchar, but by the vowels If char, one S not pronounced, which is not usuall. Sachar fignifiech Hire or mage: whereof he had the rame. But in that the counteth her fonne a reward from God, for giving her maid to her husband; it feemeth to be her error.

Versi.20. endomed] or, given me a good gift, as the Grecke triallatoth. Zebulun] or, as the holy Ghoff writeth it in Grecke Zabulon ; that is by interpretation, Dwelling.

Verl. 21. Dinab thatis, Indgement; in Greeke

Verf. 22.remembred] that is, shewed care, and help: for Gen 8.1. The Chaldes translateth, the remembrunce of Rachel came before God, and hee received her prayer. So in I Sam. 1. 19. 20. the Lord remembred opened] that is, as the Chaldee expoundeth it, gave ber conception. So in Gen. 29.31.

Verl. 23. gathered or taken away my repreach, meaning her barrennesse; which was a repreach amono men, Loke 1.25. 1 San . 1.6. Efay 4.1.

Veri. 24. Ioseph] that is, He will adde : or, adding. Sometime he is written Iehofeph, as in Pial. 81. 6. and fo it was graven on Aarons Broftplate, Exed. 28. The like is in the writing of other names, as Israelon, 1 Chron. 10. 2. or Iehonathan, 1 Sam. 21.2 Ioals, 2 Chron, 24.1. or Ichoalb, 2 King. 12.1. and fundriethe like. will adde or prayerwife. boudde to me. The performance hereof, fee in Gen. 21.17. Hereby her faith appeareth. The Hebrew Oncors observe, that the faid not other fonnes, for He know that there should be but timelve tribes; and he toge that the some some might be of her: R. Menathem on Gen. 20.

Ver .2 s. to my land or country, meaning Canaan, iomi ed to him, Gon, 28. 13. whither by faith he would returne, and dwell in it, expecting the bleffing er God, as Gen. 26.3 . Heb. 11.9. So in ler.

Varl. 27. grace or, favour in thy eyes: an unperfelt specco meaning tory I pray thee See the notes befo con Gen.1 1.4. and 13.9. and 23 13.

Verte 28. Expresty-name or, Nominate plainly, appoint : The Greeke with, diffinguish; that is, diffinit-

Verf. 30. before me that is, before my comming : fo Gen. 32.3. and 46.28. encreased | Hebrew, broken forth that is, increased, and spred-abroad sadhere translateth it, encreased. at my foot | chat is. fince my comming, and by my travell and fervice. So the foot is used to fignifie laborious fervice, Deur. 11.10. and the comming or presence of any, Hab. 3.5 The Chaldee translateth it as before in vert, 27, for my lake. doe that is, provide, labour, prepare. &c. for my owne family? which he that doth not, is worfs then an Infidel, I Tim. 5.8. The Greeke translaterly, make my felfe an house ?

Vert. 3 1. any thing that is, any certaine mage, or 3 1 flinted hire, of Labans gift. He choic rather to dedest of all humane infirmities; ) to those that in | pend on Gods providence. will turne againe, will feed, &c. Ithat is, as the Grecke explaineth it, I will againe feed thy sheepe, and keepe them.

Veri.32. removing or, remove thou : and fo the | 32 Greeke translateth, feparate thou. it shall be meaning, fu h should bee his wage, namely, all that were borne so partie coloured after that time. And this choice depended upon Gods bleffing : for naturally the cattell would bring forth others like themfelves, and so lakobs part thould be few. But by Gods extraordinary providence, it fel out otherwifee ; fee Gen. 21.10.12.

Verf. 33. my justice] that is, a just remard of my labours from the hand of God, on whom I depend, and just dealing in me, who shall be feene to keepe nothing but my owne. answer [or] or testifie for (or with me.) The contrary is in Elay 59. 12. aur. sinnes answer, (or testissie) against us. Answering 15 for witneffing in Exed. 20. 16. in time to come that is, hereafter shortly : the Hebrew phrase is, in day to morrow : but to morrow is often used for hersafter, or time to come, Exod. 13. 14. Deut. 6. 20. Iol. 4.6. Mat. 6.34 as yesterday, is for time past, Gen. 31.2. when it shall come or, for it shall come ; or, when thou shalt come (to locke) on my wages. The Greck translateth, for my mages is before thec.

Vers. 3 4.I would it might be or, I wish it, let it be: for the dillinction teemeth to afford this fente. The Greek omitting the former, faith onely, Let it be.

Veri.36. way] that is, journey: fo Gen. 31, 23. and often in the Scripture.

Veri.37. rods] Heb. rod: as tree, for trees, Gen. 3.2. greene that is, m ift: opposed to dry; and is not meant of colour. It may also bee referred to the rods. nuttree in Hebrew Luc: forne think it to be the hazell, others the almond tree: the Hebrew and Greeke are both generall, for any mut tree: and the word is not found for a tree, but in this one place. Elfewhere Luz, is the City Bethel, so named as seemeth of not trees growing there, Gen. 28.19. as c'fewhere I richo is called the Cirie of Palme trees, 2 Chron. 28. 15. platane tree or, playne tree : thus both the Greek and Chaldee doe interpret the Hebrew name gnarmon : fome think it to be the chefnut tree. It was a faire tree, as appeareth by Ez k.31 8.

Ver. 38. conceive | Heb. be in heat ; whereby con- 38 ception or engendering is meant, as the Greek plainly translaterh. And these things lakob did by the oracle of God, as appeareth by Gen. 31.9.10. 11. 12 by reason whereof, it was no more unlawfull for him to doe thus, then for his children to rob acres : fo verf. 43. and Gen. 28. 14. The Greeke the Egyptians, Ex. 12.35.36. It was in recompence

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of his fore labors, Gen. 3 1.38 40. and had not God | it is confirmed by a signe, an oath, and a banquet; 55, 10 provided this way for his recompense, Laban wold they part in peace. have lent lakob away empty, Gen. 31.42.

Verf. 39.ring-straked with a round strake, or ring about their legs, as if they were tied about. The Greeke faith white: fo in Gen. 31.8.

Verf. 40. the lambs | which were fo potted and particoloured, verf. 39. gave that is, fet, or turned the faces of the sheep towards them, that by feeing them, they might conceive the like : as they did before, by seeing the pilled rods in the

troughes. Veri. 41. Infty or frong. The Hebrew word fignifieth bound together; which may be understood both of their bodies wel-fet and truft together, and of their conspiring together the male and female for engendring. Which was at the beginning of the yeere, and therefore the Chaldee translateth it, the forward (or firstborne.)

Verf. 42. feeble] or lateward, as the Chaldee alfo translateth it, or engendred late. It hath the fignification of covering: and it may be understood, when they were thicke covered with wool, as towards the end of fummer, when they are not fo ftrong for generation.

Veri. 43. encreased] Hebrew brake forth: as v. 30. Gen. 28.14. The Greeke here translateth it, wexed exceedingly] or vehemently: doubling the word to inlarge the fenfe, as in Gen.7.19. Thus even in ourward bleffings, God kept his promife to Iakob, Gen. 28, 15. and delivered him from covetous Labans injuries, Gen. 3 1.7.42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promiseth, that his people shall rob those that robbed them, and spoile those that spoiled them : Ezek. 39. 10. Of the things in this chapter, and other the like, the Hebrew Doctors give this commendation. Marvelows mysteries are in the histories of the boly law: that none is able to tell the praise of the excellencie thereof, and of the hid things of the same, yea even then, when histories are found in the Law, which may be shought unnecessarie and unprofitable. And when wee read in the law, wee bleffe (God) for the histories; by which he hath planted eternall life among st us, as by the ten Commandements, (Exod. 20.) For when a manremovesh the veile of blindne fe from off his face, hee Ball find in that worke, a mountaine of fpices and of frankincense: neither hath the eye seene, o God, besides thee: (Ela.64.4.) R. Menachem, on Gen. 30.

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#### CHAP. XXXI.

1, Laban and his fons, envy lakebs prosperity. 3, God biddeth himreturne into Canaan. 4, He acquainteth his wives herewith, complaining of their fathers hard dea-ling. 14, They agree to goe with him, 17, so they all flee fecretly, 19, Rachel frealeth her fathers images. 22, Laban pursueth after him, 26, and complaineth of the wrong; 33 and carcheth for his images, 34, but Rachel in policie hideth them. 36, lakob chideth with Laban, for abusing and hardusage of him. 43, Laban would make a covenant, 45, which I akob affenteth unto, and

Nd he heard, the words of Labans 1 fons, faying; lakob hath taken, all that Mas our fathers: and of that which was our fathers, bath hee made all this glorie. And Iakob faw, the face of Laban. 2 and behold it was not with him, as in former dayes. And Iehovah faid unto Iakob: Re- 3 turne, unto the land of thy fathers, and to thy kinred: and I will be with thee. And Iakob fent, and called Rachel and Leah: to the field unto his flocke. And he faid unto them, I fee 15 your fathers face, that it is not toward mee, as in former daies: and the God of my father hath been with me. And ye know, that withal my able-power, I have ferved your father. And your father hath deceived me, & changed my wages, ten times : but God hath not given him, to doe me evill. If he faid thus, The speckled shal be thy wages; then bare al the cattell, speckled: and if he faid thus, the ring-straked shall be thy wages; then bare all the cattell, ring-fraked. And God, hath taken away the cattell of your father, and given them to me. And it was, in the time that the 10 cattel conceived; that I lifted up my eyes, and faw in a dreame : and behold the heegoats which leaped-up on the cattle, were ring-straked, speckled and grissed. And the Angel of God said unto me in a dreame; Iakob:and I faid, Loc here I am. And hee fayd, 1: Lift-up now thine eyes, and fee, all the heegoats, that leape up on the cattell; are ringstraked, speckled and grissed: for I have seenall that Laban doeth unto thee. I am the God of Beth-el, where thou anointedft the pillar, where thou vowedst unto me, a vow: now. arise goe out from this land, & returne unto the land of thy kinred. And Rachel & Leah 14 answered, and said unto him : Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, ftrangers? for he hath fold us : and eating he hath eaten up alfo, our money. For all the riches, 16 which God hath taken away from our father: that belongeth to us, and to our fonnes: and now, all that God hath faid unto thee, doe thou. And Iakob arose, and tooke up 17 his fons, and his wives, upon camels. And he led away all his cattell, and all his substance which he had gathered; the cattel of his getting which hee had gathered in Padan Aram : for to come unto Isaak his father, in the land of Canaan. And Laban was 19 gone to sheare his sheepe: and Rachel had stollen the Teraphims, that were her fathers.

Jakob fleeth.

GENESIS XXXI. A covenant at Galeed. 20 And Iakob stale from the heart of Laban the | my stuffe, what hast thou found of all the Syrian: in that he told him not, that he fled. And he fled himfelfe, and all that he had; and he rose up, and passed over the river; and fet his face toward mount Gilead. And it it was told Laban, in the third day; that Ia-23 kob was fled. And hee tooke his brethren daves way: and overtooke him, in mount Gilead. And God came to Laban the Syrian, in a dreame by night: and he faid unto him; Take thou heed, left thou speake with Iakob from good to bad. And Laban overtooke Iakok: and Iakob had pitched his tent in the mount; and Laban pitched with his brethren in mount Gilead. And Laban faid, to lakob; what haft thou done, that thou haft ftollen-away from my heart: and haft ledaway my daughters, as captives with the iword : Wherefore didft thou flee fecretly, me? that I might have fent thee away, with mirth and with fongs, with timbrell and with harpe. And hast not suffred me to kisse my fonnes, and my daughters : now, thou haft done-foolishly in so doing. It is in the power of my hand to doe you evill: but the God of your father faid unto mee yesternight, faying; Take thou heed, that thou speake not with Iakob from good to bad. And now, going thou wouldest be gone, because longing thou longedst after thy fathers house: wherefore hast thou stollen my gods? And Iakobanswered, and said to Laban : because I feared; for I said, lest thou take byforce thy daughters from me. With whom thou shalt find thy gods, let him not live: before our brethren, discerne thou what is thine with mee, and take it to thee : and Iakob knew nor, that Rachel had stollen them. And Laban entred into the tent of lakob, and into the tent of Leah, and into the tent of the two handmaids, and hee found them not : and he went out from the tent of Leah, and entred into the tent of Rachel. And Rachel had taken the Teraphims, and put them in the camels furniture; and fate upon them: and Laban felt all the tent, and found them not. And she said to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rife-up before thee, for the custome of women is upon me : and he fearched, and found not the Teraphims. And Iakob was wroth, and chode with Laban: and Iakob answered and said to Laban; what is my tres-

passe, what is my sinne, that thou hast hotly-

ftuffe of my house? fet it here, before my brethren and thy brethren: and let them debate betweene us two. This twenty yeeres 38 bave I been with thee; thy ewes and thy flicegoats have not cast-their-young : and the rammes of thy flocke, I have not eaten. The 39 with him, and followed after him, feven | torne, I brought not unto thee; I made itgood; of my hand, didft thou require it: the stollen by day, or stollen by night. I was in the day, the heat did confume me, and the frost in the night: and my sleepe sled from mine eyes. This was my twenty yeere, in thy house: I have served thee fourteen yeres, for thy two daughters; and fixe yeeres, for thy cattell: and thou haft changed my wages, ten times. Except the God of my father, the God of Abraham, & the Feare of Isaak, had beene with me; furely now, thou hadst fent me away empty: my affliction and the and steale-away from me: and didst not tell labour of my hands, God hath seene, and rebuked thee yesternight. And Laban answered, and faid unto Takob; Thefe daughters are my daughters, and thefe fonnes my fons, and these cattell my cattell; and all that thou feeft, it belongs to me : and to my daughters, what shall I doe to these this day; or to their fonnes, which they have borne? Now therfore, come let us strike a covenant, I & thou: and let it be for a witnesse, betweene me and thee. And Iakob tooke a stone : and set it up, for a pillar. And lakob faid to his brethren, Gather stones; and they tooke stones, and made an heape; and they did eate there, upon the heape. And Laban called it, Icgar- 47 fahadutha: and lakob called it Gal-eed. And 48 Laban faid, This heap is a witneffe, between me and thee, this day: therefore hee called the name of it Gal-eed. And Mizpah, for 49 he faid : Ichovah watch, betweene mee and thee: when we shall be hid, each man from his neighbour. If thou shalt afflict my daugh- 50 ters, and if thou shalt take wives besides my daughters, no man is with us: fee, God is witnesse, betweene me and thee. And La- 51 ban faid to Iakob: Behold this heape, and behold this pillar, which I have cast between me and thee. This heap be witnesse, and the 52 pillar be witnesse: that I will not passe over this heape unto thee; and that thou shalt not paffe over this heape, and this pillar unto me, for evill. The God of Abraham, and the 53 God of Nachor, they judge between us; the God of their father: and lakob sware, by the Feare of his father Isaak. And Iakob slewa 54 flaughter (of beafts,) in the mount; and cal-37 pursued after me : Whereas thou hast felt all led his brethren to eat bread : and they did

GENESIS. XXXI.

eate bread and taried all night in the mount. And Laban role early in the morning, and kiffed his formes and his daughters, and blef fed them: and Laban went, and returned, unto his place.

#### Annotations.

HE] that is, as the Greek expresseth, lakob made all this elevitation (as the Chaldee expoundeth it) got all thefe riches ; for, thereupon glory arifeth, as rithes and glory are joyn dtogether, in Prov. 3.16, and 8. 18. Ecclef. 6.2. Glory (or honour ) hath the name of weightineffe, (48 Paul mentioneth the weight of glory, 2 Cor. 4. 17.) and Abraham was faid to be weighty, when he was rich, Gen. 13.2. And in Efay 61.6. glory, is in Greek translated riches.

Verl.2. face or countenance, wherein favour or displeasure is easily differned the Chaldee faith. the looke of his face. as in former dayes or, as in time past: the Hebrew phrase is, as resterday, and the day before: which two dayes path, are used for all times before; even as to day, is for the time prefent, Pfal.95.7. and to morrow for all time to come. Gen. 20 33. So after here in verf. 5. Exod. 4. 10. and 5 7. 14. and often in the Scripture.

Veri. of thy fathers the land of Canaan, given by promite to Ab aham and to Isaak, Gen. 13. 15. be with thee ] that is, doe thee good, Gen 32.0, the Chaldee translateth, my word shall be for thy helpe. Sec Gen. 28.19.

Ve.f.4. unto his flocke | the Greeke expounds it. where the flockes were.

Ve f. 5 with me] to bid me depart, verf. 13. or, as the Chaldee explaineth it, his word hath beene my helpe. Verl.7 ten times in his fixe yeares service; ten

here may be put for many times ; 10 in lob 19.3.

given] that is, suffred. See Gen. 20.6. Vers. 9. Godhath io it was not by lakobs fraud, as his brethren unjuftly calumniated him, verf. 1. n ither used he that ert of putting rods into the troughes (Gen. 30.37.) but by Gods direction.

Veri. 10 a dreame | tent of God, as Gen. 28. 12. bee-goats] and rammes, as the Grecke expresly addeth. By this he was taught, that the generation of cattell in that mann r, was by the inflinct of God, forto inrich lakob. grifled] or haile-spot-ted, that is, having many white spots like hayleftones ; for fothe Hebrew and Chaldee words import. The Greeke expounds it, fprinkled as with aftes. It may be also to fignifie, that this was Gods worke, as the haile falleth from heaven. Such was the colour of certaine borfes, that Zachary faw in a vision, Zach.6.3.

Verf 11. Angel] called in verfe 13. the God of Bethel : that is, Christ. So after, Gen. 48.16. The Hebrew Doctors also name this Angell, Michael: Erkei R.Eliez. c. 26.

Verl. 12. he-goars] the Greeke againe addeth,

translateth feepe and goats, the Hebrew comprehendeth both as Levit.1.10.

Verf. 13. the God] Heb. El Beth el, that is, the God of the house of God : which the Chaldee ex. poundeth thus, the God which appeared unto thee in Beth-el: the G ceke, thy God, which appeared unto thee in Gods place. God here manifest th that hee accepted the fervice which lakob used in confecrating Bethel, Gen. 28. 18.19 22. and was mindfull of his promites there made, verf. 15. kinred) or nativity, generation, as the Greeke transfareth: adding moreover, and I will be with thee, as was in

Vert. 14 for us] or, to us: thefe words may imply, both that they had no hope of benefit from their father; and that they had no mind any longer to continue with him, but to depart. Compare t King. 12.16. and the law, in Gen. 2. 24. Laban is fit forth in this history, as a picture of a man covetous, envious, injurious, unchankfull, and unnaturall; belides his idolatry and hypocrifie. By tuch a miler, was lakobs faith and patience exercifed :wen y yeeres.

Verl. 15. of him or to him: meaning that he had dealt with them as thrangers, rather then as chilfold us for fourteene yeeres fervice by thee our husband. eating he hath eaten that is. quite eatenup, and confumed : or greedily eaten. Or questionwife, fould bee eate? that is , confume us quite? For by often changing lakobs wages, hee fought to have inriched himielte, with the extreme poverty of his daughters. money Hebr. filver : used here generally for their price, which hee had turned to his owne profit: or figuratively, the meats and commodities bought with fuch money as was due to them in their husband fervice: belides their owne parrions.

Veif. 16. riches the Greeke addeth, and glory, 16 as veric 1.

Vert. 18. substance or, gathered-goods: fee Gen. 12 5. Thus alfo I kob children went with all their goods out of Egpyt, Exod. 10.26. Paden Aram that i , as the Greeke hath it, Mefoposamia.

Veri. 19. Teraphims the Greeke here translateth 19 them Idols; the Chaldee, Images: Laban calleth them his gods, verf. 30, and that they were images or representations used in divine worship, other Scriptures alto doe confirme, Judg. 17.5. and 18. 14.17.20 Hof. 3. 4. and it feemeth that idolaters confulted with their gods by them, and had oracles, Ezek 21 21. Zich 10. 2. therefore the Chaldee and Grecke in Hof. 3.4. translate it, declarers, or manifesters, to weet, of hidden things. They were greatly difolialing to the true God, I Sam. 15.23 and therefore were by the godly, rooted out, 2 King. 23.24. Sometime the Greeke version keepeth the originall name Theraphein, ludg 17. and of it, the Heathen Greekes framed the word Therapenein, for to fignifie the fervice or worship of their gods; and using to consult with such, for recovery of their health, (as Ahazjah did with Beelzebub, 2 King. 1.2.) they applied the Greek word Therapeuin, for to heale o cure difeates. An ancient cattell or flocke, which the Greek | Rabine faith , What mere those Teraphins ? They

off his head, and salted it with salt and with oile, and wrote upon a plate of gold, the name of an uncleane spirit, and put it under the sonque thereof; and fet it up on a wall, and lighted candles before it, and bowed them selves downeunto it, and it spake unto them; as it is written, (in Zach. 10.2.) the Teraphims have spoken vanitie. Pirkei R. Eliezer ch. 26. It is more likely, they were Images in the shape of men, as may be gathered by 1 Sam.19.13. 16.

Verf. 20. Stale from the heart | that is, Stale (or ecovered away himselfe) without the knowledge or confent of Laban. For the heart is the feat of knowledge and understanding, Eccles. 7. 25. Prov. 7.7. So the Greeke here for ftale, translateth bid: and the Chaldee faith, lakob concealed it from Laban. The word 26. & 27. where this speech is opened: and sometime the Scripture it felfe supplieth this and the like wants; as in 2 Chron. 6.33. heare thou from the heavens: whereas the fame speech being written in 1 King. 8.43. the word from is wanting. Otherwife, to steale the heart, meaneth privally to draw the heart and affection unto one as in 2 Sam. 15.6.Or. if here we so read it, stale the heart of Laban, the meaning is, he caried away, and deceived him of that which his heart did expect and affect, namely more wealth by Iakobs fervice, &c. And fo it is a Syriak phrase, not much differing from that in 2 Cor.12. 16. I caught you with guile, where the Syriak translateth, I stale you with guile. And stealing is used for carring away, Iob 21. 18.

Verf. 21. the river | Euphrates (as the Chaldee explaines it,) which was betweene Chaldea and Canaan: Iof. 24.2.3. fet his face] that is, his affections and actions, without declining to any other way. Therefore the Greeke translateth it hormesen, which fignifieth an earnest (violent) running thitherward. The like phrase is in Ler. 50. 5. Luke 9 51.53. Gilead] in Greeke, Galaad. It was a goodly mountaine adjoyning next to Lebanon, beneath which mount, was a tertile country called a'fo the land of Gilead, Ier. 22. 6. Deut. 34. 1. They were stored with balme, myrrh, and other spicerie, Gen. 37. 25. Ier. S. 22. were very good for feeding of cattell, and were afterwards taken from the Amorites, and given partly to the fonnes of Reuben, and Gad, and partly to the fonnes of Manalles for inheritance; Song 4. 1. Numb. 32. 1. 39. Icr. 50. 19. Deut. 3. 12. 13. 15. 16. There was also a man of this name, one of Iakobs posteritie : Num. 26.29.

Veri. 22. the third day his flocke being 3. daies journey from Iakobs, Gen. 20, 26.

Verfi.23. bretbren] that is binsfolke: fee Gen. 13.8. way that is, journey : fo Gen. 30. 36. Laban putfueth lakob gone out from his fervitude: fo Pharaoh purfueth his children, for the like caufe, Exod. 14.5.6. - 9.

Verf. 24. God came ] The Chaldee faith , word came from the face of God. Compare Gen. 20. 3. Take thou beed or, Keepe thy felfe , as the Greeke translateth. It was a rebuke unto Laban: verie 42.

billed amanthat was a first borne ( some, ) and tooke | thou speake not bad words. The Hebrew phrase seemeth to meane, either good or bad : as in the like, Gen. 14.23, and also in this very phrase; 2 Sam. 13.22. And to ipeake neither good nor bad, is meant respectively to that end for which Laban pursued him; as to cary lakob backe againe into his fervitude. So after in verte 29. This was the Lords hooke in Labans noffrils, to cary him backe the fame way he came, as in verte 55. & Efa. 37. 29.

Verf. 26. from my heart | fecretly, and unawares | 26 to me: the Chaldee faith, concealed it from me: as captines] or prisoners. But they went voluntary, verfe 16. and belonged to lakeb, rather then to Laban; Gen. 2.24.

Veri. 27. fecretly flee] Hebr keepe thee fecret in fleefrom me this openeth the former speech from is here to be understood, as afterward in vers. of feating away from his heart. The Chaldee here againe translateth, didft concealeit from me. timbrel or tabret, in Hebr. named Toph; of the found which it maketh, when it is beaten on with the hand ? It was an instrument of joy, Efa. 24.8. used by Iakobs daughters when they went out of the Egyptians fervice, Exod. 15.20. which Laban here speaketh of, though it may be hee meant no

Verf. 28. to kiffe] and to to bid farewell. For kiffing was used both at the meeting, and at the parting offriends, Ex. 4. 27. Gen. 29. 21. & 31. 55. Ruth

Verf. 29. It is or It was: but the Greeke translateth it of the time prefent; And now my hand is able. A vaine boaft, like Pilates, Joh. 10. 10, 11.

Verie 30. going &c. ] that is, thou wouldst needes longing] that is, thou greatly longeds, be gone. or desireast. my gods that is, Teraphims, veri. 19. images by which he worthipped God. For to figuratively the Scripture uleth to call those things Gods, which reprefent God and his prefence unto men: as Exod. 3 2.4. E King. 12.28. And the word Gods is spoken of one image, Fxod. 32. 8 and is the fame that God, Neh. 9.18. So Teraphim, though a word of the plurall number, yet is used also for one Image, 1 Sam. 19.13.16. The Chaldee here translateth it, my Feare, that is, my God whom I feare, as in verte 53. This complaint of Laban that his Gods were follen, sheweth the vanity of fuch Idolatry, ler. 10. 5. 11.25. ludg. 6. 31. and 18. 24. So God allo did execution upon the gods of Egypt, when lakobs fons departed thence, Numb. 33.4 Exod. 12.12. and threatneth the like after. ler. 43. 12. 13. Efa. 19. 1.

Verf. 32.not line a fevere judgement, uttered unawares, for he knew not that Rachelhad follen them: vet the Hebrew Doctors note, that Iakob faid, whofoener hath stollen the Teraphims, he shall die before his time, and that which commeth out of the mouth of a just man, is as if it came out of the mouth of an Angell, and Rachel travelled in childbirth, and dyed, Gen. 35. 16. 18. Pirkei R. Eliez, ch. 36.

also meaneth such stuffe as the Camell was loden felt that is, fearched; So verf. 37.

Vers. 35. displeasing ] or wrathfull, grieuous: see 35 from good to bad | the Greeke faith onely, that | Gen. 4.5. The Greeke translateth, takest not ill, (or

Verf. 34. furniture or, faddle : the Greeke word

red her father, as Sarah with like title, did her hufband: fee Gen. 18.12. rife up to doe thee honour; in gesture, as Lev. 19. 32. custome] Hebr. way of momen; meaning her naturall difease, fuch as women used to be put apart for; Lev. 15.19.

Verf. 36. trespasse or, disloyal iniquity, the Greek translateth it injurie, (or unrighteous-deed : and it is in degree greater then finns; as Iob 34.37.he addeth trespasse to his sinne.

Verl. 37. debate or dispute, argue and discusse the thing; and confequently judge, and lay the blame where it is due.

Vers. 38. not eaten] as is the manner of evill Shepheards, Ezek. 34. 2.3. &c.

Verl. 39. The torne to weet, with wilde beafts, as the Greeke explaineth it. I made it good] or, I payed for it; as the Greeke translateth. The Hebrew word fignifieth to expeate, or fatisfie as-for-fin, as if he should say, I put away the sinne by satisfaction: folpoken, because Laban imputed it to Jakob for a fault, though indeed it was not. quire] which he could not doe without injurie: for Gods law sheweth, that that which is torne of beafts, should not be made good by him that kept

it, Exod. 22. 10. 13. Verl. 40. consume or, eat: The Greeke translareth, burnt with heat. fled ] The Greeke faith, departed. Care of his flocke, kept his eyes that they could not sleepe. The dutie of good shepheards, is hereby fignified, Luke 2.8. Hebr. 13. 17. the contrary is in the evill, Efa. 56. 10. This relation fetteth forth Iakobs miferie while he dwelt in Syria, and kept sheepe; not onely once noted by the Prophet, Hol. 12.12. but continually remembred unto God by Iakobs children, who bringing their first fruits, did every one confesse, A Syrian ready

to perift, was my father: Deut. 26.5. Verl. 42. the Feare ] or Dread; that is, the GOD whom Isak feared; as also after in verse 53. So the Chaldee expresseth it, he whom Ifank feared So Iakob himfelfe explaineth it, Gen. 32. 9. and in Pial. 76.12. God is absolutely called the Feare, as unto whom all feare and dread is due, Eta. 8.12.13. with me or for me, and on my side: fee the like speech in Pfal. 124. 1. 2. &c. hands Hebr. palmes: a part being put for the whole. Though hereby fecret and unknowne labour, may bee implyed.

thee This word the Greeke also addeth, the fense requiring it. The holy Ghost often supplieth the want of such words, as, I believed not the words, I King. 10. 7. that is, their words, 2 Chron. o. 6. And, to provoke, 2 King. 21. 6 that is, to provoke him. 2 Chron. 33. 6. So, the heele, Pial. 41. 10. is translated, his heele, Joh. 13. 18. And by the Evangelifts, into the garner, Mat. 3. 12. that is, into his garner, Luke 8.17. and fundry the like. See before,

Verl. 43. and to my daughters | that is, and as for my daughters, what shall I doe to them? The pawies in the Hebrew, yeeld this fenfe : but the Greeke referrethie to the former it is mine and my daughters.

Vert 44. therefore Hebr. and nong which the Greek allo translateth, Now therefore. The Hebrew

my Lord | fo in words fhee honou-1 fometime userh one of these for another: as, and hee called, 2 Sam. 5. 9. which another Prophet faith, therefore they called, 1 Chron. 11. 7.

Verl. 45. apillar a moniment of the covenant. which lakeb confented to make.

Verf. 46. did eate] after the covenant had beene made, verie 54.

Veri. 47. Iegar [ahadutha] thefe are Syriak words, lignifying, The heape of witnesse, 1s the Greek turneth them. So Laban named it in his owne lan-Gal-eed This is Hebrew, and figni. fieth alfo, The heape a witneffe; as the Greek translateth it. So lakob named it in his holy language: and thus the children of them both, by the name, might remember the league here made. And hereupon it feemeth, the mount and country adjoyning, was called, Galaad, or Gilead.

Verf. 48, heap in Hebrew Gal. neffe in Hebr. Ed: which together make Galeed.

Verl. 49. Mifpah that is by interpretation, a Watch-tower, or place of Espring. The place had these names figuratively, as being a signe of Gods witnesse to, and watch ouer the covenant now made.

watch or espie: it sheweth a reason of the former name. hid that is, absent, out of the fight one of another. The Greeke translateth, because we depart one from another.

Vers. 50. If thou shalt] we may understand, Smearing, or, Wishing a curse to thy selfe, if, &c. Or, That thou shalt not. See the notes on Gen. 24. 38. and is or, be witnesse: and consequently a punisher of the evill. For the men that were prefent, were not meet-witnelles, because they were kinsfolkes : v. 22.

Verl. 52. that I, will not this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, If I, to weet, shall patte over this place, I will not paffe over to thee for evill: and, if thou, to weet, shalt palle over, &c. But If in Hebr. is sometime used for That; and to the Greeke, Act. 26. 23. thee] meaning, for evill; as in the latter branch is expreifed.

Verf. 53. God or Gods. their father | that | 53 was Tharab, and he served strange gods, Iof. 24.2. So Laban sweareth by idols. the feare that is, the God feared: as v. 42. So lakob fware by the true God onely; as is commanded, Deut. 6.13.

Vers. 54. slew a slaughter for a feast; and so they used at making of covenants, Gen. 26. 30. Viually the word is applyed to flaying of facrifices: but the generall meaning, feemeth most proper here. So in 1 King. 1.9. Numb. 22 40. bread this word is often used generally for all food: (fee Gen. 21.14.) and sometime for flesh: Lev. 3. 11. and 21. 6. Numb. 28, 2.

Veri. 55, bleffed them ] Thus God over-ruled | 55 Labans cruell minde, as hee turned Balaams curfe into a bleffing, Deut, 23.5.

CHAP.

## CHAP. XXXII.

1, Takob meeteth an hoaft of Angels. 3, Hee fendeth a message to Esau. 6, Hearing of Esaus comming, hee is afraid, 9, and prayeth for deliverance. 13, He sendeth a present to Elan. 24, He wrastleth with an Angell, and will have a ble fling of him. 28, Thereupon his name is called Ifrael; 30, the place is called Peniel; 31, and Iakob halteth.

Angels of God, met him. And Iakob faid, when he faw them; This is Gods hoft : and hee called the name of that place, Ma-

AND IAKOB SENT meffengers, before him; to Efau, his brother: unto the land of Seir, the field of Edom. And hee commanded them, faying; Thus shall yee fay, to my Lord, to Efau: thus faith thy fervant Iakob; I have fojourned with Laban; and taried, untill now. And I have, oxen and affes; flockes, and men-fervants and womenfervants: and I have fent, to tell my Lord; to finde grace in thine eyes. And the meffengers returned unto Iakob, faying: wee came to thy brother, to Efau; and also hee is comming to meet thee, and foure hundred men with him. And Iakob feared greatly, and was diffreffed : and hee divided the people that was with him; and the flockes, and the herds, and the camels, into two companies. Andhe faid; if Efau come to the one companie, and smite it: yet the companie that is left, shall escape. And Iakob said, ô God, of my Father Abraham; and God, of my Father Isaak: Iehovah, that saydst unto me, Returne unto thy land, and to thy kindred, and I will doe thee good. I am leffe then all the mercies, and then all the truth, which thou hast done unto thy servant: for with my staffe, I passed over this Iordan; and now I am become two companies. Deliuer mee I pray thee, from the hand of my brother, from the hand of Esau: for I, feare him, left he will come and finite mee; the mother with the fonnes. And thou faidft, doing good, I will doe thee good and will put thy leed, as the fand of the fea; which shall not bee numbred, for multitude. And hee lodged there, the same night : and tooke of that which came into his hand, a present, for Efaulis brother. Two hundred the goats, and twenty hee-goars: two hundred ewes, 15 and ewenty rammes. Thirty milch camels, and their yong-ones forty shee-bullocks, and ten her bullocks, twenty thee affes, and tenne hee affe coles. And he gave them, into

the hand of his fervants; every herd by it selfe alone: and said unto his servants, passe over before mee; and put a space betweene herd and herd. And he commanded the first, faying; when Efau my brother shall meet thee, and shall aske thee faying; whose art thou, and whither goest thou; and whose are these before thee? Then thou shalt fay, (they be) thy fervant Iakobs; it is a prefent fent to my Lord, to Efau : and behold hee alfo, is behinde us. And hee commanded 19 also the second, and the third, and all that went after the herds, faying: according to this speech, shall ye speake unto Esau; when you finde him. And ye shall fay also, Behold thy fervant Iakob, is behindens: for hee faid, I will appeale his face, with the present that goeth before me; and afterward, I will fee his face; peradventure, he will accept my face. And the present passed-over, before his face: and himfelfe, lodged that night, in the company. And hee role up that night, and tooke his two wives, and his two handmaides; and his eleven children: and hee passed over the foord labbok. And hee rooke them, and caused them to passe over the brooke: and caused to passe over, that which hee had. And Jakob was left, himselfe alone: and there wrassled a man with him, untill the rifing-up of the morning. And hee faw that hee prevailed not against him; and he touched the hollow of his thigh: and the hollow of Iakobs thigh was out of joynt, as he wraftled with him. And he faid, let me goe; for the morning rifeth-up: and hee faid, I will not let thee goe, except thou bleffe mee. And hee faid unto him, what is thy name? and hee faid, Iakob. And hee faid, thy name shall not bee called any more, Iakob; but Ifrael: for as-a-Princehaft thou-power with God, and with men, and haft prevailed. And Iakob asked, and faid, Tell mee I pray theethy name; and hee faid, wherefore is it, that thou askest for my name : And hee bleffed him there. And 30 Iakob called the name of the place, Peniel: for I have feene God face to face; and my foule is delivered. And the Sunne arose unto him, as hee passed over Penuel: and hee halted upon his thigh. Therefore, the fonnes of Israel eate not, of the sinew that shranke, which is upon the hollow of the thigh; unto this day: because hee touched the hollow of Iakobs thigh; in the finew that shranke, of John March Street

Annosations.

#### Annotations.

Ngels] by interpretation Messengers, and so the word is used in the 3. vers. but these were heavenly spirits; of whom see the notes on Gen. 16. 7. By this vision, God confirmed lakobs faith in him, who commanded his Angels to keepe his people in all their waies, Pial. 91.11. or campe, armie; as in warres : for Angels are heavenly fouldiers, Luk. 2. 13. borfes and charrets of fire, 2 King. 9. 17. fighting for Gods people against their enemies, Dan. 10. 20. Of them there are thousand thousands, and tenne thousand times tenthou-Sand, Dan. 7 10. and they are all sent forth, to minister for them who shal be heyrs of salvation, Heb. 1.14. and they pitch a campe about them that feare God, Pfal. 34.8. The heathens retained the knowledge hereof, though corruptly; for the Greeke Poet faith, there be thrise ten thousands of the immortall (Angels) of God, bere upon the earth, keepers of mortall men, and observers of their workes both just and unjust; they are clad with the ayre, and goe abroad all over the earth. Hefiod. Oper. & Dies, l. 1. Machanaim] that is, two hosts (or campes:) either because the Angels appeared in two companies, for Iakob to goe betweene them: or because there was one campe of Angels, and one of lakobs family. About this place, there was a citie afterwards called Machanaim, inhabited by the Priefts of God, Iof. 21.38. This alfo hath a spirituall application to the Church of God, in Song 6.13.

Versi3. AND IAKOB] Here beginneth the eight fection, or lecture of the law, called of the first word Vajishlak, that is, And he fent . But it it not distinguished with great letters, as usually they are. See Gen. 6. 9. messengers ] the same word which before was translated Angels, verle 1. Seir] a mountainy land possessed before by the

Chorims, Gen. 14. 6. but Efau with his children destroyed them, and dwelt in their stead, Deut. 2. 22. Thither was Elan gone from the face of his brother lakob. See Gen. 36. 6. 7. field that is, as the Greeke translateth it, country of Edom, that

is, Efau. See Gen. 14.7. & 25.30. Verf.4.my Lord by this title Iakob honoured and submitted to him as to his elder brother, Gen. 4. 7. 1 Pet. 3 6. For lakobs superiority foregiven in Gen. 27. 29. the time was not yet come, that it should be fulfilled. So David caried himselfe to Sault's Sam. 24. 7. 9. &c.

Verl. 5. Oxen Hebr. Oxe and Affe, &c. fingular for plurall tee Gen. 3. 2. to finde that is, that I may finde, as Gen. 6. 19. The Greeke translatet. that thy fervant may finde grace before thee.

Verl. 6. and 400. men armed for warre, as feemeth by verl. 8. Here the ancient quarrell 20. years before (Gen. 27.41.) was remembred, and Iakobs danger and trouble renewed. In Pirkei R. Eliezer, c.37 it is faid, lakobs cafe, was, Ar if a man did flee from a Lion, and a Beare met him, (Amos 5.19.) The Lion was Laban, that pursued after Takob, to teare his

a Beare robbed of her whelpes, and came to flay the mother with the children. And the Lion hath shamefallneffe, but the Beare bath no shamefastneffe.

Vers. 7. companies] or camps: the word used before, in verle 2.

Vers. 8. smite] that is flay (or kill) it : as Gen. 14. 8 17. So after, verl. 11. [ballescape] Hebr. Ballbee to escaping, or shall have evasion: the Greeke faith. shall be faved.

Vers. 9. will doe thee good or, will deale well with thee ; thus Iakob understood the promite, I will bee with thee: Gen. 2 1.3. So after in verf. 12.

Verf. 10.leffe to weet, in worth, that is, am unworthy all (or any) of the mercies. So the Chaldee translateth, Leffe are my deferts, then all the mercies and all the benefits, which thou hast done to thy servant. with my staffe,] that is, having nothing elfe: the

Chaldee expounds it, my felfe alone. Vers. 11. mother with the sonnes] in Greeke, and the mother with the children : ( or upon them.) It meaneth great cruelty, in sparing none, as Hol. 10,

14. For (mite, the Chaldee translateth kill me. Veri. 12. doing good &c.] that is, I will furely doe 1; thee good. put] that is, make thy feed : fee this promise, Gen. 28. 14.

Vers. 13. came into his hand that is, such as he had, and could fend for the present. And it was a rich gift; of five hundred and fittie beafts, of fundry forts, for flore. A mans oift, maketh roome for him; and bringesh him before great men: Prov. 18.16.

Verl. 15. yong-ones] or coles: in Hebrew fonnes; fee Gen. 18.7.

Verse 16. every herd ] or drove. Hebr. herdherd: fee the like phrase in Gen. 14. 10. Hebr. and betweene herd. This was done, that by distant spaces, the heat of Elaus rage might bee abated, verfe 20.

Verf. 20. is behinde] or, as the Chaldee explains | it, commeth after us. it, commeth after us. appeale bis face or cover (and pacifie) bis face, that is, bis anger, as the Chaldee interpreteth it; for anger (as favour) appeareth in the face See the like in Lev. 20. 6. Pial. 21. 10. And appealing, is the word so often used in the law, for covering or taking-away offences, and to pacifying the anger by gifts, and making atonement: Exod. 19.36. Levit, 1.4. and 4.20.16. and 5.6.10.13. the present for a gift in secret pacifieth anger, Prov. 21. 14. my face that is, favour me, and grant my request: fee Gen. 19.21.

Verf. 22 handmaids] or bondwomen : the Chal- 2 dee translateth them concubines. See Gen. 35.22. the foord or the paffage : fo the Greeke faith the passage of laboch. A river mentioned also in Dout, 2.37. and 3.16.

Vers. 24. wraftled] or combated, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spirituall wraftling, ftrife and conflict of the children of God; Phil. 1. 27. Ephef. 6. 12. Rom. 15. 30. Heb. 10. 32. aman] called after, and by the Propher Hofee, God, and an Angell, verfe 28. 30. Hof. 12. 3.4. It was therefore Christ, appearing in the forme of a man, (as beforeto Ab aham, Gen. 18.2.22.) the Asfouls : the Beage was Esau, which stood by the way, as gel that redeemed lakeb from alevil, Gen. 48:16. God

wraftleth with men, by tentations; and wee with him, by prayers and teares, as Iakob now also did. for he wept and made supplications unto him, Hol. 12. 4. Rom. 15.30. and Christ playeth in the earth, and hath his delights with the sames of Adam, Prov. 8. 31. And the ancient Lewish Rabbines acknowledged this Angell to be Chrift; Our Doctors of bleffed memory (faith R. D. Kimchi, on Hof. 12. 4.) hane faid, this Angell was Alichael; and of him hee (aith, (Genef. 48. 16.) the Angell that redeemed me from all evill. Michael, is Christ the Archangel. Dan. 10.21. Jude 9. Revel. 12. 7. Later Rabbines doefeigne, that this was Efans Angell, who fought to hinder lakob : but lakob himfelfe refuteth this, vers.30. the rising up of the morning or ascending of the day damning, that is, till the breake of the day. So. veri. 26. A phrate much like the looking forth of the morning, whereof fee Gen. 24. 63. Exod. 14.27. This time, in the night, and the continuance of it, fetteth forth the greatnesse of this tentation. So Abrams vision was in the night, Gen. 15.12.17. And the night, is figuratively the time of troubles, feares, and dangers, Iob 36.20. Songer 3.8. and 5.2. Pial. 91.5.

្សីស្រាស់ជានិង

Verf. 25. he] that is, the man (the Angel) prevailed not. For faith prevaileth even over Christ himfelfe, as in Matth. 15. 22. 24. 27. 28. and to did burs the hollow place wherin the hucklebone moveth. Which being so hard a place for man to come unto, lakob by this touch, perceived he was no ordinary man, with whom he wraftled.

was out of joint ] or, hung loofe; the Greek tranf! lateth, was benummed. This was to humble lakob the conquerour, that he should not be exalted out of measure, as 2 Cor. 12. 7. and to teach him that he could not overcome the troubles in the world, without forrow and paine unto his flesh, by the hand and worke of God.

Veri. 26. let me goe or, fend me away: the Angell craveth to be difmiffed of lakob, and so giveth him the victory, who held him fast, and gave not over, though he had hurt him; for when Gods people are weake, then are they firong, 2 Cor. 12. 10. Thus Godfaid to Mofes, Let me alone, Exod. 32.10. and men by zealous prayer, are faid to take hold on God, Efay 64.7. risethup] or, ascendeth: and to would reveale more clearly what manner of one hee was that wraftled with Jakob : but hee would not yet have his glory manifested, for hee dwelleth in the darke cloud, 2 Chron. 6. 1. and in the light that none can attaine unto, I Tim 6. 16. Befides, as the night fignifierh the time of afflictions; so the day is the time of deliverance, joy, and comfort, when our wraftling shall have an end, Efay 60.20. will not ] lakob perceiving him to be 2 divine person, would not let him goe without a blefling, for which (with the feeling of his owne infirmity) he wept and prayed anto him, Hol. 12. 4. and in all his temptations got a full conquest through him that loved him, as Rom. 8. 37. So in Song. 3.4. the spowse of Christ holdeth him, and will not let him goe: and fuch importunacy in prayer offendeth not, but pleafeth God, Luk. 18.1. - 7.8.

not fo much as Ifrael : for he and his posterity, are often in the Scripture called Takeb , but much more often Ifrael. This change of name fignifieth a change and more excellency of his effare; as in Abrahams before; fee Gen. 17. 5.15. Efa. 62.2. Ifrael ] that is, one that hath princely power with God as the words following doe manifest. He had both his names given him of striving and wraftling; but the first, lakeb, was at his birth, where hee strove to be the firstborne, but prevailed not till afterward, Gen. 25.26. and 27.36. this latter is upon victory prevailing with God and men. This new name, God giveth him the fecond time, Gen. 35.10. Hereupon the Church, when speech is of her infirmity, is often called lakeb; and when her glory and valour is fignified, the is called Ifrael, as throughout the Scriptures may bee observed. See Amos 7.2.5. 8. Efay 41. 14. Galar. 6.16. 45 4 Prince hast thou power or, thou hast behaved thy selfe princely, hast had princely power, or got the princedome and dominion. The Greeke translateth, hast beeneftrong, or, prevailed-with-power. The Chaldee thus, for thou art a Prince before the Lord, and with men.

with God or, with the gods, that is, the Angels, as the word lometime fignifieth, (Pfal. 8.6. to inrespreted by the Apostle, Heb. 2.7.) But the Greek translateth it, with God, and the Prophet uleth both words, He had princely power with God, he had princely power over the Angel, Hol. 12.3.4. men ] as with Efan, Gen. 25. 31. and 27. 36. and with Laban, Gen. 31. Thus was hee confirmed against the feare of his brother, which now diffreffed him, verf. 7.

Verf. 29. Whetefore ] This was a refufall to tell it; as the like was in Judg. 13. 17. 18. The Greeke here addeth, wherefore thus askest thou my name which is marvellous? blessed him so granting Iakobs first request, verf. 26. confirming the former bleffings given him, Gen. 27.28. and 28.3.4. and comforting him against the hurt in his thigh, v.25. God so shewing himselfe, the smiter and the healer, Hof. 6.1:

Veri. 30. Peniel and Penuel, veri. 31. and after the Greeke pronunciation Phanouel , that is, The face of God; the Greeke expounds it, the shape of God: the reason whereof followeth. This memoriall of Gods mercy, Jakob thankfully fet upon the place. So before in Gen. 28.19. In this place afterward a City and Tower was builded, Judg. 8. 8.17. It was about forty miles diftant from Ierufalem. God] the Chaldee translateth it, the Angel of the Lord. face to face | that is, after a manifelt manner : spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew & ipake with face to face, Deut. 34.10. Exod. 33.11. But as touching the proper being of God, no man canfee his face, and line; Exod. 33.20.23. Soule is delivered ] namely, from death; which the godly feared when they faw visions of God, being privy to their great weaknesse and unworthinesse,

Judg. 13. 22 and 6.22.
Veri. 31. arose unto him as the some of righteous. neffe (Christ) rifeth to them that feare the name of Verf. 28. any more meaning, not lakeb onely, or God, Mal. 4.2. Contrariwife, the fan of the wicked,

goeth downe while it is yet day, let, 15.9. Amos 18.9 arole, when the stape (or appearance) of God passed away. Basted which signification informaty, which the best doe bewray in their tentations and wrast-

lings with God, z Cor. 12.7.9 Plal. 35.15. & 38.18 Verl. 32. eat. not or, Ball not (may not) eat. For it feemeth to be a law fet of God, that as the halt-ing upon this thigh, figured our infirmities; so the abilinence from the cating of that linew, should figure our mortification, and abstayning from evill. The Hebrew Doctors Tay, lakobs finew being touched became like the fat of a dead thing : therefore it is unlawfull for the sonnes of Israel to eat of the sinew. &c. Pirke R. Eliez, ch. 37 that branke or, that was removed; or, for gaze his place. The Greek trans-latesh, the linew that was benswmed. By the Hebrew Canons, they were bound to abltaine from eating this finew, both within the land (of Ifrael) and without the land, in common meates, and in holy: in cattell and in wild beafts; in the right thigh (of the beaft) and in the left. But not in fowles, because they have no bollow (in the thigh :) And whofo eateth of the finew chut shranke, the quantity of an Olive, is beasen with 40 stapes. Thalmud. Bab in Cholin; ch. 7 and Maimony in treat. of Forbidden meats, ch. 8. Therefore the lewes are carefull to cut away, out of all beafts which they kill and eat, this linew, with all the branches of it underneath, and the mufcle of fleft wherein they are for more allurance. Also in their facrifices, when the members of the burnt offring were cut in peeces, and falted; then all the peeces were laid upon the Altar : and they tooke out the finew that foranke, being upon the top of the Altar, and threw it upon the after, which was in the midft of the altar : faith Maimony in Milin. treat. of Offring the facrifices, ch. 6. S. 4. Among the Hebrewes also, that paine in the thigh, with vs. named the Sciatica, is by them called Gid hannasheb, that is, The sinew that

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CHAP. XXXIII.

1, Takob goeth before his family, and boweth unto Efau feven times. 4, the kindnesse of lakob and Efan at their meeting. 6, lakobs wives and children bow unto Efan. 10, With much intreaty, he receiveth Iakobs prefent. 12, Offereth to accompany Iakob, but his courtefies modestly resused. 17, Iakob commeth to Succoth. 18, At the city of Sechem be buyeth a field, and buildeth an alsar called El-Elohe-Ifrael.

Nd Iakob, lifted up his eyes, and faw, and behold Efau came; and with him, foure hundred men : and he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids and their children, first: and Leah and her children, after; and Rachel and Ioseph, aftermost. And he, passed over before them: and bowed himfelfe to the ground, feven times; untill hee came

neere to his brother. And Efau ran to meer him, and imbraced him; and fell on his neck and kiffed him : and they wept. And he lif. ted up his eyes; and faw the women and the children; and faid, who are these with thee? and he faid, The children, which God hath gracioully-given to thy fervant. And the handmaids came-neere, they and their children, and bowed-themselves. And Leah also came-necre, and her children, and they bowed-themselves: and after, came Ioseph neere, and Rachel, and they bowed themfelves. And he faid, what meaneft thou, by all this company, which I met : And he faid, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which is thine, be thine. And Iakob faid : Nay I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have feene thy face as though I had feene the face of God, and thou wast pleased with me. Take I pray thee my bleffing, which is brought to thee; because God hath dealt-graciously with mee, and because I have all: and he urged him, and he tooke it. And he faid, let us take our journey and goe and I will goe, before thee. And hee faid unto him, my Lord knoweth, that the children are tender; and the flockes and herds, are with young with me : and if they overdrive them one day, then all the flockes will dye. Let my Lord, I pray thee, paffe over before his fervant: and I will leadon foftly, according to the foot of the worke which is before me, and to the foot of the children; untill I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, some of the tolke which are with me : and he faid, wherefore is this ! let me find grace in the eyes of my Lord: And 16 Esau returned, in that day; on his way, to Seir. And Iakob, journeyed to Succoth: 17 and built him an house: and made boothes for his cattell; therefore he called the name of the place, Succoth.

And Iakob came fafe, to the City of Se- 11 chem; which w, in the land of Canaan; when he came from Padan Aram: and he encamped, before the City. And he bought a par- 19 cell of a field, where hee had stretched-out his tent; at the hand of the fonnes of Hamor, the father of Sechem : for an hundred lambs. And he set-up there an Altar: and 20 called it, El-Elohe-Ifiael.

Annetations.

12

#### Annotations.

Handmaids] in the Chaldee, concubines. So one of them is called, Gen. 35.22.

Verf. 3. feven] this may be taken for many times: as, the barren hath borne feven, that is, many, I Sam. 2 5. feven (that is, many) abominations are in (the hatefull mans) heart, Prov. 26. 25. and fundry the like, Here lakob doth that himtelfe, which God promised should bee done unto him, Gen. 27. 29. But humility goeth before honour. And it is noted by the Hebrew Doctors, as a decree of God, that Efau should be ruler over lakob, in this world; and lakeb ruler over Efau in the world to come Pirkei R. Eliezer, ch. 37.

Verf. 4. kiffed him Thefe were fignes of Efaus affections changed from his former hatred, Gen. 27. 41. Luk.15.20. and of Jakobs prevailing with men, as he had with God, Genel. 32. 28. for his waies pleasing the Lord, hee made his enemies at peace with him, Prov. 16. 7. Therefore the word kiffed is extraordinarily noted in the Hebrew with three prickes over it, as leading the reader to obferve well this matter. In the words following the

Greeke addeth, they wept both. Vers. 8. what meanest thou] Hebr. what to thee? company or camp, the drove fent before, Gen. 33. 16. to finde that is, that I may finde : the Greek explaineth it, that thy fervant may finde grace.

Vert. 9. much Hereby he may meane, inough, or, a great deale: the Gre. ke translateth it, many things. lakob in vers. 11. speaketh more freely, I have all things. Thus Efau had received his bleffing; Gen. 27.39. be thine ] that is, keepe it to thy felfe: or, (as the Chaldee explaineth it, ) much good doe it thee, that which thou haft.

Verl. 10. therefore] or, because: as this word significth in Gen. 38. 26. face of God] that is, ho-nourable and comfortable. The Chaldee for God (Elohim) translateth Princes: as the word sometime fignifieth, Pfal.82. pleased or, thou hast favourably accepted me.

Verf. 11. bleffing that is, the gift, which by the bleffing of God I have received, and doe with a willing and liberall heart give unto thee. Hereupon the icripture often uleth a bleffing for a bounteous gift, or liberality, 1 Sam. 25.27. and 30. 26. 2 King. 5.15. and so the Apostle wieth it, in 2 Cor. 9.5. 6. The Chaldee keepeth here the word used in the former verse, the present. all that is, inough of all: the Greeke turneth it plurally, all things. A more full acknowledgment and contentation then Elaus, who faid he had much, verf.o. he took it } lakeb herein had the preeminence, for it is more bleffed to give, than to receive, Act. 20. 35. and Abram would not bee inriched by the king of Sodom, Gen. 14.23. The Hebrew Doctors in Bresith rabbah here lay, that all the gifts which Iakob gave to Esau, thekings of the world shall restore unto the King Christ; as Pial. 72.10.

Veri. 12. and gos meaning unto Seir, where hee would lovingly entertaine his brother, and gratifie his kindnesse. By Jakobs answer in vers. 14. it see- | dee both translate the word. Others thinke

meth he did to understand him.

Verf. 13. with your or, giving-fucke, as the Chaldee translateth it. The Hebrew may imply both, as 1 Sam. 6. 7.

Verf. 14. will lead on or, will gently-lead foftly. As lakob here with his flocke, to Christ the good sheepherd, is prophesied to deale with his people, Efa. 40, 11. the foot of the worke | that is the pace of the cattell, as they are able to goe: called a worke, because about them his labour was imployed. So in Exod. 22.8. Thus Christ preached as men were able to heare, Mark. 4.3 3. & fo did his Apostles, becomming weake to the weake, I Cor. 3. 2. & 9.22. Rom. 15. 1. For fost, the Greek translateth leisure.

Verf. 15. appoint or fet; and confequently leave, 15 as the Greeke and Chaldee doe translate it. So in Exod. 10.24. let mee finde grace] that is, grant my defire, and leave none. So to finde grace, is to have la request granted, Gen. 34. 11. and 47. 25. i Sain. 25.8. Or, as the Grecke translateth, it w inough that I have found grace; as being a thankfull refufall: and to the Hebrew phrase seemeth elsewhere to import, asin Ruth 2.13. 2 Sam. 16.4.

Veri. 17. an house in Greeke, houses : they were 17 corrages for pretent use; for hee stayed not there long. Succoth] that is, boothes, or tents : hereof the place had the name, and so the citie that was after there builded, was called Succoth, ludg. 8.15. 16. Likewife the place whither lakobs fonnes first came, after they went out of Egypt, was called Succost, Exod. 12.37. and in memoriall of their dwelling in boothes God appointed a yeerely feaft for all the people, called the fealt of Succosts; that is, of boothes, or tents, made of green boughes of trees, wherein they dwelt feven daies in a yeere, Levit. 23.34-41.43.

V.18. came (afe) or came in peace, found, & whole, he and all that he had shaving got the victory over all troubles and dangers, according to the promiles of God, Gen. 21.2. & 22.28. The Hebrew Salem is to interpreted here by the Chaldee paraphrase safe, or found: but the Greeke maketh it the name of a place, to Salem the citie of the Sichimites: Howbeit we finde elfewhere no mention of fuch a citie. Yet if so it be understood, it is an other then that Salem where Melchifedek raigned, Gen. 14. 18. which was Ierusalem; from which this Salem was 40 miles diftant. In Ioh. 3. 23. there is mention of a Salem by Enon, where John baptifed; which is thought to bee that Saalins spoken of in 1 Sam. 9.4. Sechem or Sychem, as in Greeke it is called Act. 7. 16. called alto Sichar, Joh. 4.5. Padan Aram or Mesopotamia of Syria, as the Greeke hath it, See Gen. 25,20. encamped pitched his tents.

Verl. 19. he bought] yet was that land given of 19 God to him and his fathers, Gen. 12.6. 7. but hec was a pilgrim on it, as were they, Heb. 11.9. and in hope of that promise in time to be fulfilled, he purchased this field; as Ieremie bought a field, for like fignification, ler. 32.9. 15. After it became the portion of Ioleph & his children, Iof. 24. 32. mor]or Emmor, as it is written, Act. 7. 16. in Hebrew Chamor. 100 lambs fo the Greek & Chal-

they were pieces of money, on which the images of | and get firme possessions therein. And Selambs Were stamped. So in Iol. 24. 32. Iob 42. 11. It hath beene an ancient cultome in many nations, to buy and fell, not onely for money, but by exchange of one thing for another, as among the Greekes, Homer .Iliad. 8.

Verf. 20. an altar | for thankingiving to God, as his fathers had done, Gen. 12.7. and 13. 18. &c.

El Elohe Ifrael that is. God the God of Ifrael; fo named as a ... fimoniall of his faith, and a memoriall of the mercie of God, who gave him that new name : Gen. 32.28. The like Mofes did, Exod. 17. 15. calling his altar, Tehovah Niffi. The Greek here translateth, he called upon the God of Ifrael : also the Chaldee, he facrificed upon it, before God the God of Ifrael. About this time, fell out the departure of Judah from his brethren, and mariage with a Canaanitish woman, mentioned in Gen. 38.1.&c. see the annotations there.

# EXILEXED CXD CXD CXD CXC

## CHAP. XXXIV.

1, Dinah Iakobs daughter is ravified by Sechem. 4, He sueth to marie her. 8, Hamor his father followeth the fuit. 12 Jakobs sonnes offer the condition of Cir. cumcifion to the Sechemites. 20, Hamor and Sechem perswade them to accept it. 25, The sonnes of Iakob upon that advantage flay them. 27, and foile their citie. 30, lakeb for it, reproveth Simeon and Levi.

Nd Dinah the daughter of Leah, which shee bare unto Iakob: went-Out, to see the daughters of the land. And Sechem the fonne of Hamor, the Evite, prince of the land, faw her: and he took her. and lay with her, and humbled her. And his foule, clave unto Dinah the daughter of Iakob: and he loved the damfell, and foake to the heart of the damfell. And Sechem faid, unto Hamor his father, faying: Take mee this maid to wife. And lakob heard, that he had defiled Dinah his daughter, and his fonnes, were with his cattell, in the field:and Iakob held his peace, untill they were come. And Hamor the father of Sechem, wentour, unto Iskob; to speake with him. And the fonnes of lakob, came out of the field, when they heard it; and the men were grieved, and they were very wroth : because hee had done folly in Ifrael, in lying with Iakobs daughter; and fo, should not be done. And Hamor spake with them, faying: Sechem my sonne, his soule is affected unto your daughter; I pray you give her unto him, to wife. And make yee mariages, with us : and take yee our daughters, unto you. And yee shall dwell, with us : and the land shall bee

chem faid, unto her father and unto her bre. thren; let mee finde grace, in your eves. and what ye shall say unto mee, I will give. Very largely-aske of me dowry and gift; and I will give, according as ye shall fay unto me: and give yee unto mee the damfell, to wife. And the fonnes of lakob, answered Sechem. and Hamor his father, with deceir, & spake; because hee had defiled, Dinah their fister And they faid unto them; wee cannot doe this thing, to give our fifter, to a man that hath a superfluous-fore-skin: for that werea reproach, unto us. Onely in this, will we con. fent unto you: if ye will be as we are, that c. very male of you be circumcifed. Then will we give our daughters, unto you. & we will dwell with you; and wee will become, one people. And if ye will not hearken unto us to bee circumcifed: then will wee take our daughter, and we will be gone. And their words were good, in the eyes of Hamor: and in the eyes of Sechem, Hamors sonne. And the yongman delayed not, to doe the thing; because he had-delight, in Iakobs daughter; and hee was more honourable, then all the house of his father. And Hamor, and Sechem his fonne, came unto the gate of their citie : and spake unto the men of their citie, faving. These men, they are peaceable with us therfore let them dwell in the land, and trade therein, for the land, behold is large of spaces, before them: let us take their daughters to us, for wives; & let us give unto them, our daughters. Onely in this, will the men consent unto us, for to dwell with us; for to become, one people : if every male among us be circumcifed, even as they are circumcifed. Their cattell and their fubstance, and every beast of theirs, shall not they be ours? onely let us confent unto them, and they will dwell with us. And unto Hamor, and unto Sechem his fonne, hearkened all that went-out of the gate of his citie: and they were circumcifed, every male, all that wentout of the gate of his citie. And it was, in the third day, when they were fore that two fonnes of Iakob, Simeon and Levi, Dinahs brethren:took each-man his fword, and came upon the citie in confidence: and they killed, every male. And they killed Hamor, and Sechem his fonne, with the edge of the fword: and tooke Dinah, out of Sechems house, and went-out. The fonnes of Iakob, came upon the flaine; and spoiled the citie: because they had defiled, their fifter. They tooke before you, dwell and trade you therein, their sheepe, and their oxen, and their

Sechem spoiled. GENESIS XXXIV.

which was in the field. And all their wealth and all their little-ones, and their wives, they tooke captive, and spoyled : and all that was in the house. And lakob said, to Simeon and to Levi; ye have troubled me; to make mee to flinke, among the inhabitants of the land; among the Canaanites, and among the Pherizzires: and I, am few in number; and they will gather themselves together against me, and finite me; and I shall bee destroyed, I and my house. And they said : Should hee deale with our fifter, as with an Harlot.

#### Annotations.

THe daughters that is, the women; as Gen, 30.13. Vpon what occasion the went to see them, Mofes relleth not : the Hebrew Doctors fay the maids of Sechem went abroad with timbrels to play, &c. Pirkes. R. Eliezer, ch. 38. and that it was on a folemne reaft day, which they kept in that country, Ioseph, Antiq. b. 1. God noreth Dinahs going out, as an occation of her evill; and after teacheth young women to be keep rs at home, Tit. 2. 5. So among the lewes, virgines were after this, wont to be kept in, 2 Maccab 3.19. Dinah was now about 14. yeers of age: Iakobs onely daughter.

Verf. 2. Hamor] called in Greeke, Emmor. So in 6. Evite] H br. Chrvvite, see Gen. 10. humbled or afflitted, that is, defiled her, verf. 5. for this word is applied enely to adulterous and unlawfull copulation; as in Deut. 21. 14. & 22. 24.29. ludg. 19 24.2 Sam. 13.12.14. Ezc. 22.10.11.

Veif. 3 [pake to the heart] or as the Greeke translateth, according to the minde of the damfell; that is, kindly on his part, and fuch things as liked and comforted her; who it feemeth was forrowfull for this injury done her, as Thamar was in like case, 2 Sam. 13.19.20. So the Chaldee translateth, bee spake consolations to the beart. A like phrase is used for kinde and comfortable speaking; in Gen. 50. 21. Efa.40,2. Hof. 2.14. And that which in Joh. 11.19. is faid to comfort them; the Syriak there translateth, to speake with their heart. So in I Thef.

Veri. 5. that he] namely Hamors sonne, as the Greeke translation addeth. held his peace or, kept filence as deafe, concealing his griefe, and atfwaging it with confideration of Gods chaftifement, as other godly men did in their troubles, Levit. 10.3 .Pial. 39.10. Thus lakob ruling his owner Spirit, did better then his fonnes that tooke the citie. Verse 27. Prov. 16. 22.

Verl. 7. folly in I/rael] or against Ifrael: that is, as the Greeke and Chaldee doe explaine it, a filthy and ignominious fact; on his part, vile, foolish and filthy; &co the Church of God, an ignominic and reproach. Moles writerh this according to the speech used in his time, when to doe folly sa Ifrael, was meant of wicked acts, done to the foundall of the | content, Gen.49.6.

affes; and that which was in the citie, and that | Church, as Deur. 21.21. lof. 7.15. ludg. 20.6. Ifrael being put for his posterity the Ifraelites : fee Gen. (hould not | the Chaldee addeth, it was not right (or meet ) to be done. So the Law commandeth there hall be no wbore of the daughters of Ifrael; Deut. 23.17. and whordome should not be named. among the Saints. Eph. 5. 3.

Verl. 8. is affected or, is fastened, cleaverb: with 8 defire, love and delight, as this word implyeth the fetting of the love upon any, Deut. 11.11. & 7:7.

Verf. 10. before you free for you to choose where you like, and to polleffe it. See Gen. 13. 9. and 10. 15. The Greeke addeth, broad before you, as verie 21. get firme possessions or, bold your selves as posfeffore in it.

Verf. 1 1. finde grace] and have my request granted: fee Gen. 33. 15.

Vers. 12. Very largely aske] Hebr. Multiply yee upon me vehemently. dowry] a gift of the man unto the woman or her parents, before and in respect of mariage. See the law hereof, Exod. 12. 16. 17.

Verf. 13. and spake to weet, deceitfully: or, when they pake unto them.

Verf. 14. they [aid ] This the Greeke referreth to Simeon and Levi, Dinahs brethren. [uperfluous] or, uncircumcifed-foreskin: fee Gen. 17. 11.

Verf 15. Onely in this ] or, But muth this (condition.) The Greeke translateth, In this we will bee like unto you: fo in verie 22. where the Greeke addeth the word Onely. circumcifed] cut in the flesh: fee Gen. 17. 10. And herein was their deceit, pretending to have them like themselves in religion and politie, intending, when they were ficke of their circumciling, to kill them, verte 25.

Vert. 18. good Ithat is (as the Greeke hath) plea-

Verf. 20. the gate] where the publike affembly of the citizens used to bee, for all matters of the common wealth, for justice and judgment, and the like. See Deut. 17.5. and 22.15. 24. and 25.7. Ruth. 4. 1. 11.

Veri. 21. large of Spaces Hebr. of hands, meaning 21 arge and spacious; or roomthy inough.

Verf. 23. confent the Greeke faith, bee like unto them in this.

Verl. 24. went one | that is, dwelt and converfed 24. there:fee Genef.23.10. were circumcifed] which being done without the knowledge and faith of God, was a profanation of this feale of the righteoufneffe of faith, (Rom.4.11.) and was not let goe unpunished of God, vert. 25.

Veife 25. were fore] with the wound of circumcifion, which (as other wounds) was most fore on the third day; as the Chaldee translateth, when their paines were strongest upon them. in confidence] that is, confidently, boldly; and fecurely or safely, (so the Greeke translateth) because the wounded men could not refift them. The Chaldee referreth this to the cirie which dwelt fecurely, as ludg 18.74 So it noteth both the boldnesse of Takobs fons, and fecurity of the Sechemites.

Verl. 26. edge Hebr. mouth of the fword. Thefe things were done without lakobs knowledge or

Verfe 27

27 Verla7. The formes the other brethren, befides Simeonand Levi, vert 25. they had that is, one of them (Seebem) had; & the other represed it not. So in Ifiael, the fact of one man, was formetime impured to the generallylof. 7.1. 11. 12. and 22. 20. Exodia, 14. compared with Acts 7.27.35. And because al nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write, that for this the men of Sechemmere guilty of death, because Sechem committed rape; and they far and knew it, & did not judge him for it. Maimony, in Mifn. treat. of Kings, ch. 9. S. 14.

Verf. 29 wealth or power. The word comprehendeth all wherein a mans power and ffrength confifteth; not onely strength in body, but helpe by others, as an army of men. 1 Sam. 10. 26. and riches, which many make their ftrength, and whereby men are inabled to doe much, Prov. 10, 15. but are indeed gotten by the power of God. Deut. 8. 17. 18. Pfal. 62. 11. and 73.12. The Greeke in this place translateth it bodies, (which feemeth to meane fervants, as in Rev. 18.13.) the Chaldee, riches.
little-ones The word being of the lingular

number, meaneth generally the multitude of little children, maie and female; Num. 31.17. 18. in the koufe that is, in any house; therfore the Greck

translateth, in the houses.

29

Verf. 30. troubled me | This word meaneth not onely disquietnesse of minde, but danger also to be destroyed, by those with whom he lived before in peace, the Greeke translateth, yee have made me odious. So Achan troubled lirael, and was himselfe troubled, that is, destroyed : fee Iof. 6.18. and 7.25. and Prov. 15.6.27. where it is opposed to life. For this fact of theirs, lakeb deprived these his two sonnes of the birthright, which else they might have injoyed, Gen. 49. 5. 7. that in them the proverbe was fulfilled, be that troubleth his owne bouse fhallinberit the winde, Prov. 11.29. to slinke hat is, to be loath one, and as the Chaldee explaineth, put enmity betweene me and the people. The like is spoken in i Sam. 13.4. and 27.12. i Chron. 19.6, and the phrase is more plainely opened in Exod. 5.21. you have made our favour to stinke. few in number] to the Chaldee translateth it: the Hebrew is, methei mifpar, men of number, and the Chaldee, a people of number; that is, eafily numbred; a few, a small compam; as the phrase is explained in Deut. 26. 5. men of femmes, char is, a few men. So in Deut, 4. 27. Ier. 44. 28. The contrary is, without number, when many is meant, 2 Chro. 12.3. my house the Chaldee addeth, the men of my house.

Verf. 11. Should be deale or, doe? A flubborne answer, whereby they fought to defend their fact. which lakob upon his death-bed curfed, Gen. 49. Harlor In the Hebrew Zonalo, the first

letter is extraordinarily great, for lome hidden meating. What if it be to fignific the flout and big words of these yong men to their father. So a little letter is vied before, in Gen. 23.2. to fignifie moderation without excelle in Abrahams weeping. istal scotters soon a.

CHAP. XXXV.

1, God fendeth lakob to Bethel. 2, He purgeth his boufe of Idols: 6, He buildeth an altar at Bethel Deborah Rebekahs nurse dieth at Allon bacuth. 9. God bleffeth Iakob at Bethel. 16, Rachel travelleth of Benfamin, and dieth in the way to Ephrath. 22, Rubenlieth with Bilhah his fathers concubine. 23, The twelve Sonnes of Iakob. 27, Iakob commeth to Isak et Hebron. 28, The age, death and buriall of I (aak.

Nd God said, unto Iakob; arise, goe. up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from thy face of Esau thy brother. And Iakob faid, unto his house; and unto all that were with him : Put-away the strange Gods, that are among you, and clenfe your felves, and change your garments. And let us arise and goe up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distresse; and hath beene with me, in the way which I have gone. And they gave unto Iakob, all the strange Gods, which were in their hand; and the earrings, which were in their eares: and Iakob hid him, under the oke, which was by Sechem. And they journeyed: and the terror of God, was upon the cities which were round about them: and they did not purfue, after the fonnes of Iakob. And Iakob came to Luz, which is in the land of Canaan, that is Bethel: hee, and all the people that were with him. And he builded there, an altar; and called the place, El Bethel: because there they, even God, was revealed unto him; when hee fled, from the face of his brother. And Deborah Rebekahs nurse, dyed and she was buried, beneath Bethel, under an oke: and hee called the name of it, The oke of weeping.

And God appeared unto Iakob againe, when he was come, out of Padan Aram; and bleffed him. And God faid unto him, thy name (hath beene) lakob: thy name shall not be called any more Iakob, but Israel shall be thy name, and he called his name Ifrael. And God said unto him, I am God almighty, be thou fruitfull and multiply; a nation, and an affembly of nations, shall bee of thee : and kings, shall come out of thy loines. And 13 the land, which I gave to Abraham and to Ifaak, to thee will I give it : and to thy feed after thee, will I give the land. And God, went-up from him: in the place, where hee spake with him. And lakob fet-up a pillar, in 14 the place where hee fake with him, a pillar of ftones and he powred-out a drink-offring

Isaaks death. GENESIS. XXXV.

15 thereon: and he powred oile thereon. And lakob called the name of the place, where 5 16 God Torke with him Bethel. And they journeved, from Bethel, and there was yet a little peece of ground, to come to Ephrath: and Rachel bare a child, and had hard childbirth. And it was, when the was in her hard child birth: that the midwife faid unto her. fearenot: for thou shalt have this sonne al-10. And it was, when her foule was departing, for the dyed; that thee called his name

Ben-oni: but his father called him Ben-jamin. And Rachel dyed; and shee was buried, in the way to Ephrath; that is Bethlehem. And Iakob fet-up a pillar, upon her grave: that is the pillar of Rachels grave, unto this day. And Ifrael journeyed: and

he stretched-out his tent, beyond the tower of Geder. And it was, when Ifrael dwelt in that land; that Reuben went, and lay with Billiah, his fathers concubine: and Ifrael heard it :

And the fons of Iakob, were twelve. The fonnes of Leah; Reuben, Iakobs firstborne: and Simeon, and Levi, and Iudah, and Isla-24 char, and Zebulun. The fonnes of Rachel. 25 Ioseph, and Benjamin. And the fons of Bil hah, Rachels handmaid; Dan, and Naphtali. 26 And the fonnes of Zilpah, Leahs handmaid, Gad and Afer : thefe, are the fons of Iakob: which were borne to him in Padan Aram. 27 And lakob came, unto Isaak his father; to Mamree, to the citie of Arba: that is Chebron; where Abraham and Isaak, had so-28 journed. And the dayes of Isak, were: an

29 hundred yeeres, and fourescore yeeres. And Isaak gave-up the ghost, and dyed, and was gathered unto his peoples; an old-man, and full of dayes: and Esau and Iakob his fons, buried him.

Annotations.

BEthel] that is, Gods house, a place distant from See hem, about 30. English miles, fourhward: of it, fee Gen. 28. 11. 19. an altar that is offer facrifice and pay thy vow with thankfgiving for thy former deliverances, and strengthen thy faith, againfteliy present feares; Gen. 28.20.22. & 31.13. and 34.30.

Veri 2. his honfe] the folke of his house, whom hee carefully clenfeth of idols, (which have no agreement with the house of God, 2 Cor. 6.16.) and informethin Gods wayes, as did other faints, Gen. 18.19 lof 4.15. with him] this may be meant of the captived Sechemites, Gen. 34.29. france

either Gods of alienation, that is, aliene or flrance Gods, as the Greeke explaineth it, or Gods of the alien, that is, of a firanger, or firange mition; and forthe Chaldee turneth it, Idois (or erroncous Gods) of the peoples. By these grange Gods are meant idols, inages, or representations of God, as appeared by ver. 4. So those which are called the Philishims Gods, which David burned, 2 Chrom. 14.12, are by another Prophet faid to be their Idols, in 2 Sam. 5.21. among you either privily brought from La-

bans house, whence Rachel had follen her fathers Gods, Gen. 3 1.19. or lately taken from, and come with the captive Scehemites, which were idolaters. After this example, Jofuah, Samuel, and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, lof. 24.23. 2 Sam. 7.3.4. Judg. 10.16. clense] or purifie, which outwardly wa (according rothe law) by washing in water and other carnall rites, Levit. 15.13. Numb. 31.23. inwardly, by the grace and spirit of God, Pfal. 51.4.12. Ezck. 36.25. Heb. 10.22. It behoveth all, to take heed to their feet, when they goe to the house of God, that they give not the facrifice of fooles; E clef. 5. 1. garments another figne of renuing by faith and repentance: for when men came be ore God, their garments were either changed if they were undecent,2 Sam. 12.20. or otherwife, mafted, Exod. 19. 10. 14. Lev. 15.13. So are wee exhorted to clenfe our selves, from all filthinesse of the sless and spirit, 2. Cor. 7. 1. and to hate even the garment forted by the fleft, Iude, v. 23. From this practice of Iskob the Hebrew doctors have gathered a pollution by Idols, saying: Idols doe defile, by the doctrine of the Scribes, and it is closely signified in the law, (Gen. 35. 2.) put away the strange Gods that are among you, and clense your selves, and change your garments. And therein are foure principall uncleanneffes; by the Idol is selfe, and by the ministeriall instruments thereof, and by the Oblation offered thereto, and by the wine that is powered unto it. And they defile men and vessels, by touching them. G.c. Deut. 7. 26. Elay 30. 22. Pial. 106.28. Deut. 32.28. Maimony in Miln. tom. 3. in

Aboth Hatumoth, chap 6 S. 1. &c. Veis. 3. answered me] the Chaldee translateth, 3 received my prayer, in the time of my distresse, and his word was my helpe in the way which I have gone. Gods answering of his people, is when by word or work, he granteth their request : as he is faid to answer by fire, when by fuch a figne hee testifieth his approbation, 1. King. 18.24. fo he answereth by giving men his bleffings, Elay. 41.17.18. or delivering them from miferies, Pfal. 22.22, it is therefore more then bare hearing, as Efay 30. 19. when hee beareth thee he will answer thee. So here lakob calferh the vilion and oracle of God, (Gen. 28.12.13. &c.) his answer.

Verl. 4. earrings idolatrous jewels, and superftitious moniment, which are to be abolished as well as idols; & which may eafily be turned into Idols themfelves, Hof. 2.1 3. Judg. 8.24-27. Deut. 7.25. and 12.2.3. Exod. 32.3.4. So by the Hebrevy caof the captured Sechemites, Gen. 34.29. Strange nons, It is commanded (they say) in Deut. 12.2.3.10 Gods of frangers Gods: the Hebrew figuifieth destroy Idolatry, & the ministerial instruments theref.

·ch.no

and what soever is made for the same. And it is forbid | den (by Deut. 7.26.) to have any ufe (or profit) by any of thefe things. Maimony treat of Idolatry, c.y. S. 1.2.

the oke or, asthe Greeke and Chaldee doe translate it, the Terebinth , (or Turpentine tree, ) the tree under which afterwards lotus fet up a stone for a witnesse, when having clensed the people of their idols, he made a covenant with them & gave them a law in Sechem, 101.24.23.25.26. There alto he hid them from the knowledge of his family, under an oke, that they might not eafily be found: okes and other trees being confectated in those times to religious uses, and therefore flood long unfelled. Deut.12.2, fee Gen.21.33. Vnder fuch allo, they fometimes buried the dead, as after in v. 8. The Greeke version here addeth, lakob hid them under the Terebinth tree in Sechem, and abolished them unto this day.

V.5. they journeyed], the Gr. explaineth it, And Ifraelremoved from Sechem. terror of God that is, a mighty terror fent of God upon the cities. The Chaldee faith a terror from before the Lord. Otherwife all the cities round about, would and eafily might have destroyed lakebs family, for the maifacre done at Sechem.

V. 7. El Bethel] that is, the God of Bethel before he called it Beshel, that is, Gods houfe, Gen. 28.19. now for addition of graces from God, hee addeth to the name, calling the place God, figuratively, as being his bouse. The like is in Exed. 17.15. was revealed ]or, were revealed, that is, did appeare in

more manifest fort. Here againe a word plurall, is joyned with the name of God, to fignify the myfterie of the Trinity in the unity of the godhead : fee the notes on Gen. 20.1 3. The Gr. translateth it (ingularly, was revealed (or didappear:) so also doth the Chaldee, save that for God, it faith, the angel of God. V.8 nurse lient with her from her fathers house,

Gen.24.59. How the came to be in lakobs family, is uncertaine: the lewes fay, fhe was tent to call Jakob home, as was promifed in Gen. 27. 45. She might allo come thither upon other occasion, after Rebekahs death. The oke of weeping ] Hebr. Allon Bacuth: this name sheweth his griefe, for the death of this matron; the place also being the safe. effand most honorable that there hee could have for fuch a purpole; fee the notes on v.4. & on Gen. 13:2. The Chaldee paraphraft, for Oke, translateth the Plaine (or vall) of weeping. But the Greeke turnethic an Oke: and so doth the Ignalating Thargum. See allo Gen. 12.6.

V.o. again ihe Gr. addeth, in Luz: where he had appeared to him before, Gen. 28,11.12.19.

V. 10. Ifrael the name given him before of the Angel, is here againe given & confirmed of God: for the strengthning of Iakobs faith, and assurance of Gods grace unto him, See Gen. 32.28.

of Gots grace unto him, See Gen. 32.28.

Ver. 11. Almighty) or Alfafficent: (see Gen. 17.1.

The Gr. translatch it, thy God. an affembly) or company: charch of nations: the Chaldee faith, an affembly of griber. Here God confirment the bleffing

God giveth him the bleffing of Abraham, Gen 28. 4. and 17.6.

Ver. 12 and or, that is to thy feed fee Gen. 13.15. The Chaldee explainethit, and to thy fonnes: the Greeke addeth shrough their generations.

Verf. 13. God] the Chaldce faith, the glory of the Lord: meaning the vision which now appeared unto lakob. See Gen. 17, 22.

Verl. 14. fer up] this he had done before, and now repeateth it : or as is likely, being ruinated, he new repaireth it, fee Gen. 28.18 fring or, a powred out offring, an effusion : usually called a drinke offring, because it was onely of li-quors or moist things, as the Minchah or meat-offring was of dry. And this drink offring by the law of God, was of wine, or Sechar, Exod. 29.40. Num, 28, 7.among the heathens formetime of blood, Pial. 16. oile to confecrate it, fee Gen. 28.18.

Verf. 1 5. Bethel] that is, Gods house: fee Gen. 28. 19. Thus hee renewed the memoriall of his faith and thankfulneffe to God, as God did before of his promifes to him, v. 10.11.12.

Verl. 16. they journeyed | the Greeke version addeth, Iakob journeyed from Baithel, and pitched his tent beyond the tower of Gader : borrowing thefe words from the 21. verie. alittle perce or, about amile, as the Chaldee paraphrate explaineth it, This word is fo used also in Gen. 48.7. 2 King 5. 19. and not elfewhere. Ephrath | a towne called usually, Bethlehem, that is, The bouse of Bread: v. 19. fomethinke it to have the name Ephrath of Calebs wife, fo called, 1 Chron. 2.19.24. It hath both names in Mic. 5.2. Bethlehem Ephrata : there Christ was borne, Matt. 2. 1. the bread of God that came from beaven, Ioh. 6. 33. bad bard child-birth] Hebrew, shee was hard in her child-bearing: that is, had fore and painfull labour. According to the chaftisement layd on Eve and her daughters, Gen. 3. 16.. It is daily to be feene, and the Philotopher observethit, that no creature suffreth such strong paines in tranell, as woman doth, (Aristot de Animal 1.7. ) notwithftanding fhee shall be faved in child-bearing, if they continue in faith, &c. 1 Tim.

Ver. 17. midwife named in Hebrew, of belgint the woman in child-birth : fo Exod. 1. 15. 16. thou shalt have or, this also (shall bee) to thee a sonne: as Ioleph before was. And this was according to Rachels desire; see Gen. 30.24.

Verl. 18. departing or going-out, from the body to God that gave it, as Eccles. 12.7. Pial. 146.4. This sheweth the Soule of man to bee a spiritual immortall substance, distinct from the body. The heathens acknowledged this, faying, that death is nothing elfe, but the departing of the soule from the body, Anstor. in his book of Death: and that the foules of men are divine, and when they goe out of the

body, they returne unto beaven: Cicero lib. de Ameit. Ben om I the Greek and Chaldee interprets it, Son of my forrow. In that thee answered nothing, but thus named her fon it freweth the received no giventro lakob by his fart er if akkand amplifest if the Challed Company of the Challed Com

sheright hand: meaning loved, tendered, and especially regarded. So man of the right hand, in Pial. 80. 18, for one loved and much regarded of God. This only of all Iakobs children, was borne in the land of Canaan.

V.20. unto this day the time when Mofes wrote this, and after in Sauls daies, 1 Sam. 10.2. About this place, at Christs birth, many infants were murdered by Herod: then Rachel wept for her children, and would not bee comforted because they were not, ler. 31.15.Mat. 2.16.18.

V.21. Geder or Gader as the Gr. writethit : by interpretation the flocke or herd. A tower of this name is also mentioned in Mic.4.8. V.22 concubine] a secondary wife; fee Gen. 22.24. She is called also his wife, Ge. 37.2. By this shame-

full crime (fuch as is not once named among the heathens, I Cor. 5.5.) Reuben loft his first-birth : 1 Chron. 5.1. Gen. 49.4. lakob alto himfelfe, having abused Bilhah, contrary to the first institution of mariage, Gen. 30.4. is here chaftised of God: So Absalom lying with his father Davids cocubines; God thereby chastised Davids fins, 2 Sam. 12.10 11,and 16.22. heard it the Greek version addeth, and it appeared evill in his fight. But in the Hebrew nothing is faid; onely an empty space is left in the line, with this marke o to move confideration: as before in Gen.4.8. Sometime forrow is fo great, as words or fignes, cannot expresse it, Ezek. 24.23. and such might here be lakobs case. Here allo is a pawfe & breaking off, as to a new matter, even in the midft of the verfe: fo in Deut. 2.8. twelve] which becomming fathers of many families, are called the twelve Patriarehs, Act. 7. 8. and the peoples that came of the, are named the twelve tribes, Act. 26.7. and although many great evills, have already and will hereafter more appeare in these sons of Israel; yet God in mercy pardoned them, and hath honoured them in the scriptures with great dignities, that their names should bee graven on twelve precious stones, and caried upon the hie priests heart, Exod. 28. 21.29. and that the gates of the heavenly Ierufale should be after the names of these twelve sons of Itrael, Ezck. 48. 31. Rev. 21. 12. And their number as it was answerable to the emelve Princes that came of Ismael, Gen. 25.16.10 is it remembred by the rwelve Apostles of Christ, Luk. 6.13. Rev. 21.14. And although of lofeph there came two tribes, Gen. 48 5.6. to that after a fort, there were thirteene: yet the feripture in naming or rehearling them, ufually fetteth downe but twelve; omitting the name now of one, then of another, as may in fund: y places bee observed, Deur. 3. Ezek. 48. Rev. 7. &cc.

V.23. Iffachar of the naming and interpretation of there, fee the notes on Gen. 29. and 30. Here is to be observed how I sachar & Zabulon, are set next after Indah, though Dan & Naphtali, Gad & Afer, were borne between them, Gen. 29.35, and 30.6. 8.21.13.18. because all the sonnes of one mother should be fee together: fo they are placed also in Gen.46.8.14.15.and 49.3.14. (where Zabulon is before Iffachar, and Exed. 1.2.3. Numb. 1.5.9.26. 28. 1 Chron. 2. 1. And in this order, were they

graven and fet on the Hones upon Aarons Ephod; fee Exod. 28 10 21. in the annotations.

V. 26, were borne lo the Gr.expresseth it, the Hebrew being fingular, was borne. So in Gen. 46. 22. Padan Aram or Mesopotamia, ice Gen. 25.20.

But here except Benjamin for he was borne in Canaan ver. 18. Iakobs ions though borne out of the land, yet come thereinto, it being promifed them of God, Gen. 28. 13. when Efaus fons borne in the land, do goe out and give place, Gen. 36. 5.6.

Ver. 27. Mamre] fee Gen. 13.18. and 23.2. the Greeke addeth, he being yet alive, to Mambre.

V.29.his peoples his godly forefathers: fee Gen. buried him to Haak and Himael buried Abraham: Gen. 25.9. Efau & lakob were now 120 veeres old. Gen. 25.26. the world was 2288. veere old. And Ifaak had lived blind, above 40. yeeres before his death, Gen. 27- 1. Which death is here mentioned, to make an end of Iskobs hiftory : for otherwise the things following in Gen. 37. & 38. about Iofeph & Iudah, fell out before Ifaak dyed.

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#### CHAP. XXXVI.

1. The generations of Efau by his three wives. 6. His removing to mount Seir. 10, The names of his fonnes. 15, The Dukes which descended of his fons. 20, The fons and Dukes of Seir . 24, Anab findeth mules. 31, The Kings of Edom. 40, The Dukes that descended of Efan.

Nd thefe, are the generations of Efau, he is Edom. Efau took his wives, 2 of the daughters of Canaan: Adah, the daughter of Elon the Chethite; and Aholibamah, the daughter of Anah, the daughter of Zibeo the Evite. And Basemath the daughter of Ismael, the fifter of Nebaioth. And Adah bare to Efau, Eliphaz: and Bafemath, bare Reuel. And Aholibamah bare, leush and Iaalam, and Korah: these were the sonnes of Esau, which were borne unto him, in the land of Canaan. And Efau tooke his wives, and his fons and his daughters, and all the foules of his house: and his carrell and all his beafts and all his fubftance. which he had gathered in the land of Canaan : and went unto a land; from the face, of Likob his brother. For their fubstance was 7 more, then that they might dwell together: & the land of their fojournings, was not able to beare them, because of their cattel. And Efau dwelt, in the mount of Seir: Efau, he is Edom. And these, are the generations of Efau, the father of Edom : in the mount of Seir. These are the names of the sons of Efau: Eliphaz, the fon of Adah, the wife of Efau; Reuel, the fon of Basemath, the wife of Efau. And the fonnes of Eliphaz, were: 11 Teman.

XXXVI.

Kings of Edom.

Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Efaus fon; and she bare to Eliphaz, Amalek: these were the sons of Adah, the wife of E. 13 fau. And these were the sons of Reuel, Nachath, and Zerah, Shammah and Mizzah: these were the sons of Bisemath, the wife of 14 Esau. And these were, the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to E-15 fau, Ieush and Iaalam, & Korah. These, were Dukes of the fons of Elau: the fons of Eliphaz, the first-borne of Esau; duke Teman, 16 duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, duke Amalek the sewere

the dukes of Eliphaz, in the land of Edom; thefe were, the fons of Adah. And thefe, were the fons of Reuel, the fon of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the duks of Reuel, in the land of Edom; thele were the sonnes of Base-18 math, the wife of Esau. And these were the fons of Aholibamah, the wife of Efau: duke Ieush, duke Iaalam, duke Korah: these were the dukes of Aholibamah, the daughter of

19 Anah, the wife of Efau. These were the fons of Esau; and these the dukes of them, he is Edom. These were the sons of Seir, the Chorites

the inhabitants of the land : Lotan and Sho-21 bal, and Zibeon, and Anah. And Difton & Ezer, and Dishan: these were the dukes of the Chorites, the fons of Seir, in the land of 22 Edom. And the fons of Loton were Chori and Hemam: & the fifter of Loran, was Timna. And these were, the sons of Shobal. Alvan and Manachath, and Ebal: Shepho, and Onam. And these were the sons of Zibcon, both Ajah and Anah: this Anah, was he that found the mules in the wildernesse, when he fed the affes, of Zibeon his father. And thefe were the fons of Anah, Difhon, and Aholibaman, the daughter of Anah. And these were the fons of Difhan : Chemdan and Eshban, and Iethran and Ceran. These were, the sons of Ezer:Bilhan & Zaavan, and Akan. Thefe were, the fons of Dishan, Vz & Aran. These mere, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Difhon, duke Ezer, duke Difhan : the fe were, the dukes of the Chorites, according to their dukes in the land of Seir.

And these were the Kings, which reigned in the land of Edom: before there reigned any King, of the fons of Ifrael. And there reigned in Edom, Belathe fon of Beor : and the name of his citie was, Dinhabah. And

Bela dyed: and there reigned in his fled, Io. bab the fon of Zerach, of Bozrah. And Io. bab dyed: and there reigned in his flead. Chusham, of the land of Temani. And Chu sham dyed: and there reigned in his stead Hadad the fon of Bedad, who smote Midi an, in the field of Moab; and the name of his citie was, Avith. And Hadap dyed: and there reigned in his flead, Samlah of Mafrekah, And Samlah dyed: and there reigned in his flead, Saul, of Rechoboth by the river. And Saul dyed: and there reigned in his flead Baal chanan, the fon of Achbor. And Baal. chanan the fon of Achbor, dyed: and there reigned in his flead, Hadar, and the name of his citie was Pau : and the name of his wife. Mchetabel, the daughter of Matred, the daughter of Me-zahab. And thefe were the names of the dukes of Efau, according to their families; according to their places, by their names : duke Timna, duke Alvah, duke Ietheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mibzar. Duke Magdiel, duke Iram: These were the dukes of Edom, according to their habitations, in the land of their possession, he is Elau, the father of Edom.

#### Annotations.

Tenerations] a rehearfall of Esaus of-spring, whereby the promife to Abraham for multiplication, Gen. 22.17. the Oracle given to Rebekah, concerning two nations that were in her won be, Gen. 25.23. and the bleffing of Ifaak beflowed upon Elau, Gen. 27.39.40, may be feen in great measure accomplished : with the different cstate of the children of this world, from the children of God. This same genealogie is again repeated in 1 Chro. 1.35. &c. Edom the name and note of his profaneneile, fee Gen. 25.30.

V.2 of Canaan that is, as the Gr. translateth, of the Canaanites; contrary to the will of God, of Abraha, and of Isak his father; for the Canaanites were a curfed race, Gen. 9.25. and 24.3. and 28.1. Adab, &c.] in Gen. 26.34. Elaus wives had other

names, which in those times was usuall; as Esau himfelf, is called Edom: lakob, is called Ifrael. Maacah daughter of Abifialem, 1 King. 15. 2. is called Micaiah daughter of Uriel, 2 Chro. 13.2. and many Zibeon called in Gr. Sebegon: he was grandfather to Aholibamah, father to Anah: fo ther was a difference between thele, & Anah & Zibeon which were brethren, v. 20. Evite or Chivoite in Gc. 26.34 called a Chethite: which though they were diffinet peoples, (Gen. 10. 15.16.) yet might they dwell one in anothers territories. Therefore in Gen. 26.34. for Elon a Chethite, the Greek there

V.3. Basemath called also Machalath, Gen. 28.9. Reuel or Requel, in Greek Ragonel.

translateth Evite.

Verf & land of Canada though they were there fare the fonner of Edom borrie, and of Canaanitish mothers, yet they went out of the land; and Iakobs sonnes borne in Mesoporania, came in to possesse ir, as their inheritance given of God, Gen. 35.26. and 37.1.

Verf 6. tooke or, had taken, to weet, before lakobs comming; as appeareth by Gen. 32. 3. and 33.14 Gods providence thus making way, for to fulfillthe promises unto lakob : Gen. 28.4.1 7.

foules that is, perfons : in Grecke, bodies : fee Gen. 12. 5. and 46. 26. unto a land that is. as the Chaldee expoundeth it, to another land : or hee went from the land; and to the Greeke translateth it, from the land of Canaan. For though the Hebrew (el) u'ually fignifieth unto; yet fuch words often vary their fense, as the text it felfe sometime sheweth. For that which in I King. 8.30. is el, umo(or in) thy dwelling place, unto heaven, in 2 Chron. 6.21. is written, from thy dwelling place. from heaven. So, the Redeemer shall come unto Sion, Elay 50. 20. is by the Apostle translated, out of Sion, Rom. 11.26. Alfo in 2 Chron. 1.13. to the highplace, is in Greeke according to the tenfe there, from the high place: to in Judg. 17. 2. taken from thee : and fundry the like. from the face ] or, from before, which may mean

before his comming: as Gen. 30.30. Verf. 7. more then, &c.] or, much, for to dwell together. A like occasion parted Lot and Abram, Gen. of their [ojournings] that is, wherein they

were fojourners.

Verf. 8. of Seir | a man, mentioned verf. 20. who dwelling there, the mountaine country was called by his name : and to Efau God gave this mount for a poffession, Ioi. 24.4. Deut. 2.5.

V. 9. of Edom] that is, as the Chaldee expounds it, of the Edomites: fce Gen. 19.37 in the annotations. Verf. 11. Zepho] called Zephi, 1 Chron. 1. 36.

The Greeke here nameth them, Thaiman, Omar. Sophar, Gothom, and Kenez.

Verf. 1 2. Timna | thee was fifter to Lotan, of the race of the Charites, verf. 22. Amalek | hee was a Duke, verf. 16. his posterity were called Amalekites, and proved great enemies to Ifrael, Exod. 17.8.14. God therefore commanded the memory of them to be blotted out from under heaven, Deut. 25. 17. 19.

Verl. 12. Renel, coc. lin Greeke thefe are named Ragonel, Nachoth, Zare, Some, and Moze; (or Samme and Maze, as 1 Chron.1.37.)

Vers. 14. Iaalam in Greeke, leglom, and Kore. Verl. 15. dukes that is, Governors, Chiefe leaders but inferiour to Kings. A Duke is named in Hebrew Alluph, that is, a Chiefe-leader, or Guide, or Captaine of a thousand, in Chaldee Rabba, a Master : in Greeke Hogemon, a Ruler or Governour. Here fourteene Duke are reckoned to Esau; seven that came of his wife Adah; foure of Basemath, and three of Aholibamah.

Verf. 16. Korab linv. 18. there is another Duke of this name, that came of another mother. Al beit there is no mention of this Korah before among Eliphaz his children, v.11.12, neither in 1 Chr. 1.36.unless he there beare the name of Timna. Verlighe Edom the Greeke translateth, theje

Vers. 20. the Charite | or Charean, whereof fee Gen. 14. 6. therefeeme to bee of the Evires forementioned, v. 2. for Zibeon there called an Evit? commeth of this race here, and in v. 24. inhabi tants] in Greeke, fingularly, the inhabitant. Zi beon in Greeke Sebegon.

Vers. 21. Difton | called after, Difton, ver. 26. the Greeke in both places calleth him Defon. Ezer] in Greeke Afar. Diftan in Greeke Rifon : jee the notes on Gen. 4.18. So after in verf. 28 30.

Verf. 22. Hemam | called Homam, in 1 Chron. 22 1. 39. Here in Greeke Haiman: in I Chron. 1.39. Timnah] in Greeke Thamna, concubine to Eliphaz fonne of Efau: verf. 12. So he and his father Elau (vert 2.) marying into the stocke of the Chorices; therefore is this genealogy fer down. That the occasion may be seene, how Elau and his feed, came to inherit the Chorites land in mount Seir: Deut.2.12. and fo got his living by his fword

Verl. 23. Alvan] called Aljan, 1 Chron. 1.40. in Greck Golom. Shepho] called Shephi, 1 Chr. 1. 40. in Greeke Sophar : but in 1 Chron. 1.40.the

Greeke is, Sapphi.

Verf. 24. both Ajah] Hebr. and Ajah: the Greck 24 omitteth the word and, as fuperfluous, faying, the Sonnes of Shebegon, Aie, and Onan. The Hobrew text doth the like, in 1 Chron 1. 40. and in other places, as 2 King. 11.1. and 2 Chron.13 1. compared with 2 Chron. 22. 10, and 1 King. 15. 1. Soin Gen.40.9. Anah | father in law to Efau, ver. 2.

mules The Hebr. Iemim, is no where found but in this place: mules eliewhere are called Peradim, 1 King. 10.25. 2 King. 5. 17. It is therefore doubted what Jemin here meaneth. And the Greek leaveth it untranslated, Iamein, as not knowing what it should be. The Chaldee turneth it Gibbaraja, that is, Mighties, or Giants, as the word is used, Gen. 6.4. Others, because Jemin hath affinity with Iam the Sea, and majim, waters; translate it hot-maters, or bathes, which Anali flould find in the defert. But because it is knowne that mules are ingendred of the mixture of borfes and affes, or of heaffes and mares, as Pliny theweth in Histor. b. 8. ch. 44. (translated commonly therefore in Greeke hemionous, that is, half affes, 1 King. 10.25.&c.) and mules of themselues are barren, and doe not encrease, as the Philosopher noteth, Arift. de Animal. L 15 it is likely they were not created at the first of God; because he gaue all such creatures this bleffing, to be fruitfull and to multiply, Gen. 1. 12. 28. and \$.17. And that therefore they were found out by the wit of this man, who feeding his fathers affes, caufed them to ingender with another kind, as horses, which was both against nature, as first God fer every thing according to his kind, Gen. 1. 24. and 6.19.20. and against the plaine law, which he after gave unto Ifrael, Levit. 19. 19. thou shalt not let thy cattell engender with a diverse kind. And the name lemim first given them by Anab, might be changed into Peradim, which hath the fignification of Parted, or Separated; as differing from all

Vert.

Verf.27. Akan called Iakan, 1 Chron. 1.42. in Greeke here Oukam: and in & Chron. 1.42. Ilakan. Verf. 18. Aran. ] Thus have wee here of Seir feven forms and a daughter, and againe of these feven, minereene fons and a daughter. All which for Efaus fake, are registred in the book of God.

Verf. 29. Chorites Hebr. Chorite : fingular for plurall, as verf. 21. fee Gen. 10.16. The Greek keepeth the fingular, Chorri.

Vorf 30 their Dukes | that is, their kingdomes, as the Greek translateth it. For thefe , fons of Seir, had their Dukedomes at one time, in feverall places : and did not one fucceed another; as the Kings that follow. So King in Efay 23.15. is used for the Kingdome of Babylon : and foure Kings, in Dan. 7.17. are foure kingdomes, as the Holy Ghoft there expoundeth it, in verf. 23. the fourth beaft shall bee the fourth kingdome: and the throne of the Kings, 2 King. 1 1.19. is by another Prophet called. the throne of the kingdome; 2 Chron. 23. 29.

Verf. 31. of the fonnes ] or, to (that is, over or amone) the sonnes of Ifrael; the Greek faith, in Ifrael : that is, before Moses time, for he was King in Iesburun: Deut. 33.5. Thus Efau after his Dukes, had of his posterity 8 Kings, which successively ruled their people; whiles Ifrael was in affliction in Æ-

gypt, Exod. 1.&c. Verf. 32. Bela] in Greek Balak: and in 1 Chron. 1.43 . in flead of Beor, the Greeke hath Seppher, according to the name of the King of Moab, in Numb.2 2.2.

Verf. 33. Bozrab | 2 chiefe Citie in the land of Edom, Elay 34.6. and 63.1. in Greck called Bofora. Vers. 34. of Temani] that is, of the Temanites: which had the name of Duke Teman, Elaus Nephew, verse 15. Of this land was Eliphaz, Jobs friend, lob 2.11. By interpretation Teman fignifieth the South : and to the Chaldee here taketh it. The Gr. translateth, Asom of the land of Thasmanon.

Vers.35. Bedad in Greeke here Barad : but in 1 Chron. 1.46. Badad. Smote] that is, killed, as the Chaldee and Greeke explaine: see Gen. 14.17. field that is, country ; fee Gen. 14.7.

vith] called Ajith, I Chron. 1.46. in Greekehere Gethaim: but in 1 Chron. 1.46. Ebith. Verf. 36. Samlablin Greeke Samada of Maffek-

ka : in 1 Chr: 1.47. Samaa of Meserika.

Verf. 37. Rechoboth] a City built by Nimrod Gen. 10.11. in Greeke, Robooth. It was by the River Euphrates, as the Chaldee expoundeth it.

Verf. 38. Baal-chanan the fame name by transplacing the parts of it, is Hannibal (Channibaal) of which name were fundry Captaines afterward, as in the flory of the Carthaginean wars. The Greek faith here Ballacenon, in 1 Chron. 1. 49. Balenon fon

Veri 39. Hadar called Hadad, I Chron. 1. 50. The Greeke is, Arad fon of Barad. Paul called

Verf. 26. Difban] called Difbon : verf. 21. and | also Pai, 1 Chron. 1.50. in Grecke Phogor; but in 1 Chron. 1.50. Phaeul. In that thefe Kings were of to fundry Cities, it appeareth their Kingdomes the people; ongotten by conquest, according to the people; on your findest for tive, Gen. 27. 40.

daughter of Me-zahab by daughter fome understand neece: others take Mazahab for the name

of a City, Medana, named of golden waters, which the word fignifieth; a daughter (or inhabitant) whereof the was. The Greek here translateth Son of Maizoob, in I Chron. I. daughter : in Chaldee, daughter of the Gold-melter (or Gold smith.) In I Chron. I. 71, there is added the death of this Hadar, here omitted; as, And Hadad dyed.

Verf. 40. the Dukes] after eight Kings, it feem- 40 eth the forme of government was againe changed among the Edomites, though it is uncertaine when it was. At Ifraels comming out of Ægypt, they mention the Dukes of Edom, Ex. 15.15. and as they passed through the wildernesse, they fent to the King of Edam, Num. 20, 14. and here it was faid, these 8 Kings reigned in Edom before any king reigned in Ifrael, v. 31. It is likely therfore, that upon the unkind dealing of that King of Edom, (wh feemeth to be Hadar) who denyed to let Ifrael pass through their Land: the Lord removed the dignity of Kings from that common-wealth, and let it bee ruled by Dukes againe; whereof eleven are here by name rehearfed. families] the Greeke faith, in their tribes. Timna in Greek Thamna: and Thaiman, in 1 Chron. 1.51. Alva] called Alja, 1 Chron. 1.51. in Greeke Gola: and there. Alona. letheth in Greeke Jethar.

Veri. 41. Aholibamah the Greek writeth thefe names here, Olibemas, Helas, Phinon: & in I Chr. 1.52. Elibama, Hela, Phinon.

Verf.42. Mibzar in Greeke Mazar.

Vers. 43. Iram] in Greek here Zaphæi: but in 4 1 Chron 1.54. Areraman. habitations ] which the Greeke translateth adifices, that is, builded habitations. possession] or, firme-hold: whereas la-kob and his children dwelt in the land of their peregrination or sojournings, verf. 7. Gen. 37. 1. and 28.4. God thus giving Efau his portion first in this world; and after, doing good unto Ifrael, Deut. 2.5. &c. Sec alfo Gen, 25. 12.

## 

CHAP. XXXVII.

2, Ioseph is hated of his brethren, 5, his two dreams portending his superiority over them. 13, Jakob sen deth him to visit his brethren. 18, They conspire his death. 21, Reuben saveth him. 23, They strip him and cast him into a pit. 26, By Indahs advice, they fell him to the Ismaelites. 31, His father, deceived by the bloody coat, mourneth for him. 36, He is foldinte Ægypt to Potiphar Pharaohs eunuch.

A Nd Iakob dwelt, in the land of the fojournings of his father: in the land of

## Hosephs dreames. GENESIS. XXXVII. His death conspired. 133

-	Canaan. Thefe are the generations of lakob;	١
-	T. Cook being leventeene veetes old, was ice-	ĺ
	Ling the flocke with his brethren and he was	l
	a lad, with the formes of Bilhah and with the	١
	fonnes of Zilpah, his fathers wives : and Io-	١
	forh brought their evill report upto his	1
	E-her And Ifrael loved Tofenh more	
3	feph brought their evill report, unto his Father. And Israel, loved Ioseph, more then all his sonnes, because hee was the	١
	fonne of old age, unto him: and he made	1
1	him a coat of many-colours. And his bre-	1
4	nim a coat of many-colours. And this bre-	l
	thren faw, that their Father loved him,	Ì
ř	more then all his brethren; and they hated	ļ
	him: and could not speake to him, with	-
5	peace. And Ioseph dreamed a dreame, and	Ì
,	he told it to his brethren, and they hated	l
6	him, yet the more. And hee faid unto them;	-
	Heare I pray you this dreame, which I have	-
7	dreamed. For behold, wee were binding sheaves, within the field; and loe my	I
	theaves, within the held; and loe my	-
	sheafe arose, and also stood upright: and	-
	loe your sheaves, compassed-about; and	-
- 1	bowed downe themselves to my sheafe.	-
8	And his brethren faid to him; shalt thou	1
	reigning reigne over us, or ruling rule o- ver us? and they hated him, yet the more;	l
	ver us and they hated him, yet the more;	ĺ
9	for his dreames, and for his words. And	
	he dreamed yet, another dreame; and told	1
	it to his brethren : and faid, behold I have	1
	dreamed yet a dreame; and behold, the	i
1	Sunne and the Moone, and eleven Starres,	-
.10	bowed-downe themselves unto me. And he	l
- 1	told it to his father, and to his brethren : and	I
.	his father rebuked him, and faid unto him,	1
	what a dreame is this, which thou hast drea-	1
	med? shall I, and thy mother and thy bre-	١
1.	thren, comming come, to bow-downe our	-
II	felves to thee, to the earth? And his bre-	I
- C	thren, envied him: but his father observed	1
12	the faying. And his brethren went, to feed	1
13	their fathers flocke, in Sechem. And Ifrael	-
to .	faid, unto Ioseph; doe not thy brethren feed	ľ
	in Sechem: Come, and I will fend thee unto them: and he faid to him, loe here am 1. And	-
٠	he frid to him Coe I prouse of free!	1
14	he faid to him; Goe I pray thee, fee the peace	1
	of thy brethren, and the peace of the flockes	ŀ
	and bring me word againe : and he fent him	١
15	from the vallie of Chebron, and he came to	I
	Sechem. And a man found him, and behold	I
16	he was wandring in the field: and the man	1
	asked him faying, what feekeft thou? And	1
17	he faid, I am feeking my brethren: tell mee,	1
-/	I pray thee, where are they feeding? And the	1
1	man faid, they are departed hence, for I	١
	And Joseph was the Latter to Dothan:	-
18	found them in Dollar A 1 1 1 2 2	1
37	heard them faying. Let us goe to Dothan: And loseph, went after his brethren; and found them in Dothan. And they saw him, a farre off; and before he careful	1
	a farre off: and before hee came-neere unto	
-		

These wethe generations of lakob; || them, they craftily-conspired against him, to flay him. And they faid ech man unto his brother : behold, this mafter of dreames is comming. And now, come and let us kill him, and cast him into one of the pits; and wee will fay, an evill wild-beaft hath eaten him, and we shall fee, what his dreames will be. And Ruben heard it; and hee delivered 21 him, out of their hand: and faid, let us not fmite him, in foule. And Reuben faid unto them; Shed no blood; cast him, into this pit which is in the wildernesse, and lay no hand upon him: that, he might deliver him, out of their hand; to returne him unto his father. And it was, when Ioseph was come | 23 unto his brethren: that they ftript Iofeph out of his coat: the coat of many colours; which was on him. And they tooke him, and cast him into a pit: and the pit was empty, there was no water in it. And they fatedowne to eat bread and they lifted up their eyes, and faw; and behold, a wayfaring company of Ismaelites, was comming from Gilead : and their camels bearing, fpicery, and balme and myrrh, going to cary it downe to Egypt. And Iudah faid, unto his brethren : | 26 what profit is it, if wee kill our brother, and conceale his blood: Come, & let us fell him | 27 to the Ismaelites, and let not our hand be upon himstor he is our brother our flesh: & his brethren hearkened. And there passed by, Midianites merchant men; and they drew. and lifted-up Iofeph, out of the pit; and fold Iosephto the Ismaelites, for twenty (shekels) of filver : and they brought Iofeph, into Egypt. And Ruben returned, unto the pit; and behold loseph, was not in the pit; and he rent his clothes. And hee returned unto his brethren, and faid: the lad is not; and I, whither shall I goe? And they took losephs coarrind 31 killed a kid of the goates; and dipped the coat in the blood. And they fent the coat of 32 many colours, and they brought it to their father; and faid, this have wee found : know now, whether it be thy fonnes coat, or no. And he knew it, and faid, it is my fonnes coat; an evill wild-beaft hath eaten him: Iofeph is torne is torne-in-peeces. And Iakob rent his garments, and put fackcloth upon his loines: and mourned for his fonne, many daies. And all his fonnes, and all his daughters, role-up to comfort him; and he refuled to be comforted: and he faid, for I will goe down unto my fonne, mourning, to hell: and his father wept for him, And the Medanites 36 fold him into Egypt unto Poriphar, an Eunuch of Pharaohs; the Provost Marshall. Annotations.

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et zide an mer Annatations.

នៃ គ្រោះប្រាស់ ខែ Hood Here beginneth the ninth section of the Law, called And (lakab) dwelt. See Gen. 6.9. and 28. 10.

Verl. 1. of the sojournings or pilgrimages, that is, (as the Gecke faith) wherein his father Ifank fojourmed: fo Gen, 17. 8. and 28. 4. Hereby Gods remembrance of his promise to Iakob, and providence for him is manifested, Gen. 28, 12, and 26. 6.7. alfo lakobs faith, Heb. 11.0. Pial. 37.3.

Verf. 2. Thefe | which are rehearted in Gen. 35. 23 .- 26. for this is a profecuting of that historie, which was by narration of Elaus pedegree, interrupted: or, these which follow, are the generations, that is, the force of things which did befall him: fee Gen. 6. 9. and 25. 9. old] Hebr. fonne of 17. yeere: fee Gen. 5. 32. As his father nourished him a childe 17. yeeres, to hee againe nourished his aged father 17. yeeres in Egypt, Gen. 47.9.28.

alad or yong man : which word is used not onely for yong in yeeres, but often for a fervant. or minifter, fee Gen. 14. 24. In this fense, it noteth Iosephs humility; and how his father, though hee loved him most, yet brought him up without idlenelle, or cockering. So Christ the Sonne of man, came not to bee ferved, but to ferve : Matth. 20.28.

report] or infamie: their infamous cariage, which caused ill report of them. It intimateth Interhis good affection and godlinetle: And this was one occasion, which his brethren tooke to hate him. So Christ was hated of the world, for testifying that the workes thereof were evill, Joh. 7.7.

Verl. 3. of old-age unto him] that is, of his old age, borne when his father was old : fo Gen. 44. 20. The Chaldee applieth this old age, to losephs manners, saying, he was a wife fonne unto him. And others lay, was not Benjamin also a sonne of old age? But because (Iakob) saw by (the spirit of) prophesie, that Joseph should reigne, therefore he loved him, above all his fonnes, Pirkei R. Eliez. ch. 38. many colours Hebr. passim. that is, varieties, and to the Greeke hath (poikilon,) various or manifold, to weet, in threeds and colour; an embroydered coat; fuch kings daughters ufed to weare, 2 Sam. 13.18. Such God spiritually clotheth his Church withall, Pfal. 45.14.15. Ezek. 16:10. 13. and thereby is fignified the varietie of wifedome and manifold graces given to his people, Ephel. 3. 10. 1Pet. 4. 10. Song 1. 9, 10. And Christ had such, above his fellowes, Pfal. 45. 8. Heb. 1.9.

Vers. 4. pith peace or , into peace, that is , peaceheart, the mouth freaketh, Marth. 12, 34. The Greeke translateth, mopeaceable thing.

Verf. quateamed by fuch meanes God used of old to thew unto men, what he was about to doe; Gen. 41.25, Joel 2.28. Numb. 12. 6. 1 King. 3.5. Such dreames were to bee regarded as oracles of Code other, have their deceirs and vanities: fee Gen. 20.3. And God fent dreames to his people, (emerimeto comfort, fometimete chaften, and af-

the more Hebr. they added yet to bute him. So Chrift ; and his disciples for declaring Gods word, were hated of men, as Joh, 17.14. I have given them the word, and the world hath bated them. This storie of Ioseph is a patterne of afflictions, which the godly fuffer in this world for Christs fake and for the word of their testimony : and it ministreth comforts to the diffrested.

V.7. binding |Hebr. sheaving, or sheaf-binding. This being harvest worke, and harvest usually fignifying the latter time or end, Pfal. 126.5.6. Matt. 13.39. Rev. 14.15. Godforeshewed, not the present but future honour which I ofeph should have, after many dayes of forrow. Also when his brethren went into Egypt for corne, this dreame was fulfilled, Gen. within or, in the midst of a field. compassed] or stood-round about: and this is a signe of honour to him that is compassed. Therefore the testimoniall of Gods glorious presence, usually is in the midft;and others frand about, Num. 2. 17. Rev. 4.3.4. So Exod. 18.13.P1.7.8.& 142.8. downe or did obeyfance: as was fulfilled in Gen. 42.6.

Verl. 8. reigning reign that is, in deed reigne: so after, in deed rule: and in verse 10. in deed come. They apply this dreame unto themselves, (as did also the Madianites, Judg. 7.13.14) which aggravated their sinne, in resisting Gods manifested will, Joh. 15.22. The manner of speaking, is also a denyall: Shalt thou reign? that is, thou shalt not : fee Gen. 18. 17. Thus Moses, and Chrift himselfe, were resufed by their people, Act.7.27.35. Luk. 19. 14.

Verf. 10. brethren] Abrahams feed were likened to flares for multitude, Gen. 22. 17. here Iakobs children are likened to starres, for glory, thining as lights in the world, Phil. 2. 15. and in Dan. 8. 10. they are also the host of heaven. Iakob and his mife are here the funne and moone; such honour God vouchsafeth to his contemned servants. And loseph in this, as in many other particulars, may resemble Iefus, at whose name all knees must bow, Phil. 2.10.

Verf. 11. observed] laid it to heart, howsoever for the present, he gave his sonne a light rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Mary the mother of Christ, Luke

Verl. 14 the peace ] that is, the welfare, or how they profper: as the Greeke explaineth it, if they be well. See Gen. 41.16. As Ioseph here, so Christ was sent to the lost sheepe of the house of Brael, not onely to know, but to procure their peace, Matr. 1 9.24. Luk. 19.42. to Sechem | which was about 60, English miles, diftant from Chebron: There also was that great massacre committed a while before, by la-kobs fonnes, Gen. 34. The danger of the place, might make lakob more careful to inquire of their welfare.

V. 15. a man The Hebrew Doftors understand this of the Angel Gabriel, called in Dan. 9.21. the man Gabriel: Pirker R. Eliez. ch. 38. but this is uncertain.

Veri 16 feeking my brethren this fetteth forth Io-tephs care & diligence So the Sonne of man came, to feeke and lave that which was loft: Luk. 19. 10.

Verf. 17. Dothan or Dotham; for both waies it is flict thell Mant. 19. and lob 7 13.14. yes written. The Creeke callett it Dothain. It was

a place about 8. miles from Sechem. In this towne was Elizeus the Prophet, 2 King, 6. 13.

Vers. 18. crastily conspired or malignantly, as the Greeke translation saith. This word is also used in Pial. 105.25. and Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the Sonne of God, Luk. 20. 14. This is the heire, come let us kill him.

Verf. 19. mafter of dreames] this they speake in 19 mockage: the Greeke translateth it, a dreamer. The Hebrew phrase meaneth one that hath great skill in dreaming, or a captaine dreamer: as his brethren, are after called mafters of arrowes, that is, cunning archers, for their malicious practifes against him, Gen. 49. 23. and a master of anger, is an angry furious man, Prov. 22. 24. and 29. 22.

Verf. 20. one of the pits | or, fome pit; this fetteth forth their inhumane cruelty, that would kill their brother, and not vouchfafe him honest buriail : to which they next adde, a lye to diffemble their murder; and a contempt of the oracles of GOD, which they fought and thought to defeat. So running headlong together, into a world of wickednesse : envie carying them, Acts 7. 9. Gen. 49. 23.

Verl. 21. delivered him] to weet, in respect of death which they intended against him. in foul] that is, so as to take away his life : smite him dead. A like phrase is in Ier. 40. 14. Deut. 19. 6 11. for which in Numb. 25. 11. 15. is faid, to (mite a foule; fo allo in Levit. 24. 17. 18. where foule, is put for the life of man or beaft. See Gen. 19.17. Smiting is used for killing, Gen. 4. 15. Vers. 22. that or, to the end that. The Greeke

addeth, for he fought, that he mught deliver him. It appeareth by Gen. 42. 22. that Ruben exhorted them to more then they would veeld unto.

Verl. 23. stript Tofeph] fo Icius alio was stripped by the wicked, Mit. 27.28. Here Iofeph, in the anguish of his soule, belought his brethren, for favour, but they would not heare him. Genei. 42. 21.

Verf. 24. no water] into fuch a dungeon was Ieremie put, Ier. 38.6. and out of fuch a pit in figure, God delivereth his people, as Zacharie 9. 11. I have fent forth thy prifoners, out of the pit, wherein is no water.

Verf. 25. eate bread fo doe the wicked, eating Gods people, Pfal. 14.4. This sheweth they wanredremorfe, or fought (at least) to put it away with banqueting , as eating of bread sometime fignifieth, Exod. 18. 12. See alfo Gen. 25. 34. way faring-company of 1/m.] the Greeke translateth, wayfaring I maelites, and the Chaldee calleth them

a troupe of Arabians. After in verle 28, they are called Madianites, and in verse 36. Medanites, so they were a mixt people dwelling in that country, called therefore by the Chaldee Arabians which fignifieth Mixed people, fee Gen. 10.7. ad] which was a place of merchandile, as appearethalfoin Ier. 8.22, and 22. 6. and 46. 11. spicerie in Hebrew Necoth, which is thought to

be a certaine fruit of fome, waxe. bann or

roun, as the Greeke translateth it: 2 thing good to heale wounds, Ier. 8. 22. and 46. 11. and 51. 8.

myrrb] or Ladanum, which is a fat moisture on the herb Ladum, or, the fruit of the Lot tree, according to the Hebrew name, Lot. So Gen. 43. 11. Or according to the Greeke Statle, ( commonly called Storax liquida) which is made of the fatte of new myrrh, as Diescorides faith in b. 1.c. 62.

V.26.conceale or, cover, (hide) his blood, lob 16.18. Verf. 27. hearkened] or, heard, and to confented, and obeyed.

Verl. 28. Midianites children of Midian Abrahams fonne by Keturah, Genef. 24. 2. who dwelt in the Ismaelites country, (which also were Abrahams children by Hagar, Gen. 16. 15. therefore they are here called by both names. So in Judg. 8. 22. 24. 26. It may also bee translated thus. And the men, the Midianite merchants, passed by.

Bekels or Billings: this word the Chaldee expresseth, which wanteth in the Hebrew. What a shekel was, see noted on Genes. 20. 16. Christs price was a little more, whom Iudas Iscariot fold for 30. shekels, Mar. 27. 3. yet that was but the price of a flaves life, Exod. 21. 32. here Iofeph is by the counsell of his brother Judas the Patriarch. fold for a flave, Pial. 105. 17. for twenty fickels. After by the law, mens perions of lofephs age, were in case of vowes, valued at twenty bekels, Levit. 27 5. but those were shekels of the fanctuary, double the value of common shekels. The Hebrew Doctors referre unto this, that threatning against Ifrael, because they fold the just one for silver; and the poore for a paire of shoots, Amos 2.6. and they feigne, that of the 20. shekels, every of the tenne Patriarchs had two shekels, to buy shooes for their feet : Pirkei R. Eliez. ch. 38.

Veri. 29. rent his clothes ] a figne of forrow, and renting of the hart with griefe, loel 2.13.So lakob did.v.34 & others, lob 2.12. Gen.44.13. Num.14.6

Verl. 30. is not ] to weet, alive : to hee thought; and so the phrase fignifieth, Ier. 31. 15. for he suppoted, his brethren had killed him: as verte 20.

Verf. 31. akid or, goat-backe. By this pollicie. Iakob should suppose his sonne was dead, and and make no further inquirie after him.

Vers. 33.is torne is torne or, tearing is torne, that is, farely torne: the Chaldee faith, killed. This is added to all lakobs former forrowes, and one of the most grievous; for which he admitted no comfort; verie 35. Isak also was yet alive, and a partaker of his fon lakobs griefe. See the notes on Gen. 35.29.

Verf. 3 4. fackcleth another figne of forrow, with 34 which they sometime added earth or ashes upon their heads, 2 Sam. 3.31. 1 King. 21. 27. Nehem. 9. 1. Eft. 4.1.

Vers. 35. all his somes] the evill doers counter- 35 feir forrow, and concealetheir cruell fact, Reuben himselfe also keepeth counsell. The Rabbines say, they had bound themselves by a curse not to bewray it. R. Eiezer. per. 28. to bell or, to the grave: the word meaneth not the grave digged or made with hands, named in Hebrew Keber; but the common place, or ftate of death, here called in Hebrew Sheel; which hath the fignification of craving or requiring,

hecaule

Onan flain for fin.

because it is one of the source things that are never || Through custome, the name was also given to ofatisfied, Prov. 30. 15.16. The Greeke, and new Testiment usually translate it Hades or Haides. which word is by change of letters, formed of the Hebrew Adam, and Adamah, the earth, unto which for finne, God hath condemned Adam and all his race to returne, Gen. 3.19. For fo in the first booke of the ancient Greeke oracles of Sibylla, it is faid : they call it Haden, for that Adam first went thither, when he tafted death. As Abram, is in Greek Habram, Gen. 12. 1. and Habraam, Luk. 3.34. and Mizraim, in Greeke is Mifrain, Gen. 10, 6. Hemam, is Haiman, Gen. 36. 22. 10 of Adam they formed Haiden, and after the Greeke termination Haides, or Hades: such changes of letters are usuall. The Chaldee paraphrase; (when it keepeth not the Hebrew word,) most commonly translateth it the house of the grave, or place of buriall. Our English, commeth from the old Saxon or German word Helle: in which tongues originally Hellignifieth High and Deepe; Leb, is low : and fo it meaneth a low or deepe place; and agreeth with the Hebrew Sheol, which is faid to be Low and Deepe, Deut. 32. 22. Iob 11.8. And as death is appointed for all men, so is this Sheel, Pfal 89.49. Eccles, 9. 10. as death is sometime desired of the godly, so lob defired to be hid in Sheol, Iob 14. 13. By this Hell therefore in Scripture, is not meant the place of the damned onely, but of all that goe out of this world: as Sibylla in the fore-named place, faith, all earthly men are said to goe into the houses of Haides. And as for the wicked, they have a prison, I Pet. 3.19. and place of torments, in hell, Luk. 16. 23. which the Scripture calleth everlasting fire, Mat. 25.41. and by another Hebrew name, Gehenna, whereof see Mat. 5. 22. the Greekes called that place Tartaros, Homer. Iliad. 8. unto which word the Apostle hath reference, in 2 Pet 2.4 Tartarofas, He caft them downe (to Hell or) into Tartarus. So on the contrary, Heaven is nor onely the place of the Angels, and holy men but generally all above us, as the aire, sphears, &c. where the fowles flye, and the funne and flars runne their courses, as is shewed on Gen 1.7. And the place of joyes in heaven, is called the garden of Eden, or Paradife, Luk. 23.43. to which the heathens alluded by the garden of Alcinous: Homer, Odyff. 7. Iakob therefore by going downe to hell, meaneth a departing out of this life into the common place and flate of death, whither all must goe. So after in Gen. 42. 38. and 44. 29. 31. See alfo the annotations on Pial. 16. 10.

Vers. 36. Medanites] which were the posterity of Medan, the fonne of Abraham, and brethren to the Medianites before mentioned, veri. 28.Gen. 25. 1.2. these were mixed in dwelling with the Ismaelites, as they were generally before called in verfe Eunuch | properly and commonly this word is used for a gelded man, Elai. 56.3.4. 5. Mat. 19.12. and is borrowed of the Greeke Eunouchos, which fignifieth a keeper of the bed, or Chamberlaine: in Hebrew hee is called Saris. Such gelded men they used to have in Kings courts, for Chamberlaines to keepe their women, Eft. 2. 3. and 4.4. But ther chiefe officers and courtiers, as here to Pariphar, who was a maried man, Gen. 39. 7. and after to the kings chiefe butler and baker, Gen. 40. 2, Therefore the Chaldee here translates it Rabba, a Prince, or Officer. Provoft Marfhal or prince of the flaughter men; or Captaine of the quard: he was an officer that kept malefactors in prilon, Gen. 40. 3. and was fent with a band of men to doe execution upon rebells: 2 King. 25.8.10. Or, as the Greeke translateth it, the chiefe Cooke: for fo the Hebrew word is sometime used for a Cooke that killeth and dreileth meate, 1 Sam. 9.23. and 8.13.

## 0X00X00X00X00X00X00X00

## CHAP. XXXVIII.

1, Iudas marieth a Canaanise se, and be settes bof her Er, Onan, and Selah. G, Er marieth Thamar, and dieth. 8, Onan marieth her, and for spilling his seed: the Lord slayeth him. 11, Thamar stayeth for Selah, but is not given to him to wife, 13, wherefore she deceiveth Iudas, who supposing her to be an where, lieth with her. 24, He hearing she was wish childe, would have had her burnt. 26, but knowing himselfe to be the father, hee acknowledgeth bis fault. 27, She bearetht wins, Pharez and Zaraĥ.

Nd it was in that time; that Iudah went | Adowne from his brethren: and turned-in to a man an Adullamite, and his name was Hirah. And Iudah faw there, a daughter of a man a Canaanite, and his name was Shuah: and hee tooke her, and went-in unto her. And shee conceived, and bare a fonne: and hee called his name Er. And 4 she conceived againe, and bare a sonne: and shee called his name Onan. And she added againe, and bare a fonne; and shee called his name, Sclah: and hee was in Chezib, when the bare him. And Indah tooke a wife, to 6 Er his fiest borne : and her name was Thamar. And Er Iudahs first borne, was evill in 7 the eyes of Ichovah: and Iehovah slew him. And Iudah faid unto Onan; goe in unto thy | 8 brothers wife, and mary her: and raife-upfeed to thy brother. And Onan knew, that 9 the feed should not be his: and it was, when hee went in unto his brothers wife, that he spilled it on the earth; that he might not give feed to his brother. And that which he did, 10 was evill in the eyes of Iehovah and he flew him also. And Iudah said to Thamar his daughter in law; Remaine a widow in thy fathers house; till Selah my sonne, be growngreat; for he faid, left he also die, as his brethren : and Thamar went, and remained, in her fathers house. And the daies were 12 in firsel, the law allowed not fuch; Deut. 23. 1. multiplied; and the daughter of Shua Iudahs

wife, dyed: and Iudah was comforted, and went up unto his sheepe shearers, hee, and Hirah his friend the Adullamite to Timnath. And it was told unto Thamar, faying : behold thy father-in-law, is going up to Timnath, to sheare his sheepe. And sheeputaway the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her felfe, and fate in the opening of Engine which is by the way to Timnath: for the law, that Selah was growne-great; and thee, was not given unto him, to wife, And Iudah faw her; and thought her, to be an harlot: because she had covered her face. 16 And he turned-afide unto her, by the way; and fayd, Graunt I pray thee, that I may come in unto thee; for he knew not that the mas his daughter-in-law : and she faid, what wilt thou give me, that thou may ft come in unto me? And he faid. I will fend a kid of the goates, from the flocke: and the faid; if thou wilt give a pledge, till thou fend it. And he faid; what is the pledge, that I shall give thee? and the faid thy fignet, and thy bracelet and thy staffe, that is in thy hand: and hee gave them unto her, and went in unto her, and she conceived by him. And shee arose and wentaway; and put-away her veil from upon her: and put on the garments of her widowhood. And Iudah fent the kid of the goates, by the hand of his friend the Adullamite; to receive the pledge, from the womans hand: but he found her not. And he asked the men of her place, faying; where is the whore, the that was in Enaim, by the way? And they 22 faid, there was no whore, in this (place.) And he returned to Iudah; and faid, I have not found her: and also the men of the place faid, there was no whore in this (place.) And Iudah faid, let her take it to her; left wee become a contempt: Behold, I sent this kid: and thou hast not found her. And it was, about a three moneths after; that it was told unto Iudah faying, Thamar thy daughterin-law hath committed fornication; and alfo. behold she is with childe, by fornications; and Iudah faid, bring her forth, and let her bee burnt. She was brought forth; and shee sent unto her father-in-law, faying; by the man whose these are, am I with childe: and fhee faid, acknowledge I pray thee; whose are these, the figner, and the bracelet, and 26 the staffe? And Iudah acknowledged; and faid, shee is more just then I; for because that I gave her not, to Selah my Sonne: and hee did not againe, know her

child-birth : that behold, twinnes were in her wombe. And it was in her child-birth, that | 28 the one gave out the hand : and the midwife tooke, and bound upon his hand a skarlet threed, faying, This, is come out first. And it was, as he turned backe his hand; that behold; his brother came out; and shee said, How hast thou broken forth, upon thee the breach: and he called his name, Pharez. And 10 afterward, came-out his brother, that had on his hand, the skarlet-threed: and hee called his name. Zarah.

GENESIS. XXXVIII.

#### Annotations.

N that time in the time before spoken of, when lakob returned out of Metopotamia into the land of Canaan, and long before the felling of Ioteph into Egyptidid thefe things begin about ludah. Who likewife maried when hee was very yong, as did also his children, otherwise the Chronicle will not agree. For Ioseph was borne fixe yeeres before lakob left Laban and came into Canaan, Gen. 30. 25. and 31.41. and lofeph was feventeene yeeres old, when he was fold into Egypt, Gen. 37. 2. 25. and thirtie yeers old was he, when hee interpreted Pharaohs dreame, Gen. 41. 46. and nine yeeres after, when there had been 7 yeers plenty, and two yeeres famine, did lakob with his family goe downe into Egypt, Gen. 41.53.54. and 45. 6. 11. and at their going-downe thither, Pharezelie sonne of Indas (whose birth is set downe in the end of this chapter, ) had two fonnes, Ezron, and Hamul, Gen. 46. 8. 12. Seeing then from the felling of lofeph, unto Itraels going into Egypt, there cannot becabove three and twenty yeeres: how is it possible that Judas should rake a wife, and have by her three fonnes one after another, and Selah the yongest of the three bee mariageable, when Iudas begat Pharez of Thamar, Gen. 38. 14. 24, and Pharez bee growne up, maried, and have two fonnes, all within fo fhort a space? The time therefore here ipoken of, feemeth to bee foone after lakobs comming to Sechem, Gen. 3 2. 18. before that historie of Dinah, Gen. 34. though Mofes, for speciall cause, relateth it in this place.

Iudablor Iudas as the Greeke alwayes nameth him: Mat. 1.2. a man an Adullamite hat is an heathen man dwelling in Adullam ( or Odollam as the Greeke calleth it.) a citie in the land of Canaan. which afterward was given for a polleffion to the Sonnes of this Iudas, Iof. 15.1.35. The word man here (as in the verse following) may be omitted for the fense: see Gen. 13.8. or it may be read aman of Adullam, as where one Evangelist writeth, The men Ninivites, Mat. 12.41. another Writeth, The men of Niniveh, Luk, 11.22.

Vers. 2. Canaanite] the Chaldee translateth it 2 a merchant, and fo the word is fometime used in 27 any more. And is was, in the time of her | Scripture, Prov. 31. 24. Iob. 41. 6. but the Greeke

here calleth him a Chanancan. Shue in Greek Saba: but in verf. 12. Saua. tooke her ] namely to wife, as verfe 12. Contrary to his dutie, for he should not have maried with such, Gen. 24. 3. and 27.46. and 28.1. Iudas was now in likelihood, about 13. or 14. yeeres of age. went in that is, lay with her, fee Gen. 6.4.

Verf. 4. Onan in Greeke Annan. Verf. s. Selah] or Shelah: in Greeke Selom : fo after, verie 11.&c. be was the Greeke faith, the was. Chezib a rowne called also Achzib. which likewise fell to the tribe of Indah, 'lof. 1 ;. 44. The Greeke calleth it (bazbi. The name hath in Hebrew the fignification of lying: and to it the Propher alluderh, faying, the honges of Achzib shall be ( Achzab) a Lye to the Kings of Ifrael, Micah

Vers. 6. to Er or, for Er, when in likelihood, he
Thamar or Tamer, that is by interpretation, a palme tree, Song 7.7. Of what kindred the was, the scripture speaketh not; but shee became the mother to our Lord Christ, according to the flesh: Mat. 1. 3.

Verf. 7. evill in the eyes] that is, diffleafing. The letters in Hebrew of this word \*evill, and of his name \* Er, are the fame, the order onely changed: the like whereof is before in Noes name, and Grace, Gen. 6.8. flew bim] this was very foone after his mariage, in his youth. So evill doers shall bee cut off, Pfal. 37.9. And this judgement on Judahs first borne, is mentioned fundry times, Gen. 46. 12. Num. 26. 19. 1 Chron. 2.3. And as our Lord Christ was to come of Iudas, Hebr. 7. 14. 10 God would have no wicked man to be his progenitor.

Veri. 8. merie her the Hebrew word is not meant of usual solemnization of mariage, but peculiar for marying with his brothers widow, and doing that dutie of a kinfman: whereof there was a law after given of God, according to this cate, Deut. 25.5. which law (as many other) God had made knowne before unto the Patriarchs, as this scripture manifesteth. The Hebrew Doctors say, It is commanded by the Law (in Deut, 25.5.6.) that a man shall marie the wife of his brother by the fathers fide, if they have beene maried, or if they have beene betrothed together, if he dye without feed. Brethren by the mothers side onely, are not counted brethren in this case of marying the brothers wife, or for metter of inheri-tance, &c. Maimony in Milneh. tom. 2. in Iubbum and Chalissah, chap. 1. S. 1.7. See the annotations on Deut. 25. feed a childe; which may bee counted thy brothers, who is deceased; that his name be not wiped away out of Ifrael, Deut. 25.6. Otherwise excepting this case, it was unlawfull for a man to have his brothers wife, Levit. 18. 16.

Verl. 9. not be his | but fland up with his brothers name, as his brothers childe: though this was one-ly for the first borne, all the rest should have beene counted his owne; Deut. 25.6. So the Chaldee translateth, that the feed should not bee called by his when ] or if at any time. When feever. translateth, Bed (or fpilled.) An unkinde, and most of Harlots, Fzek. 16.33.

lumnaturallfact, to spill the feed, which by Gods bleffing fhould ferve for the propagation of manbeing invalid the man, for the propagation of the fonne of God according to the flelly in whomall nations of the earth should be blessed, Gen. 22.18. which made the finne most impious, and hastened Onans speedy death from the hand of God.

Vers. 11. Remaine or fit, dwell a widow: fo fending her home to her fathers house, but without permission to mary another man, yet not purposing the should have his sonne, for whom hee made her stay. This was in him very injurious, which God foone chaftened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Levit. 22.13. a widow that had no childe, might returne to her fathers house, and her estate was, as in her jouth. his beart, as the Greeke explaineth it. dje] meaning, I will not give ber unto Selah to wife, left he dye alfo, verf. 14. An unperfect speech, (wherof fee Gen. 3.22.) and an evill furmife that he had of Thamar, as if thee had caufed his other fonnes

Vers. 12. the daughter of Shuah | the Greek translateth, and Saua the wife of Indas dyed. comforted] after mourning for his wives death, as Gen. 23. 2. and 24.57. sheepe shearers] At fuch times they used to have feasts, I Sam. 25.8.11. So hee went to make merry after his mourning.

bis friend the Greeke translateth Eirahis Shepheard: reading for Regneh, a friend, ( without vowels) Rogneh a shepheard : and so in verse 20.but the Chaldee translateth friend: and it hath the name in Hebrew of feeding-together; and so generally of society, friendship, neighbourhood. nath or Thamna, a citie in the Philiftines country, which also befell to Iudahs children for a possessi on, Iof. 15.57. There Sampson tooke a wife, Judg. 14.1.&c.

Vers. 14. wrappedher selfe] that she might not be 14 knowne. The Greeke and Chaldee understandit, of trimming and adorning. the opening ] or, doore of Enaim, as being the name of a place: to the Greeke translateth, the gates of Aman. Enaim fignifieth eyes, or fountaines: and she doore (or opening) of the eyes, may be understood an open place to be viewed, or place of two wayes. After it is called onely Enaim, verse 21. Such open places, harlots used, Ezek. 16. 25. ler. 3.2.

Verf. 16. Grant] or Give me leave: as the Greeke 16 faith, Suffer me: or, Come on now, let me, &c. An example of inordinate luft in this Patriarch : fo lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Iewes (so named of this Iudas) have nothing whereof to rejoyce in the flesh more then other nations : but onely in Christ, his holy feed, ( if they would receive him) who came to fave finners, I Tim. 1.15.

Verl. 17. a pledge] or pawne; earnest; in Hebrew 17 Erabon, whence the Greeke Arrhabon, is borrowed. By this meanes, she provided for her security against the danger which after followed, verse 24. [pilled] or corrupted, which the Greeke 25. Yet she caried her selfe herein, after the mannet

Verl. 18. figner or feale : the Greeke translateth | pared with that of lakob and Efau, Gen. 25. 22 .-itring on the finger. Men did weare fuch for honour: Luk. 15.22. Ier. 22. 24. bracelet or, riband, or handkerchiefe.

Verli21. her place that is, the place where shee was So, the prayer of this place; that is, made in this place, 2 Chron. 6.40. the whore] the word here used, in Hebrew Kedesah, commech from Kadas, which commonly fignifieth bolinesse: and the man thus proftitute unto filthinelle, is called Kades, usually Englished a Sodomite I King. 14.24. This name is thought to bee given (by a contrary meaning,) to common whores, who are most unholy, and unchast. But it may bee fuch abomination was committed among the Canaanites, under a pretext of religion and holinelle. For in the apostalie of Ifrael, houses of such uncleane persons, were in the house of the Lord, 2. King. 23.7. and they facrificed with fuch mbores, Hof. 4. 14. An expresse law was given to Israel, that there should been o such Sodomite, or Sodomitesse among them, nor their hire brought into Gods house, for any vom, Deut. 23.17.18. become in contempt ] or to be contempt : be laughed to scorne, for being thus deceived by a whore. Among the heathens this fin was infamous.

Vers. 24. be burnt] by Gods law after given, to defile a betrothed woman (which here was Thamars cale with Selah,) was death, by stoning them Deut. 22.23.24. and a Priefts daughter if the plaid the harlot, was to be burnt with fire, Levit 21.9. These lawes it seemeth were executed before, and after even among the heathens: fo the King of Babylon rofted two lewes in the fire for committing adulterie, Ier. 29.22.23. Here Iudas in judging another, condemned himselfe, Rom. 2.1. 10 David in like cafe, 2 Sam. 12.5.7.

Verf. 26. know her that is, lye with her: fee Gen. 4.1. By this free confession (according to Iudahs name, which fignifieth a Confessor) and abstaining from further evill with her; appeareth the true re-pentance of the Patriarch. And though hee was now (in all likelihood) not above thirty yeares of age: yet find we no mention of any children that euer he had more, but thefe two of Thamar, and Selah his fon before, from web three onely, the families of Iudah are reckoned, Ge.46. 12. Num.26. 19.22.1 Chr.2.3.4. Either he maried not after this time, or God bleffed him not with any more feed.

Verf. 28. gave out that is, put forth : the Greeke translateth, the one brought forth the hand. This sheweth the birth to be most hard and dangerous, not according to the course of nature, God to chastening the sinne of Thamar with her father. See the like also in Iakobs birth, Gen. 25.26. come out the Greeke translateth, shall come out : as comforting the woman in the extremity of her

Vers. 29. Hast thou broken forth or hast thou madea-breach? upon thee that is the breach is thine, thou hast made it, and shalt cary the name of it upon thee. The Grecke translateth; Why is the partition divided for thee? The Chaldee, How great Brengsh hash beene in thee, that thou mught it prevaile? This flrange & perillous childbirth, may be com-

26. who strove for the first birth-right in the wombe, as there also did at the birth. Pharez] Hebrew Perets, that is, by interpretation Breach, fo named upon this fact of his, at the birth. He violently tooke the dignity of the first birth-right from his brother, is fee before him in the genealogic, Numb. 26.20. I Chron. 2.45. and became father of Christ, after the fleth, March. 1. 3.

Zarah Hebrew Zerach, which fignifieth Rifen, or Shrung up: (as the Sun is faid to rife: ) because he should first have risen, that is, have beene borne, but for the breach which his brother made. The Hebrew Doctors say, that Zarah had his name of the Sun, and Pharez had his name of the Moone, which Sometime is broken (as in peeces) sometimes is full. And that in Pharez, the Brength of Davids house was portended : and therefore from him proceedeth the kingdome of the house of David, R. Menachem, on Gen. 38. In the birth of these two brechren, the estate of the two Churches of Iewes and Gentiles, may as in a figure, bee confidered: The Iew, as the elder, drawing backethe hand through unbeliefe, Rom. 10. 3.21. The Gentiles as by violence getting the heavenly birth-right, Math 11. 12. Luk. 15. 11 .- 32. Act. 13. 46 .- 48. and when the Gentiles are fully borne, then shall the Iewes (that had the figne of the first birthright on their hand) come forth againe. Rom. 11.11 .- 25.26.

## 

#### CHAP. XXXIX.

1, Ioseph being sold into Egypt, is there advanced in Potipharshouse. 5, The Lord blesseth the house for losephs sake. 7, His Mistresse tempteth him to lye with her, but he refuseth and Sunneth her. 15. She complaineth of lofeph to the men of her house: 17, and fasty accuseth him to her husband, 19, who in anger caffeth him into prison. 33, but God is with him there.

And Ioseph, was brought-downe to E-gypt: and Potiphar an Eunuch of Pharaoh, the Provost Marshall, an Egyptian man, bought him, of the hand of the IImae. lites, which had brought him down thither. And Ichovah was with Ioseph, and hee was a prosperous man: and hee was, in the house of his Lord, the Egyptian. And his lord faw, that Ichovah was with him; and all that he did, Iehovah made-it prosper in his hand. And Ioseph found grace, in his eyes, and ministred to him: and hee made him over-feer, over his house, and all that he had, hee gave into his hand. And it was, 15 from the time that hee had made him overfeer, in his house, and over all that he had : that Iehovah bleffed the house of the Egyp. tian, for Iosephs fake : and the bleffing of Iehovah, was upon al that he had, in the house, and in the field. And he left all that he had, 6

Verie

(that was) with him, fave the bread which he did eate: and loseph was faire in forme, and fair in countenance.

And it was after these things that his lords wife lifted up her eyes, unto Ioseph: and she laid, lye wth me. And he refused, & said unto his lords wife, Behold, my lord knoweth not

what is with me in the house: and all that he hath, he hath given into my hand. There is not he greater in this house, then I: and he hath not kept-backe from me, any thing; but thee, because thou art his wife: and how shall I doe this great evill, and sinne against God? And it was, as thee spake to Ioseph, day by day: that he hearkned not unto her. to lye by her, to be with her. And it was on a certaine like day; that hee went into the house, to doe his worke : and there was no

man, of the men of the house, there in the house. And she caught him by his garment, faying, Lie with me: and he left his garment in her hand; and fled, and got him out. And 13 it was, when the faw; that he had left his garment, in her hand : and was fled, out. Then called the to the men of her house, and fayd unto them, faying; See, he hath brought-in unto us an Hebrue man, to mocke us : hee

came-in unto me, to lie with me; and I called with a great voyce. And it was, when hee heard, that I lifted up my voice, and called: that he left his garment by me, and fled, and got him out. And fhe laid up his garment by her : untill his lord came, unto his house. And the fpake unto him, according to thefe words, faying: the Hebrue fervant, which thou haft brought unto us, came in unto me, to mocke mee. And it was, when I

lift-up my voyce, and called; then left he his garment by mee, and fled out. And it was, when his lord heard the words of his wife : which she spake unto him, saying; according to these words, did thy servant unto mee : then his anger was kindled. And Iofephs

lord, tooke him; and committed him into the tower house, a place where the Kings prisoners were bound: and he was there in the tower house. And Iehovah was with Ioseph, and extended mercy unto him: and

gave him grace in the eyes of the chiefe keeper of the tower house. And the chiefe keeper of the tower house, committed to Iofephs hand, all the prisoners, that were in the tower house : and all that they did there;

he, was the doer of it. The chief keeper of the tower house, looked not to any thing at all, in his hand; because Iehovah was with

in Iosephshand: and hee knew not ought | him: and that which he did, Iehovah made it to profper.

#### Annotations.

[Gypt] in Hebrew, Mizraim, meaning the land of Mizraim: fee Gen. 12.10. God fent Tofeph before his brethren, for their preservation, Gen. 45.5.7. Potiphar in Greeke, Pentephres. Provost Marshall or Prince of the flagers: see Gen, Ismaelites the Chaldee calleth them

Arabians. Sec Gen. 37.25.

Verf. 2. with Ioseph] and delivered him out of all his afflictions, Act. 7.9. 10. The Chaldce faith, the word of the Lord was his helpe : So after in verf. 3. and 21. The like promise God maketh to every faithfull man, I will be with him in trouble: Pfal.gi,

was in the boufe that is, remained there, patiently bearing his fervitude: and ranne not away, to his father againe. For in his mafters house, and in prison, he continued thirteene yeeres, Gen. 37. 2. and 41 46. In the lewish records it is faid, that he ferved twelve moneths in Potiphars house, and was 12.yceres in prison: Seder Olam, chap. 2.

Verl . 4. ministred or ferved : in Greeke pleased. Ministration is a free service differing from made him overfeer or visiter : in Greek constituted him; which word is used in this sense; in

Verl . 5 . from the time] fo the Chaldee expounds he Hebrew phrase from then: the Greeke tranflateth it after.

Vert. 6. Jave the bread this may be meant either of his ease and security, who cared for nothing but to cate and drinke, leaving all the trouble of his house upon loseph: or, it excepteth bread, that is, meat and drinke, for that the Egyptians would not care with the Hebrewes; fee Gen. 43.32.

V. 7. lifted up] that is, cast her eyes, or looked with impure affections and luft, which Christ condemneth for adulterie; Matt. 5. 28. So the Apostle freaketh of eyes full of adulterse, 2 Pet. 2.14. The contrary was in lob, lob 3 1.1. I made covenant with mine eyes &c. Lye with mee | this sheweth the impudency of her face, such as Solomon warneth of, Proverb 7.13 18. And the dangerous affault of Ioleph, whom Saran tempteth now with pleafure; when he could not before overcome him with af-

V.9. not he] This may be meant of all the houfhold, not any; or of his lord himselfe, in a respect, not be himfelfe.

Verl. 10. day by day] or daily: Hebrew, day day; which the Greeke explaineth day after day: the Hebrew sometime addeth day and day: Hest. 3.4.
so the Greeke, in 2 Cor. 4.16.
to be with her in her company, to avoyding the occasions of evil. according to Solomons counfell, Remove thy way far from her; and come not nigh the doore of her house, Prov. 5.8. This chaftity of Tofeph, is here opposed to the unchaft cariage of Iudah in Gen. 38.

Verf. 11. on a certaine like day 1 fo the Greeke ex-

GENESIS.X L. Ioseph expoundeth Dreames. plaineth the Hebrew phrase as this day : mean-

ing, a day wherein his miftreff: lufted after, or intifed him. Or day, being put for time, (as in 2 Cor. 6.2 ) the meaning may be, About this time. his workelin Greeke, workes; which the Chaldee explaineth to be the fearthing of the writings of his ac-

Verf. 12. got him out or, went forth out : fo in v. 15. The woman, whose beart is snares and nets, her hands, bands, is more bitter then death : but, be that is good before God, escapeth from her : Ecclef. 7. 26.

V.14. Hebrew] to the nameth him in contempt : for the Hebrews were abhorred of the Egyptians, Gen.43. 32. but it was indeed a name of honour; fee Gen. 14. 13. to mocke to abuse us, whereupon we shall be mocked and laughed to scorne, Or, to play with us. This word was used before, but in a better fenfe, Gen. 26.8. And here the adulteretle hunteth for the pretious life, Prov. 6.26.

Verle 20. tomer-house or round house, a prison built after a round forme. The Greeke calleth it afort, (or skonce: ) the Chaldee, a house of prisoners, prisoners bound men, or restrained of their liberty. Among them, loseph was layd in yrons, they burt his feet with fetters; untill the time that his word came the word of the Lord tried him: Pi.105.18. 19. He suffered trouble as an evill doer, even unto bonds: but the word of God is not bound: 2 Tim. 2.9. And in his fufferings he was a figure of Christ, who was taken from prison and from judgement: Ela. 53.8. and in his humiliation, his judgement was taken away,

Verf. 21. gave him grace] fo the Greeke explaineth the Hebrew phraie, gave his grace: that is, made him to bee gracious, and favoured. For if when men doe well, they fuffer for it, and take it patiently; this is acceptable with God, 1.Pet.2.20. chief-keeper Hebrew Prince, or master; the Greck

translateth it, Chiefe gaolor.
Vers. 22. the doer that is, by his word and appointment it was done. So the Chaldee paraphrale. (in the Matforites Bible) explaineth it, adding, by his word. Thus Pilate is fayd to give the body of Christ unto Ioseph, Marke 15.45. when he comman ded it to be given : Matt. 27.58. See also Exod.

Verse 23. looked not &c] or saw not any thing the Greeke translateth, knew not any thing by him. The Chaldee faith, fam not any fault: understanding the Hebrew Menmah, as Meum in Dan. 1.4. for a fault or blemilb. And thus, though many archers had shot at Ioseph, his bow abode in strength, and the armes of his hands were made firme, by the hands of the Mighty (God) of lakob : Gen.49.23.24.

## X0x00x00x00x00x00x00x0

CHAP. XL.

1. The Butler and Baker of Pharaoh in prison. 4. Tofeph hath charge of them. 5, He interpreteth their dreames; 20, which come to paffe according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23, Yet the Butler forgetteth

A Nd it was, after these things; that the | t | Butler of the King of Egypt, and the | Baker, finned : against their lord, the King of Egypt. And Pharaoh was wroth, against 2 two of his Eunuches : against the chiefe of of the butlers, and against the chiefe of the bakers. And he committed them into ward, in the house, of the Provost Marshall, into the rower house : the place where loseph was bound. And the Provost Marshall, charged Iofeph, with them, and he ministred to them: and they were some dayes in ward. And they dreamed a dreame both of them, 3 each-man his dream in one night each-man, according to the interpretation of his dreame: the butler and the baker, which (belonged) to the King of Egypt, which were bound in the tower house. And Toseph 6 came in unto them, in the morning; and faw them, and behold, they were fad. And he 7 asked Pharaohs Eunuches, which were with him in the ward of his lords house, saying : wherefore, are your faces evill, to day. And | 8 they fayd unto him; wee have dreamed a dreame, and there is no interpreter of it: and Iofeph fayd unto them; doe not interpretations (belong) to God ? tell me them, I pray you. And the chiefe of the butlers, told his 9 dreame, to Ioseph : and fayd unto him; in my dreame, behold a vine, was before mee. And in the vine, were three branches: and lo ir was as though it budded, the bloffome therof shot-up; the clusters thereof, brought forth-ripe grapes. And Pharaohs cup, was | 11 in my hand; and I tooke the grapes, and pressed them into Pharaohs cup; and I gave the cup, into Pharaohs hand. And Ioseph fayd unto him : This is the interpretation of it : the three branches, they are three dayes. Yet within three dayes shall Pharaoh lift-up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup, into his hand; after the former manner, when thou wast his butler. But remember mee with 14 thee, when it shall bee well with thee. and doe mercy with mee, I pray thee; and make mention of me, unto Pharaoh; and bring me forth, out of this house. For I was stollen by stealth, out of the land of the Hebrewes: and here also, I have not done any thing; that they should put mee, into the dungeon. And the chiefe of the bakers faw. that he had given a good interpretation: and he faid,unto Iofeph, I alfo(faw)in my dream; and behold, three white baskets, were on my head. And in the uppermost basket, there was of all Pharaohs meat, of bakers worke: and

## Annotations.

Duler or, cupbearer, who used to give the cup into the kings hand, v. 13. So Nehe. 1.11. Verle 2. Eunuches or officers, in Chaldee Princes, chiefe or Prince. The Greek translateth Archioinochoos, the Chiefe wine power : and Archifitopoies the Chiefe bread-maker. The Chaldee Rabshakei.

Verf. 3. Provoft Marfhall] fce Gen. 37.36.

tomer prifon, Gen. 39.20.

Verse 4. some dayer or a yeare : for so the word dayes often fignifieth; ice Gen. 24.55 and 4.3.

Verfe 5. according to the interpretation] that is, no vaine dreame, but fignificant, and flewing things tocome, according to the interpretation that lo-feph gave of them. Of dreaming, see the notes on

Verf. 6. fad the Greeke translateth troubled, and fo the Hebrew importeth an angerly discontent, and fretfull trouble of mind, Prov. 19.3. with a fad and lowring countenance, Dan. 1.10. So dreames and visions sent of God, use much to affect men, Gen.41.8. Dan. 2.1.3. Matt. 27.19.

Veri. 7. evill that is, fad; as the Greeke transla-teth skuthropa, which word the Evangelists use in like fenfe, Luk. 24. 17. Matt. 6.16. fo good, is often

uled for merry or cheerfull, Efth. 1.10. Ela.65.14. Verl. 8. no interpreter | chey being prifoners, could not goe to the Soothiayers and wife men of Egyptias that people was wont to doe, Gen. 41.8. When Gods Oracles are not opened and under-Rood, it is a cause of heavinesse: Rev.5.4. me loseph was in bonds, as an evill doer; but the word of God is not bound; and so Paul, 2 Tim. 2. 9. Here losephs faith thewed it felfe; before, hee hindelle was a dreamer, Gen. 37.5 9. now hee becommethan interpreter, and maketh a way for the accomplishment of those promites : and calleth | 23-33.39-43; thefe idolerers from their superstitions, to the true

God, as Deur. 18. 10. 11.12. Efay 8. 19. And taxeth the vanity of fuch in our times, as write bookes of the art of interpreting dreames.

Ver. o. behold Hebrew, and behold : but the word and sometime is redundant in that tongue, as is obferved on Gen. 36.24.

Vers. 10. as though] or, when it budded.

up] Hebrew, ascended.

Verf. 12. they are | that is, they fignifie three dayes: So in Gen.41.26.

Verf. 13. mithin three dayes ] which is explained vers.20. to be in the third day : fee a like phrase in Gen. 7.4. and of the myfticall number three. See Gen. 22.4. lift up this phrase sometime signifieth to promote unto honour, as Ier. 52. 31. fometime head is used for summe, and it meaneth to take the summe, or to reckon, as Exod. 30.12. which may also be intended here. The Greeke translateth shal remember thy principality: the Chaldee, shal remember thee. place ] or bafe, feat : meaning his office, of butlership, as the Greeke and Chaldee explaine it; and is confirmed by verfe 21.

Verf. 14. this house this prison; so the Greeke faith, this hold. Ioseph though patient in advertitie, yet useth all good means to procure his liberty.

Vers. 15. stollen by stealth or indeed stollen: Hebrew flealing follen. The Hebrews the land of Canaan, wherein the children of Abraham dwelt. who was called an Hebrue, Gen. 14.13. Thus lofeph calleth it, by faith in Gods promifes. In Zach, 2.12. it is called the boly land. dungeon] or pit: in Chaldee, the honse of prisoners. Thus loteph pleadeth his innocency; as Daniel alfo did, Dan. 6. 22. and Paul, Act. 24.12.13.20. and 25.10.11.

Vers. 16. [aw] this word the Greeke addeth. I saw a dreame. white or, with holes; for the Hebrew word fignifieth both: and may meane balkets made of white rods, with holes, as net-worke. But the Greeke, and Thargum Ierusalemy doeunderstand it of white bread, or meats in them.

Verf. 19. lift-up] or (as the Greeke translateth it,) take away thine head; in a contrary meaning to the former, verf. 13. but it may be understood of reckening, as before; and putting this man out of the number of his officers. a tree] the Chaldee translateth it, a Gallow tree , or gybbet, croffe: fuch as that whereon Christ was crucified, called fometime onely a tree, as Act. 5. 30. and 10. 39. Pet. 2.24. After by the law, fuch as dyed on tree, had the curfe of God upon them; Deut. 21.23

Verf. 20. a banquet ] Hebrew a drinking. This cu- 10 stome to keepe banquets on birth dayes, appeareth to be most ancient; and ir continued till Christs time on earth, Mat. 14.6. and so till this day. lifted up the Chaldee translateth, be remembred the bend.&c.

Verf. 22. banged As Ioseph was in prison with | 23 thele two malefactors, and according to his word, the one was restored to his former honour; the other put to death: fo Christ was in the middest of two malefactors; who one of them was restored to eternall life, the other left to dye in his finnes, Luk.

Verf. 23. forgat him] which was both great un- 23 thankfulnetle,

#### Pharaohs Dreames. GENESIS. XLI. Ioseph is advanced. 142

thankfulneile, and unto Iofeph, a further exercife offsith and patience from the hand of God, two veres longer: untill the time his mord came, Pf. 105. 19. So the feripture eliewhere taxeth forgetfulneffe of benefits, and of the affliction of Tofeph. Ecclef. 9. 15.16. Amos 6.6.

## 

#### CHAP. XLI.

1, Pharaohs two dreames, of seven kine, and seven eares of corne. 8, The wife men of Egypt could not interpret them. 9, The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14, Who sendeth for Io-(eph out of prison, and propoundeth to him his dreames. 15, Tofeph interpreteth them. 19, Seven yeares of plenty are fore told, and seven yeares of famine. 33, Pharaob is counselled to provide against the dearth. 39, losephis advanced, to bee over Pharaohs house, and over al the land of Egypt. 45, He marieth Asenath, 49, gathereth up much corne. 50, begetteth two sons, Manasses and Ephraim. 54, The famine beginneth in Egypt and all lands.

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And it was, at the end of two yeeres of dayes: that Pharaoh dreamed, and be. hold, he was standing by the river. And behold, there came up out of the river, feven kine; faire in fight, and fat in flesh : and they fed in a medow. And behold, seven other kine came-up after them out of the river; ill in fight, and leane in flesh: and they stood, by the (other) kine; upon the brinke of the river. And the kine (that were) ill in fight, and leane in flesh; did eat-up the seven kine, (that were) faire in fight, and fat : and Pharaoh awoke. And he flept, and dreamed the fecond-time: and behold, feven eares of corn, came-up in one stalke, fat and good. And behold feven cares-of corn, thinn & blafted with the east-wind : sprang-up, after them. And the thinn eares swallowed-up the seven fat and full eares: and Pharaoh awoke, and behold, (it was) a dreame. And it was in the morning, that his spirit was striken-amazed and he fent and called all the magicians of Egypt, and all the wife-men thereof: and Pharaoh told them his dreame; and there was no interpreter of them, to Pharaoh. And the chiefe of the butlers spake to Pharaoh, faying: I, doe remember this day, my finnes. Pharaoh, was wroth with his fervants: and committed me into ward, in the house of the Provost Marshall : both mee, the chiefe of the bakers. And wee dreamed a dreamein one night, I and he: we dreamed, each man according to the interpretatio

of his dreame. And there was there with us | 12 a yong man an Hebrew; fervant to the Provoft Marshall; and we told him, and hee interpreted to us our dreams: to each man according to his dreame, did he interpret. And it was as he interpreted to us, fo it was: me, he reftored unto my place, and him he hanged. And Pharaoh fent and called lofeph; 14 and they brought him haftily, out of the dungeon : and he shaved himselfe, & chang. ed his garments; and came in unto Pharaoh. And Pharaoh faid, unto Iofeph; I have dreamed a dreame, and there is no interpreter of it : and I doe heare fay, of thee; thou wilt heare a dreame, to interpret it. And lofeph 16 answered Pharaoh, saying, It is not in mee: God will answer, the peace of Pharaoh, And 17 Pharaoh fpake, unto Iofeph: In my dreame, behold, I was standing, upon the brinke of the river. And behold, there came-up out of 18 the river feven kine; fat in flesh and faire in forme: and they fed, in a medow. And behold feven other kine, came-up after them; poore and very ill in forme, and lean in flesh: I have not feene their like, in all the land of Egypt, for evilnesse. And the leane and evill | 20 kine did eate up, the first seven fat kine. And 21 they came into the inward-parts of them: and it was not knowne, that they were come into their inward-parts: and their fight was evill, as at the beginning: and I awoke. And | 22 I faw, in my dreame; and behold, feven eares of-corne, came-up in one stalke, full & good. And behold, feven eares of corne; withered, thinn, blafted with an east-wind: forung up, after them. And the thinn ears, swallowedup the feven good eares: and I told this, unto the magicians; and there is none that declareth it, to mee. And Ioseph fayd, unto Pharaoh; the dreame of Pharaoh, is one: that which God is a doing, hath he declared to Pharaoh. The seven good kine, they are feven yeares; and the feven good cares of corne, they are seven yeares: the dreame is one, And the feven leane and evill kine, 27 that came up after them, they are feven yeares, and the feven empty cares of corne, blafted with an east-wind: shall bee, seven yeares of famine. This is the word, which | 28 I have spoken unto Pharaoh: that which God a a doing, hee sheweth unto Pharaoh. Behold, seven yeares are comming: of great 29 plenty, in all the land of Egypt. And feven 30 yeeres of famine, shall rise after them; and all the plenty shall bee forgotten, in the land of Egypt: and the famine shall consume the land. And the plenty fhall not be knowne, 31

in the land; because of that famine, afterwards : for it, shall be very heavy. And for that the dreame was doubled unto Pharaoh, twife; it is because the thing is firmly-prepared, of God; and God hasteneth, to doe it. And now, let Pharaoh provide, a man difcreet and wife: and fet him, over all the land of Egypt. Let Pharaoh doe this; and let him appoint Bishops, over the land : and take up the fift-part, of the land of Egypt; in the seven yeares of plenty. And let them gather, all the meat of these good veeres that come: and lay-up corne under the hand of Pharaoh, for meat in the cities, and let them keepe it. And the meat shall bee for ftore, to the land; for the feven yeares of famine, which shall bee in the land of Egypt : that the land be not cut-off, by the famine. And the word was good, in the eyes of Pharaoh; and in the eyes, of all his fervants. And Pharaoh faid, unto his fervants: shall we find fuch a one as this is, a man in whom the spirit of God se And Pharaoh said unto Ioseph; forasmuch, as God hath made known unto thee, all this : there is none discreet and wife as thou art. Thou, shalt be over my house; and at thy mouth, shall all my people kiffe : onely in the throne, will I be greater then thou. And Pharaoh faid, unto Iofeph; fee, I fet thee, over all the land of Egypt. And Pharaoh took-off his ring, from on his hand; and put it, upon Iosephs hand: and arayed him, in vestures of fine-linnen; and put a chaine of gold, upon his necke. And he made him to ride, in the fecond charret, which he had; and they cryed before him, Abrek: and he fet him, over all the land of Egypt. And Pharaoh faid, unto Ioseph, I am Pharaoh: and without thee, shall not a man lift-up his hand, or his foot, in all the land of Egypt. And Pharaoh called Iofephs name, Zaphnath-paaneach; and he gave unto him Afenath, the daughter of Potipherah, priest of On, to wife: and Ioseph went-out, over the land of Egypt. And Ioseph was thirty yeares old; when he stood before Pharaoh King of Egypt: and Ioseph went-out, from before Pharaoh; and paffed through all the land of Egypt. And in the feven yeares of plenty, the land yeelded, by handfulls. And he garhered up all the meat of the seven yeares, which were in the land of Egypt; and layd-up the meat, in the cities: the meat of the field which was round about every city, he layd-up within the fame. And loseph gathered corne, as the fand of the

lea, very much: untill he left numbring, for

it was without number. And unto Ioseph | were borne two fonnes; before there came a yeare of the famine : which Afenath the daughter of Poti-pherah, priest of On, bare unto him. And Iofeph called, the name of the first-borne, Manasses; for God hath made me forget, all my molestation; and all my fathers house. And the name of the second. called he Ephraim; for God hath made me fruitfull, in the land of my affliction. And the feven yeares of plenty, which were in the land of Egypt; were ended. And the seuen yeares of famine, beganne to come; as Ioseph had said: and the famine was in all lands; but in all the land of Egypt, there was bread. And all the land of Egypt, was famifhed; and the people cryed to Pharaoh, for bread : and Pharaoh faid unto all the Egyptians, Goe unto Ioseph; what hee saith unto you, doe. And the famine was, over all the face of the earth: and Ioseph opened all (the houses) that (had corne) in them, and fold to the Egyptians : and the famine wexed frong, in the land of Egypt. And every land, came into Egypt, to Ioseph, for to buy (corne) because the famine was strong in every land.

#### Annotations.

of the Iaw, called AT THE END: See Gen.6.9.

Verf. 1. of dayes] that is, two full yeares; as a moneth of dayes, is a full moneth; Gen. 29.14. Seethe notes on Gen 4.3. So in the second yeare, Nebuchadnezar dreamed: Dan.2.1. and behold the Greeke translateth, he thought he flood, So in v. 17. Vers. 3. ill ) that is, deformed, or (as the Greeke

translateth) foule. So after, in v. 4. &c. or bank, Hebrew.lip, Sov. 17.

Verf. 6. East-wind] whose propertie is to burne and blaft the fruits : Ezek. 17. 10. and 19.12. Hof.

Verf. 7. thethin] the Greeke addeth, the feven thin eares: fo in ver. 20, 24. desame was; that is, continued in his minde and a dreame or, the troubled him, as the next words manifest. Of a dreame, fee Gen. 20. 3. and 37.5.

V.8. friken amazed] the Greeke translateth, his Soule was troubled. The Hebrew word signifieth striken or beaten as with a bammer behammered. The fame is spoken of King Nebuchadnezar in like case, Dan. 2. 1. 3. It fheweth the power of God in his word & works, even before men do understad the meaning of them magicians in Hebrew Char-tummin, the Greeke calleth them here expositors (eliewhere, inchanters, Exod, 7.11) they were such as had skill in the nature of things, Nebuchadnezar

GENESIS. XLI.

King of Babylon called also for such, to shew him his dreame, Dan. 2. 2. and Belfhazzar, his vision, wife-men] the Learned of all Na-Dan. 5.7 8. tions, were fo called, even among the lewes, Mitt. 22.34 among the Greeks they were named Phitolophers, that is, Lovers of wifdome. Act. 17.18. Pythagoras was the first, who devited the name, because he thought no man was wife, but God onely.

dreame both his dreames, as the word them after manifesteth : called a dreame, because they were both one, v. 26. or, after the ufuall manner of the Hebrew tongue, that putteth one for many: interpreter]that could interpret. ice Gen.2.2. Thus God maketh the wifedome of the wife, to perifh, Efay 29.14. So was it also with the Mages of Babylon, Dan. 2.10. and 5.8.

Veri. 13. he) that is, Pharaob reffored : v.20. The Greek translateth, that I was restored to my principalitis, and be was hanged. place that is, as Chaldee expounds it, Office, or ministration. So Gen. 40. 13.

Verf. 14. brought him haftily Hebr made him run. So Daniel was brought before the King in haft, Dan. 2. 25. Of Iofeph it is faid, The King fent and loofed him; the ruler of the people ( fent ) and released him ? Pial. 105. 20. dangeon] or pie: the Chaldee faith, the bouse of the prisoners. shaved] who before (it feemeth) had let his haire grow, in figne of forrow and mourning, as in 2 Sam. 19.24. Mephibotheth had not trimmed (as the Chaldee paraphraft faith not (horn) his beard; from Davids departure, till his returne in peace. And other nations kept this rice : for T. Livius (in his 6.booke) tell th how one Malsus being cast in prison, many men forrowing for him, did let the baire of their head and beard grow long. The like is mentioned of others, Plut rch,in Caton. Visc. Cicero in Orat. de lege Agrar. And by Baving, understand polling in a feemly fort; to to have the haire all away, specially of the beard, was also a figne of forrow, Icr. 41.5. Therefore both extremities are for bidden, and the mean commanded to the Priests in Ezek. 44.20. See alfo the notes on Lev. 10.6. garments his prison weeds, which were also mournful, and to not meet to come in before the King; as Eft. 4.2.

Ver. 15, thou wilt heare | or, that thou canst underfland: as hearing often fignifieth, Gen. 11.7. The Greeke translateth, that thou hearing dreames, doft interpret them. tointerpret or, as the Chaldee explains it, of interpret it. See the notes on Ge.2.3.

Ver. 16. It is not in me or, Be it not in me, to take this upon me : or, without me, God will answer. The Greeke (neglecting the points and diffinctions) translateth, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not one of my wisdome, but from before the Lord, answered shall be the peace of Pharaoh Like modelty was in Daniel alfo,not to take the glory to himfelfe, Dan. 2.30.28.

peace | in Greek, falvation: peace comprehendeth welfare, prosperity fafety, and all good things. For the word Salom, peace, hath the fignification of inregritie and whole perfection of ones good estate. So Gen.37.18.

Veri. 19. evilneffe] that is leannes, ill favourednes, or deformity.

Ver. 21 the inward parts that is, the bowels, as the | 21 Chaldee: the bellies, as the Greeke translateth. This noteth the greatnes of the famine: v. 30. And both forts of kine, far & leane, comming out of the fame river, feemed to portend the means of the famine. For in Egypt there falleth no raine, but the land is watred by the overflowing of the river Nilus, and by the husbandmens care to draw small rivers along to moviten the country, Deu. 11 10.11. And as the overflowing of that river is lette or more, to have they their increase. I awoke the Greek addeth, and fleps againe.

Verf. 30 the land | that is, as the Chaldee explayneth, the people of the land; So v. 36. See Gen. 11.1. Ver. 3 1. very heavy or wehemently grievous : the Grecke translateth ir ffrong,

Ver. 32 the thing Hebr word. firmly-prepared] or furely purpoled, Stablifed : the Greck faith, the word is true. Here God teacheth the reason, why

things are fundry times repeated in the Scriptures; Verl. 34. Bishops or over feers, officers to ville and looke to the state of the land. The Hebr. Pakid as the Gr. Episcopos, (from whence wee have formed our English word Bishop) is any man that hatt charge & office, for any busines civil! or ecclesiaflicaisas the Bishops of the army, Num. 31.14. 2 King 11.16.the Bishops (or overfeers) of them that did the work, 2 Chron, 34.12.17. So among the Priefts & Levices, Num. 4.16. Neh. 11.9.14. and Ministers of the Gospell, 1 Tim. 3. 1. 2. take up the fife Hebr five the land; as to tithe, is to take the touth part. So Thargum Ierusalemy expounds it, totake up one of five. Thus raught hee providence in the time of plenty, against time of want; as Solomon doth by example of the pifmire, Prov. 6. 6.7.8. See

alfo Luk. 16.9. Ver. 35. of Pharaoh] the Chaldee explaineth it. of Pharaoh officers.

Verl. 36. for store] or, provision; a thing committed intrust to be kept. See Lev. 6. 2. the land the Chaldce faith, the people of the lund: as in v.30.

Ver. 37. the word was good or the thing was pleasing. Godgave Ioseph favour and wisdome in the fight of Pharaoh, Act. 7.10. and enclined the Kings heart to affent unto good counfell: for the hearing eare, and the seeing eye, the Lord hath made even both of them: Prov. 20.12.

Verf. 38. spirit of God The Chaldee paraphraleth, the spirit of prophesie from before God. The like praire is of Daniel, Dan. 4.6. & 5.11. So for office in the Church, men are to bee choien full of the boly Spirit, Act. 6.3. By this speech of Pharaoh, and by the verie following, it may be gathered, that lofeph preached many things unto the king, of God, his power, providence, goodnes, &c. whereupon the King made him a teacher of wisdome unto his Senatours, P[a]. 105,22.

Ver. 39.all this the Greeke faith, all thefe things. Iofeph hath honour, for opening mysteries: to Daniel in Babylon, Dan. 2.46. 47. and 5. 29. and the Lambe Iesus; Rev. 5. 5. 9. 12. And as loseph by telling two dreames, fell into affliction, Gen. 37. 8. 19.20. So here by expounding two dreames, he commeth to his exaltation. diferees &c. the

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Greek

hence; except, when your yongest brother

Greek translates it, more prudent and wifer then thou. Verl. 40. over my house as steward: Or governour, as the Chaldee faith, Officer of my house: to I Kings 8.3.2 Kings 18.18. Luk. 12.42. He made him Lord of his bouse, and ruler of all his possession, Plal. 105.21. mouth that is word (as the Chaldee explaineth it)or commandement: lo lob 39.30. Num. 9.20. Luk. 19.22.Gen. 24.57. kiffe]or apply, namely the hand to the mouth, as Iob 31.27. in figne of honor. and obedience; fo the Gr. translateth, at thy mouth shall all my people obey. Or, we may refer it to the former, shall kiffe thy mouth, that is, love, honor, obey thee and thy words; in which fense David faith, kiffe the fon, Pf. 2.12. and Samuel kiffed Saul, when he anointed him King, I Sam. 10.1. and men kiffe his lips , that answereth right words, Prov : 24.26. The Chaldce translateth, at thy word shall all the people be armed. Ioseph had authority over all the Princes of Egypt, to bind them to his will, and to make the Elders wife: Pfal 105. 22. the king made him governour over Egypt and all his bouse, Act. 7.10.

V.41. Ifet] or give: lo v.43. thefe words are used as one: fee Gen. 1.17. and 9.12. and 17.5. The Gr. faith, I constitute thee this day. As I ofeph over Egypt, fo Daniel had the government over Babylon, for expounding the Kings dreame, Dan. 2.48. Thus God bringeth low, and lifteth up : raiseth up the poore out of the dust; and lifteth up the begger from the dunghill, to fet him among Princes, &c. I Sam. 2.7.8. Pfal.

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Ver. 42. fine linnen] or, by ffe, in Hebrew, foefb:
a kind of filk that groweth in Egypt & other lands Ezek. 27.7. It made costly white cloth, which great personages used to weare: Pro.31.22. Ezek.16.10. Luk. 16.19. Rev. 19.8. The Greeke and Chaldee terme it by fe. See the notes on Exod. 25.4.

Ver. 43. the second Kings had two charrets, for more honour and ute, 2 Chron. 35.24. by fetting Iofeph hereon, the King honored him; as Mordecai was, by riding on the Kings horse, Est. 6.8. &c. The Hebrew phrase is charret of the second, wherby may bee meant of the second person, or next to the King. The Greeke translateth, fecond charret.

Abrek] the Chaldee translateth this is the father of the King: as compounded of Ab, a father, and Rek, which the Syriak ufeth fometime for a King, according to the Latine Rex : and Iofeph profelfeels, that God had made him a father to Pharaoh, Gen.49:8. Thargum Ierufalemy also expoundeth it. God fave (or Live let) the Father of the King ; the Mafter in wisdome, and tender in yeeres. Or Abrek is to kneele downe; the fame that Habrek , after the Egyptian manner of pronouncing, as Egalti E(.63.3 is used for Higalti: & Asscem ler. 25.3. for Hasbee.

Ver. 44. am Pharaoh] that is, King : for this is an honourable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath to confirme his authoricie: fo true as I am Pharaob; fo without thee, &c. ... his hand or foot that is, do any thing. The Chaldee as before hee spake of armes, Ver. 40. to here againe, translateth; without thy word hall not a man lift up his hand to hold weapons, nor his footseride on a harfe, &c.

V.45. Zaphnath paaneach Egyptian words, which

the Gr. leaveth untranslated, the Chaldee paraphrast interpreteth, The man to whom secrets arere vealed: & Philo faith, a finder out of secret things. Hie. rom expoundeth them, the faviour of the world, priest of On ] or Prince, President ; (as the Chaldee calleth him Rabba. But the Gr.translateth Prieft of Helsopolis. He might be both, as was the manner of those times & places. See Gen. 14. 18. And among the Egyptians, Priests were learned men & Dodon of Arts, aswell as facrificers to their Gods, Dieder Sicul. 2. Book. On was a City in Egypt called alio Aven, Ezek. 30. 17. in Gr. Heliopolis; that is, the Cin of the Sun. They of Heliopolis are reported to be the wifest of al the Egyptians, and unto that Citie the people used to refort once a year to do honor unto the Sun, by facrifice. Herodot. in Enterpe. the Chaldee addeth, ruler over the land. So in

V.46.old Hebr son, that is, going on his 30. yeere: ice Gen. 5. 32. So this exaltation of Ioseph was 13. yeers after he was fold into Egypt, Gen. 37.2. And at this age of 30. yeeres our Lord Iefus began his administration, Luk. 3.23. so did the Levites in the Lords tabernacle, Numb. 4.3. and David then began his reigne, 2 Sam. 5. 4.

Ver. 47. yeelded Hebr. made, that is, brought-forth fruit:sce Gen. 11. by handfuls meaning abusdantly, a handfull increase of one kernell.

Ver. 48 laidup Hebr. gave: fee Gen. 9. 12. the field which was &c. ] in the Hebrew the words stand thus, the field of the citie which (was) round

V.51. Manaffes Hebr. Manaffheh, the holy Ghost in Gr. calleth him Manaffei, Rev. 7.6. by interpretation, it is Forgetting, or making to ferget: the reafon wherof followeth. So in Efa. 65.16. promife is made of former troubles to bee forgotten. honse meaning the molestation and injurie which he had fuftained at his brethrens hands.

Vers. 52. Ephraim that is, Made fruitfull. This fon was by lakeb fer before his elder brother; & of these two, came two tribes, so loseph had a double portion for the first birthright. Gen, 48. 5. 14.19. 20. 1 Chron. 5. 2.

Vers. 55. was famished] or hungred, had famine. Vers. 56. all the houses, &c] in Greeke, all the

barnes of corne. fold, ]to weet, corne. The Hebrew word fignifieth breaking, and because come and meat breaketh mens fast and hunger; therupon it is applyed to the felling and buying of cornet food; the reason whereof is shewed in Gen. 42. 19. Where it is called the breaking of the bunger; meaning corne for the bunger (or famine of their houses. So in Pfal. 104. 11. by water, the wild affes are faid to breake their thirst. To this alfo we may adde, the phrase of breaking bread, that is, of diffributing and communicating it, Efay 58. 7. Act. 2. 46. and 20. 7. He that withholdeth corn, the people hall curfe him: but bleffing hall bee upon the head of him that felleth it: Prov. 11.16.

Vers. 57. every land or, all the earth: so the Chaldee saith, all the inhabitants of the earth: in Gr all countries, that is, the people in them, meaning all the countries adioyning thereabout.

ryland] or, in all the earth, as verf. 56. God called a famine upon the land, (or earth) he brake all the staffe, ofbread. But he had fent a man before lakob and his hou'e, even lofeph, who was fold for a fervant; him Godient before them, to preferve life : Pial. 105. 16.17. Gen. 45.5.

Takob fends

## 

CHAP. XLII.

I. lakob fendeth his ten sonnes to buy corne in Eo ypt. 6. They are imprisoned by Toleph for Spies, 18, They are fet at liberty, on condition to bring Benjamin. 21, They have remorfe for the injurie they had done to Iofeph. 24, Symeon is kept bound for a pledge. 25, They returne home with corne and their money. 29, They relate unto lakob the hard things befallen them. 36, Iahob refuseth to fend Benjamin, though Ruben would ingage his two fons for him.

A Nd Takob faw; that there was corne-to-fell in Egypt a and Takob fayd unto his fons, why looke yee one-upon another: And he faid, Behold I have heard; that there is corne-to-fell, in Egypt : go-ye-down thither, and buy corn for us from thence; that we may live and not die. And I ofephs ten brethren went-downe; to buy corne, in E-4 gypt, But Benjamin, losephs brother; lakob fenr not with his brethren: for he faid, left mischiefe befall him. And the sons of Israel came to buy corn, among those that came: for the famine was, in the land of Canaan. And rofeph, he was the ruler over the land: he it was that fold corne to all the people of the land: and Iosephs brethren came, and bowed downe-themselves unto him, with 7 their faces to the earth. And Ioseph faw his brethren, and knew them: and hee madehimfelfe-strange unto them, and spake with them hard words; & faid unto them, whence come ve? And they faid, from the land of Canaan to buy food. And Iofeph knew his brethren: but they knew not him. And Iofeph remembred, the dreams, which hee had dreamed of them : and hee faid unto them, ye are spies; to see the nakednes of the land, you are come. And they faid unto him, Nay my lord: but thy fervants are come, to buy food. We all of us, are fous of one man : we are true-men; thy fervants, are not spies. And he faid, unto them : Nay, but yee are come to see, the nakednesse of the land. And they faid; We thy fervants, were twelve brethren, the fons of one man, in the land of Canaan: and behold, the yongest, is with our father this day, and one, is not. And Ioseph said, unto them, That is it, that I spake unto you, faying, ye are spies. By this, ye shall be pro-

come, hither. Send one of you, and let him 16 fetch your brother: and you, be ye in bonds. that your words may be proved, whether truth be in you: and if not as Pharaoh liveth furely ye are spies. And he put them all together, into ward, three dayes. And Iofeph faid unto them, in the third day, This do, and live : I, feare God. If yee be true men; let one of your brethren, be bound in the house of your ward: and goe you bring ye corne, for the famine of your houses. And bring your yongest brother, unto mee; and your words shall be verified, and ye shall not dye: and they did so. And they said, each-man unto his brother; Verily, we are guilty, concerning our brother : in that we faw the distreffe of his foule, when he befought us-forgrace, & we heard him not therfore, this diftreffe; is come upon us. And Reuben answered them, faying, did not I fay vnto you, faying, do not fin against the child, and ye heard not? & hisblood also, behold it is required. And they knew not; that I ofeph heard : for an interpreter was betweene them. And he turned about from them and wept: and hee returned unto them, and fpake unto them: & tooke from them Simeon; and bound him, before their eies. And Ioseph commanded, that they should fill their vessels with corne; andto restore, every mans money into his fack, &to give them, provision, for the way: and thus, did he unto them. And they tooke | 26 up their corne, upon their affes: and went, from thence. And one opened his facke to give provender, to his affe, in the Inne : and he faw his money, and behold it was, in his bags mouth. And he faid unto his brethren, my money is restored; and also, behold it is in my bag: and their heart went-forth; and they trebled, ech man to his brother, faying, what is this, that God hath done, unto us? And they came, unto Iakob their father unto the land of Canaan; and told him, all that befell them, flying. The man, the lord of the land, spake with us, hard words: & took us, as fpies of the land. And we faid unto him, we are true men : we are not fpics. We were 12. brethren fons of our father one is not, & the yongest is this day, with our father, in the land of Canaan. And the man, the lord of the land faid unto us; By this shall I know, that ye, are true men leave one of your brethre, with me. and take for the famine of your houses; & go. And bring your yongest brother, unto me; 34 and I shall know, that yee are not spies; but ved : as Pharaoh liveth, if ye go forth from that yee are true men : I will give you, your

brother:

brother; and yee shall trafficke, in the land. \\ And it was, they emptying their facks; that behold, every mans bundle of money, was in his facke: and they faw the bundles of their money, they and their father, and they 36 feared. And lakob their father, fayd unto them . Me, have ye bereaved-of children i Ioseph is not, and Simeon is not; and Benjamin ye will take away; all these things, are 37 against me. And Reuben fayd unto his father, faying; Slay, my two fonnes; if I bring him not unto thee : give him, into my hand: 38 & I, will bring him againe unto thee. And he layd, my fon shall not goe down, with you: for his brother is dead, and he, is left himfelfe

## Annotations.

Orne-to-fell or fale of corne : fothe Hebrew Sheber, (which is breaking,) is here translated in Greeke, the felling of wheat : the Chaldee alfo fo expressethir. See Gen.41 56. Jakob fam, that is. understood this, by the report of others, he beardit, verf. 2. So the people fam the voyces, Exod. 18.20.

alone; and mischiefe shall befall him, by the

way in the which ye goe; and ye shall bring-

downe my gray-hayres, with forrow, unto

one on another or, on your felves: as negligent, or as men helplesse, none knowing what to doe. The Greeke translateth, why are ye flothfull : By the famine that came over all Egypt and Canaan, there was great affliction, that our fathers found no Sustenance: Act. 7.11. In Abrams dayes, Canaan was vexed with famine, Gen. 12. 10. againe in Isaks time, Gen. 26. 1. and now in Iakobs. So God exercifed the faith and patience of the Saints, in the common calamities of the world. The like was in Act. 11.28.

Vers. 4. lest mischiefe] understand, I must take heedlest, &c. fee Gen. 3. 22. For mischiefe, the Chaldee putteth death: the word implyeth it, and leffer evill also, as appeareth by Exod. 21. 22. 23. 24. The Greeke calleth it, fickneffe.

Verf. 6. the ruler he that had authority and power, in his hand; as the originall word fignifieth, Eccles. 8. 4. and David confirmeth, Pfal. 105.22. Of the Hebrew Shallet, and Shilton, is made in Arabike the name Sultan, a title whereby the chiefe rulers of Egypt and Babylon are still called. bowed downe] to fulfilling the Oracle, in Gen.

37.7.8. Veil. 7. made himselfe strange] in Greeke, he was allenated from them. The Chaldee expounds it, bee berbought him what hee should speake with them.

with them ] or, unto them : for the scripture useth these phrases indifferently, as speake not with minthe lewes language, 2 Kings 18.26. or fpeake not unto us, Efay 36. 11. and, stake with him, 2 Chron. 10.10. or, spake unto him, 1 King, 12.10. and in Greeke, as, he spake with them, Mark. 6.50. or, he spake unto them, Mat. 14.27.

Vers. 9. [pies] The Hebrew hath the fignification of footing, or going from place to place. The A. postle in Greeke translateth it fpies, Heb. 11.31.

nakednes that is, the naked, weake, or ruined places; as the Chaldee explaineth it. The Greeke transla. teth it footsteps. Tofeph dealeth with his brethren in sinne, as God doth with his children: who often estrangeth himselse from them, dealeth roughly, and counteth them unto him as his enemies. lob.19.11. and 13.24.

Verl. 11: true ]or upright, honest men. The Greeke faith, peaceable.

Verl. 1 3. is not ] that is, he is dead : as the phrase fignifieth, Matt. 2. 16.18. and so it is expounded n Gen. 44.20.

Verf. 15. as Pharoab liverb a kind of affeverati. on or swearing, (as the like phrase of God manifesteth, Ier. 5.2.) which sometime is joyned with the name of God, as I Sam. 20. 3. as the Lord liveth, and as thy soule liveth: fo 2 Kings 2. 2. 4.6. 2 Sam. 1 5.21.1 Sam. 25.26. And to fweare by the kings-life, was a great oath in Egypt. The Greeke translateth, by the health of Pharaoh. It may also be read as a wish; so Pharaoh live: and is likewise an earnest affeveration. if ye goe that is, yee Ball not goe; as the Greeke explaineth it : fee Gen. 14. yongest ] Hebrew, little: fo after, in veil

Verl. 16. be ye in bonds] you shall be bound, or prisoners. In Greeke, be ye led-away, untill your words

be manifest, whether yespeake truth or not. Vers. 17. put them altogether] Hebrew, gathered ward or prison : called the house of ward (or custodie) veri. 19. and io by the Chaldee here. Here God by tribulation, calleth the Patriarchs to repentance for their sinnes: he chasteneth us for our profit, that we might bee partakers of his bolineffe; Heb. 12. 10.

Vers. 18. the thirdday of which number, divers things are observed, on Gen. 22.4.

Verf. 19. bring ] to your families. corne for the famine: or, after the Hebrew phrase, the breaking of the famine; meaning corne : as Gen. 41. 56. The Chaldee faith, corne which wanteth in your bouses.

Ver. 21. guilty] the Greeke translateth in sinne. our brother ] Iofeph they meane, who befought them when they fold him into Egypt, Gen.37. Thus by afflictions they are brought to acknowledge their sinne committed about 13. yeeres be-fore, which their consciences did now accuse them of. So Godfaith, I will goe and returne tom place, till they acknowledge their guiltinesse, and sets my face: in their assistion they will seeke mee early: Hos. 5.15. distressed or anguish, the Greeke translateth, we despised the tribulation.

Vers. 22. is required] that is, God punisheth us for killing our brother: as is threatned, Gen. 9.5: After may yeeres, the guilt of innocent blood could not be remoued out of their hearts; but the memory is renued upon this their trouble.

Verse 23. heard] that is, understood : as Gen.

Vers. 24. weps] shewing his love and naturall

affection, which yet he hid from his brethren, till they were throughly humbled. So God in mens afflictions often hideth himfelfe, Elay 46.15. Pial. 10. 1. yet in all their affliction, he is afflicted, E'ay 63.9. Simeon] who feemeth by this, to have been the chiefe procurer of Iofephs trouble; he was by nature, bold and fierce, as his fact against the Sichemites doth manifest; Gen. 34.25. & 49.7.

Verl. 25. veffells] meaning, their facks. ney] Hebr. their filvers. provision,] or food: the Greeke addeth, food inough. did be or, as the Greeke translateth, it was done, meaning by Iofephs fervant. See the like phrates noted, on Gen. 2.20. and 16. 14. The holy Ghoft observeth this kindnesse of loseph, who was farre from revenge, and did good for evill. Thus we should doe Rom.

12.17.19. Mat. 5.44. Verl. 28. went forth] or, was gone, that is, fayled them : or (as the Greeke translateth) was aftonied; A like speech is in Song. 5.6. My foule went forth, that is, fayled : fainted. The Chaldee translateth, the knowledge of their heart departed. trembled) or, (as the Greeke faith) were troubled : and to manifested it one to another, See Gen.27.33.

Veil. 30. tooke us] Hebrew, gaveus : that is, esteemed and counted. Or used us; as the Greeke translaterh, hee put us in prison. A like phrase is in 1 Sam. 1.16.

Veric 3 3. for the famine understand from the 19. verle, corne for the famine. And fo the Gr. expreffeth it here, as there. The Chaldee also faith, corne that wanteth in your houses. Such defects are often in scripture: as, he flew Goliath, 2 Sam. 21.19. for the brother of Goliath, as is expressed in I Chro.

Veri. 36. against me] or upon me, as a heavie burden haftening my death.

Verl. 37. my two formes] fo the Greeke translaterh, and the Hebrew is elfewhere fo used, Exod. 18.3. But it may also be Englished, two of my sons: he having foure in all, Gen. 46.9. This condition being unnaturall and finfull, lakob would not admit of: but continueth his purpole, not to let Benjamin goe, ver. 38.

Verl. 38. bimfelfe alone meaning of Rachels children, as is explained, Gen. 44.20.27.28. and] or if mischiefe; in Chaldce, death: fee verf. 4.

mi gray baires] Hebrew, my grainesse, or, boarinesse: that is, me who am gray beaded. to hell to the grave, or flate of death. See Gen. 37.35. lakob in their doubts and feares, bewrayeth weakneffe of faith; which afterwards he overcommeth, refting in the providence of God: and then Moles nameth him Ifrael, Gen. 43.11.

## 

## CHAP. XLIII.

I, The famine continuing, Iakob would send againe into Eg pp; but his somes durst not goe without their jongest brother. 8, Iudas offereth to be surety for Benjamin. 11, Ifrael at length yeeldeth, and fendeth them with a present double money, and a bleffing. 15, loseph

entertaineth his brethren. 18, They are afraid; and offer the steward the money which had beene restored them. 13, The steward comforteth them, and bringeth out Simeon. 26, Ioseph receiveth their present, 29, bleffeth Benjamin, 31, and maketh all his brethren a feast, 34, but Beweth speciall favour to Benjamin.

And it was, when they had made-anend of eating the corne which they had brought, out of Egypt: that their father faid unto them; Goe-againe, buy for us a little food. And Iudah said unto him, saying; The man did protesting protest unto us, faying, ye shall not see my face; except your brother be with you. If thou wile fend our brother, with us, wee will goe-downe, and buy food for thee. And if thou wilt not fend him, we will not goe-downe: for the man favd unto us, ve shall not see my face except your brother be with you. And Ifrael faid, wherfore did you me the evill; to tell the man, whether ye had yet a brother? And they fayd, the man asking asked of us and of our kindred, faying: Is your father yet alive? have ye a brother? and wee told him, according to the tenour of these words : Did wee knowing know, that hee would fay, bring your brother downe? And Iudah favd unto Israel his father; send the yong man with me, and we will arise and goe: that we may live and not dye, both we and thou, and also our little ones. I, will be furery for him; of o my hand, shalt thou require him: if I doe not bring him unto thee, and fet him before thee, then will I bee a finner unto thee, all dayes. For except wee had lingred : furely 10 now we had returned thefe two-times. And II Ifrael their father, faid unto them: if (it must be) fo now, doe this, take of the praif worthy fruit of the land, in your veffels, and cary downe to the man, a present: a little baulm, and a little honey, spices and myrrh, terebinth-nuts, and almonds. And take in your hand, double money: and the money that was restored, into the mouth of your baggs, ye shall cary againe in your hand: peradventure it was an over-fight. And take your 13 brother: and arife, goe-againe unto the man. And God Almighty, give you mercies, before the man; that he may fend-away with you, your other brother, and Benjamin: and I, if I be bereaved of my-children, I am bereaved. And the men tooke this 15 present; and tooke double money in their hand, and Benjamin: and arose, and wentdown-to Egypt; and stood, before loseph. And Ioscph faw Benjamin, with them, & he 16

## 150 : loseph seasteth them. GENESIS XLIII.

the men to house and flay a flaughter (of beafts, ) and make ready for the men shal eat with me at noone. And the man did as Ioleph had faid: and the man brought the men 18 into Tosephs house. And the men feared, because they were brought into Iosephs house and they fayd, for the matter of the money, that was returned in our bagges at the first are we brought in : to roll himselfe upon us: and to fall upon us; and to take us 19 for fervants, and our affes. And they came neer unto the man, which was over Iosephs house: and they spake unto him at the doore 20 of the house. And sayd, Oh my lord : comming-downe we came-down at first, to buy 21 food. And it was, when we came to the Inn, and opened our baggs; that behold everymans money was in the mouth of his bagge; our money in the weight thereof: and wee have brought it againe, in our hand. And other money, have wee brought-downe in our hand, to buy food: we know not, who put our money, in our baggs. And he faid, peace be to you, feare not; your God, and the God of your father, hath given to you the treasure, in your bags, your mony, came unto me; and he brought out Simeon, unto 24 them. And the man brought the men, into Iosephshouse: and gave them water, and they washed their feet, and he gave proven-25 der to their affes: And they made ready, the present : against Ioseph came, at noone: for they heard, that they should eate bread, 26 there. And Ioseph came to house, and they brought unto him, the present which was in their hand, into the house: and they boweddowne-themselves unto him, to the earth. And he asked them, of their peace; and faid is there peace to your father the old-man, of whom you spake ? is hee yet alive? And they faid, there is peace to thy fervant, to our father, he is yet alive; and they bendeddowne-the-head, and bowed themselvesdowne. And hee lifted-up his eyes; and faw Benjamin his brother, his mothers-fon; and fayd, is this your younger brother, of whom you fpake unto me? and he faid God be gracious unto thee, my fon. And Ioseph made-haft for his bowels did yern towards his brother; and he fought, (where) to weep; and entred into a chamber, and wept there. And he washed his face, and went-out : and refreyned himselfe; and fayd, fer on bread. And they fer on for him, by himselfe alone, and for them by themselves alone; and for the Egyptians that did eat with him, by the- thed, they would patiently beare,

fayd to him that was over his house, bring | felves alone because the Egyptians, might not eat bread with the Hebrewes; for that is an abhomination, unto the Egyptians. And they fate before him; the first borne. according to his first birthright; and the yongest, according to his youth : & the men marvelled, each man at his neighbour. And he tooke-up meaffes from before him, unto them; and Benjamins meaffe, was five times more, then the meaffes of any of them: and they dranke and largely-dranke, with him.

#### Annotations.

Bog] Hebrew, breake: fo after, verf.4.20.&c.

Verf. 3. protesting | that is, did solemnly and earneftly protest, even with oath, Gen. 42. 15. Of this phrate, fee Gen. 2.17. be or, as the Greeke translateth, unlesse your yonger brother come with you.

Veric 7. asking | that is, straitly asked : fee ver. 3. They excuse themselves, as having not done it purposely, but of necessitie; which they could tenour] Hebrew mouth not honeftly avoyd. of these words; that is, as the Greeke translateth, according to this asking, of his. did we knowing know that is, did (or could) we any may know; or certainly know?

Ver. 8. yong-man] meaning Benjamin: who was now above 30. yeeres of age; being but feven yeers yonger then I ofeph.

Verl.9. will I be a sinner] or fin; that is, be guilty, as a violator of my faith; and subject to punishment according. So the word finners, is used in 1 King. 1.21. all dayes of my life: or, for ever. Verl. 11, praise-worthy fruit Hebrew of the mu-

ficke (or melodie) of the land; meaning the best fruits most commendable, and for which songs of praise are given to God. So the Greeke translateth it, fruits; and the Chaldee, that which is landable. So ableffing is tayd to bee in the cluster of grapes, Efay 65.8. banlm] or rofen: fee Gen. 37.25.

Therebint nuts or, nuts of the turpentine tree. So the Greeke translateth it, Terebinth. The word is not found elsewhere in holy scripture. By this present, lakob thought to procure favour, as hee did before, Gen. 32.20 &c. for, a mans gift maket roome for him, & bringeth him before great men. Prov. 18. 16. So Kings, bring presents to Christ; Plal.

Verfe 12. double money because the famine continuing, it was like, corne was dearer. an over-fight] or erron, Grecke, an ignorant act. Hereup on justice required, that the money should bee

Veric 14. if I be] or, when I be bereaved: a like phrase is in Esth. 4. 16. if I perish, I perish. Both of them forms. of them, feeme to bee a committing of themselves, and of the event of their actions unto God in faith : which if it fell out otherwise then they wifo verfe 19. and 44. It fee Gen. 41. 40. 4

[laughter.] as is wontto be killed for a feaft. So in Prov. 9.2. 1 Sam. 25.11. Gen. 31.54.

Verl 18. for the matter] or, because of the money, as the Greeke translateth. So gnal debar, fignifieth because, or concerning, Exod. 8.12. he may roll, namely, the Lord of the land; by rolling, meaning violent oppression, as the Chaldee expoundeth it dominiering, and the Greeke false accufing, or, calumniation. See the like phrase in lob 30. 14. to fall ] or to fell, that is, cast dawne h mselfe; which the Chaldee translateth, fecke an occasion against us. A guilty conscience made them fearfull and suspicious. So Gods workes of grace, through our finne and ignorance, doe occasion our feare; ludg. 13. 32. 23. Mat. 14.25. 26. 27.

Ver[ . 2 . Oh] or Vato me; understand, looke, or let thine eyes be; as the phrase is more fully expressed, in lob 6. 28. and 7. 8. The Greeke and Chaldee translations make it here a word of intreating, Wee pray. So Gen. 44. 18. Exod. 4. 10. ludg. 6. 15. lof.

Verf. 3. peace to youl that is, bee of good comfort : or, ye are in fafety. Peace is here opposed to feare: fo in lob 21.9.

Verl. 25. against] or, untill Inseph come. bread] the Grecke explaineth it, dine there.

Veri. 26. the present] Gr. the gifts which they had in their hands, which being also from their father; now the funne, and eleven starres, doe obeyfance to Joseph; as he dreamed, Gen. 37-10.

Veri, 27. of their pesce | that is, of their welfare how they did, as the Greeke translateth, how doe yee ? So after, is your father in health ? See Gen. 27. 14. and 41. 16.

Veri. 30. made-hast ] Gr. was troubled. gerne or did burne, were kindled with natural affe-Stion. The Greeke and Chaldee exprelle it, by being turned. The like is in 1 King. 3.26.

Vers. 32. an abhomination] The Greeke explaineth the cause, for that every feeder of sheepe was an abhomination to the Egyptians: and Moses telleth the fame, Gen. 46. 34. The Chaldee more plainely faith, because the Hebrewes eat the cattell which the Egyptians worship. Compare this exposition with Exod. 8. 26.

Verf. 33. yongest] Hebr. least according to his littlenesse: meaning of age, not of stature. looking upon his neighbour.

Veri. 34. unto them | understand, and fent unto five times or five parts : Hebr. five hands which the Greeke expoundeth five fold; the Chaldec five parts, (or portions.) fo Gen. 47.24. largely-dranke or drunke themselves-merry: were drunken, which word is used for large drinking, unto mirth, but with fobriery. Hag. 1.6. Ich. 2.10.

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## CHAP. XLIV.

1, Ioseph sending his brethren away with corne, canfeth his cup to be put in Benjamins facke. 4, Hee fendeth after them, complaining of injurie. 11, Search is

Verl. 16. him that was over that is, his steward : made, and the cup found. 13, They are brought backe, and submit themselves to servicude. 17, loseph would retaine Benjamin onely. 18, Indahs humble supplication to Ioseph : wherein ( after relation of things that had passed) he offred himselfe bond man in Benjamins stead, in commisseration of his aged father.

> And hee commanded him that was over this house, saying; fill the mens bagges, with food, so much as they can carie; and put every mans money, in his bagges mouth. And | 2 my cup the filver cup, put in the bags mouth of the yongest; and his corne money and he did, according to the word of Joseph, which he hath spoken. The morning was light; and the men were fent away; they and their . Hes. They were gone out of the citie, not gone 4 farre; and Ioseph said, to him that was over his house, rise-up, follow after the men: and overtake them, and fay unto them, wherfore have ye rewarded evill for good ? Is not this it, in which my Lord drinketh; and he would searching search diligently for it? yee have done evill, in that yee have done. And hee overtooke them : and hee fpake unto them, these same words. And they said unto him; wherefore speaketh my Lord such words? Farre be it from thy fervants, to doe fuch a thing. Behold, the money, which we found in our bagges mouth, we brought againe unto thee, out of the land of Canaan: and how should wee steale, out of thy Lords house; filver, or gold? With whom foever of thy fervants it be found, both let him dye : and we alfo will be to my Lord, for fervants. And he faid now also according to your words, fo let it be : hee with whom it is found, shall be my fervant; and you, shall be blamclesse. And they haftened, and tooke downe, every 11 man his bagge, to the ground and they opened, every man his bagge. And he fearched, he began with the eldest, and ended with the yongest: and the cup was found in Benjamins bagge. And they rent their garments : and 13 laded every man his affe, and returned to the citie. And Iudah and his brethren, came to Iosephshouse; and he, was yet there : and they fell before him, on the ground. And Ioseph said unto them, what deed is this, that ye have done? knew ye not, that fuch a man as I, could fearching fearch-diligently And 16 Iudah said, what shall we say unto my Lord? what shall we speake, and how shall wee justific our selves? God hath found out, the iniquity of thy fervants; behold, wee are my Lords servants, both we, and hee in whose hand the cup is found. And he faid, farre be 17 it from me, to doe this: the man, in whose

Verf. 16.

handthe cup is found, hee shall be my fer-

left I fee the evill, that shall finde my father.

Annotations.

Over his bouse that is, his steward: see Gen. 43.
16. 19. The Chaldee calleth him, Provost over the house. So in verse 4. food that is the Chaldee explains it: So in verse 25. food that is corne.

Vers.2. yongest] Heb. least meaning in age : fo after. By this Ioleph meant to trie his brethrens love | 2 to Benjamin, and to their father: whether they would affift him, in his utmost-perill. The hard measure which before they had offered unto lofeph himfelfe, moved him hereunto.

Verf. g. Is not this, &c. Here the Greeke transla. tion addeth: Wherefore have ye stollen my silver cup? Is not this, &c. would fearthing fearth ] fo the Chaldee here translateth it: or would learne by experience by it, that is, would try your truth and loyaltie. So the word was uled before, in Gen. 30. 27. The Hebrew Nachalb (whereof the Serpent in that tongue hath his name, Gen. 3. 1.) fignifieth firfta diligent observation, triall or fearch, 2 King. 20.33. Gen. 30.27. fecondly, a too curious fearch or finding out, by foothfaying or divination, which Gods law forbiddeth, Deut, 18 10. And fo the Greeke translateth it here, and Tharoum Ierusalems: as if Ioseph could finde out the theft, by divination, or, by confulting with the foothfayers of Egypt: or used the cup for such an art. So after in verse 15.

Verf. 7. such words or, according to these words. farre be it ] or, be it a prophane thing : fee Gen. 18.25. such a thing or, according to this word.

Vers. 8. silver the Chaldec expounds it, vessels

of filver, or veffels of gold. Vert 10. bl meleffe] or, cleare, innocent, and fo without punishment : the Greeke faith pure.

Vert, 13. rent their garments] for griefe of heart.

See Gen. 37 29. 34.

Verf. 16. miquity] other finnes, for which they were under Gods wrath: though in this they were innocent. This was the end, why God by loseph brought this tentation upon them, that they might fee their former finnes, and repent. So the Prophet faith, By this shall the iniquity of Iakob be purged; and this is all the fruit, to take away his sime, Eia. 27.9.

Don Here beginneth the eleventh fection of the law, called Vajiggash, that is, And (Iudah) came-neere: fee Gen. 6. 9.

Verf. 18. Oh] or, Have respect untome: fee Gen. 43. 20. The Greeke and Chaldee explaine it, I pray thee my Lord. as Pharaoh] that is, of princely power and Maiefty: to shewing a reason why he be-fought him not to be angry: for the Kings wrath, is like thereaving of a Lyon: Prov. 19.12.

Verf. 20. and a childe] underftand, he hath a child, 20 as the Greeke explaineth it. of old age that boine him, when he was old, see Gen. 37 3. of old age | that is, the yongest ]or, a little one.

Vers. 21. that I may set or, and I will set my eye, that is, behold him. The Greeke translateth, and I will have care of bim. So, fetting of the eye, sometime fignifieth, as Icr. 40.4. In this fenfe, it was a promife of princely elemency; that they might the GENESIS. XLV.

Ioseph made knowne

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more readily bring their brother. Veri. 22 . yong man to called because he was the vongeft of the brethren : yet was hee at this time

maried, and had cenne fonnes. Gen. 46.21. that is, the father would dye.

Verf. 23. no more see or, not adde to see my face. See Gen. 4 2 . 3 .

Vert. 28 is torne or, tearing is torne : the Chal decfaith killed : the Greeke thus, yee faid unto mee that he was caten of wilde beafts: fee Gen. 37. 33.

Verf. 29. mischiefe] in Chaldee, death. gray-baires Hebr. graynesse, or, hoarinesse. So Gen. 42.38. with evill ] that is, with affliction and forrom, as is explained, verse 31. So euils, are often ufed for afflictione, Deut. 31. 17. Pfal. 88.4. hell) or, the grave: lo verle 31. See Gen. 37. 35.

Verl. 30. his foule that is, the old mans life: fee Gen. 19. 17. and 37 21. bound up in his foule] that is, knit with the yong-mans life. The Greeke translateth, bis soule hangeth on this mans soule, (or life.) This phrase significath intire love, as I Sam. 18.1. So the Chaldee expresseth it, bis foule is beloved unto him, as his owne foule.

Veril. 31. is not ] namely, with us, as the Chaldee addeth.

Verf. 32. a sinner and so guilty, and subject to punishment: fee Gen. 43.9.

Verf 33. in stead of the yong man herein Iudah sheweth his faithfulnetle and love to his father, and brother, in this necessity; upon which experiment Iofeph prefently manifesteth himselfe, Gen 45. 1. Iudas being furety for his brother, is here an image of Chrift (the Lion of the tribe of Indah, Rev. 5.5.) who being suretie for us, Heb. 7. 22. hereby have me perceived his love, that he laid downe his life for us, therefore we ought also to lay downe our lives for our brethren, 1 loh. 3. 16.

Verl. 34 fball finde] that is, shall come upon my father. So finding is often used, 1 Chro. 10. 3. Pfal 116. 3. and 119. 113.

## 

## CHAP, XLV.

1. Ioseph maketh himselfe known: to his brethren. 5, Hee comforteth them in Gods providence. 9, Hee sendeth for his father. 16, Pharach confirmeth it. 21, Ioseph furnisheth them for their journey, and exhorteth them to concord. 25, Iakob is revived with the

And Interpretation of terraine and he cry-Nd Ioseph could not refraine himselfe, ed, Cause every man to goe-out from mee: and there stood not a man with him, when Iofeph made himfelfe knowne, unto his brethren. And he gave forth his voice, with weeping and the Egyptians heard, and the house of Pharaoh heard. And Ioseph said unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were suddenly troubled at his them provision, for the way. To all of them 22

presence. And Iosephsaid unto his brethren; Come neere to mee I pray you, and they came neere : and he faid, I, am Ioseph your brother; hee whom you fold, into Egypt. And now, bee not grieved; neither let there 3 be anger in your eyes, that ye fold mee hither : for God did fend me before you, for preservation of life. For these two yeeres 6 hath the famine beene in midft of the land: and yet, (there are) five yeeres; in which there hall be no earing, or harvest. And God sent 7 me before you; to put for you a remnant, in the earth: and to preferve life unto you, by a great escaping. And now, not-you fend me hither, but God: and he hath put me, for a father to Pharaoh; and a Lord, to all his house; and a ruler, in all the land of Egypt. Hafte you, and goe up to my father; and fay unto him: thus faith thy fonne Iofeph; God hath put me for a Lord, of all Egypt : come downe unto mee, fland not ftill. And thou shalt dwell in the land of Goshen, and thou shalt be neere unto me thou, and thy sonnes, and thy fonnes fonnes: and thy flocks and thy herds, and all that thou hast. And I will nourish thee, there: for yet, (there are ) five yeares of famine: left thou be impoverished, thou and thy house, and all that thou hast. And behold, your eyes fee; and the eyes of my brother Benjamin : that it is my mouth, that speaketh unto you. And you shall tell my father of all my glory in Egypt; and of all that we have seene; and we shall haste, and bring-downe my father, hither. And he fell upon his brother Benjamins necke, & wept: and Benjamin, wept upon his necke. And hee kiffed all his brethren, and wept upon them: and afterward, his brethren spake with him. And the voyce was heard, in Pharaohs 16 house, saving. Iosephs brethren, are come: and it was good in the eyes of Pharaoh; and in the eyes of his fervants. And Pharaoh faid unto Joseph: fay unto thy brethren this doe ye; lade your beafts, and goe get ye, to the land of Canaan. And take our father, & your 18 houses, and come unto me: and I will give you, the good of the land of Egypt; and yee shall eate, the fat of the land. And thou art commanded, this doe ye : take unto you out of the land of Egypt, wagons, for your little ones, and for your wives; and take-up your father, and come. And your eye, let it not fpare your stuffe: so the good of all the land of Egypt, is yours. And the sonnes of Israel did fo; and Ioseph gave them wagons, according to the mouth of Pharaoh : and gave

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heegave, to ech man changes of garments : and to Benjamin he gave, three hundred (hekels) of filver, and five changes of garments. And to his father, he fent after this manner, tenne hee-affes; carying of the good things of Egypt: and tenne shee-asses, carving corn and bread, and victuals for his father, by the 24 way. And hee fent away his brethren, and they departed : and hee faid unto them, bee not firred ( one against another) by the way. And they went up, out of Egypt; and came, to the land of Ganaan; unto Iakob their father. And they told him, faying; Ioseph is yet alive; and that he is ruler over all the land of Egypt: and his heart fainted, for he beleeved them not. And they spake unto him, all the words of Ioseph, which hee had spoken unto them; and hee faw the wagons, which Ioseph had sent, to cary him : and the spirit of lakob their father revived. And Ifrael faid; it is enough, Ioseph my sonne is yet alive : I will goe and fee him, before I dve.

#### Annotations.

R Efraine] or containe himselse by squee, from crying out and manifesting himselse, as hitherto he had done, Gen. 43 .31. This word, the Propher applyeth also unto God, who having long refrained himselfe in the afflictions of his people, will in the end for their deliverance, crie ont like a

travelling woman, &c. Esa.42.14.
Vets. 2. gave forth bis voyce | that is, cried alond, An Hebrew manner of speaking often used, as Numb. 14. 1. 2 Chron. 14.9. Plal. 46. 7. and 68. 34. and 77. 18. So the Greeke, Heefent forth bis

Vert. 3. suddenly troubled or appalled, with feare, and hafty troubled thoughts. Occasioned by the conscience of their former wickednesse, and the beholding of Iosephs present glory. So when the fpirit of grace shall be powred upon the Ifraelites, they shall see I esus whom they have pierced; and shall mourne for him, &c. Zach. 12.10. Rev. 1.7.

Verl. 4. be whom Hebr. me: which word either may be omitted, (as that observed on Gen. 5. 29.) or expressed in English, be: added for vehemencie

fake, and to affure his brethren, that he was Iofeph. Verl. s. anger or difpleasure, griefe, as Gen. 4.5. that is, be not angry ( or diffleased ) with your selves. Hee would have them moderate the forrow for their fin, with confideration of Gods providence, that turned it unto good, The Greeke translateth, let st not feeme bad unta you. Here Ioleph is farre from revenge, or infulting against his troubled bre-threne to Christ prayed for his crucifiers, Luke 23. 34 and by his Apostles comforted them with hope

Vers. 6. earing that is, ploughing, or tillage of the 6 land: the Chaldee saith, sowing. This seemeth to be for lacke of corne, which therefore in the last yeere, Iofeph fupplied: Gen. 47. 23.

Vers. 7. to put for you a remnant] that is, to preserve for (or unto) you, a remainder, that you and yours might remaine alive. The contrary whereof is in 2 Sam. 14.7. The Greeke translateth, that there might be left unto you a remnant. to preferve-life unto you that is, to keepe you and yours alive. Or, to preserve alive unto you : as the Greeke turneth it, to nourish up of you a great remnant. by a great escaping] or, evasion; that is, by a great deliverance; or, (according to the Greeke interpretation) by a great multitude that escape: having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15.13. 14. The Hebrew efcaping or Evalion, is used for a company or remnant that escape danger,2 Chron. 30.6. Efa. 10.20. (as captivitie, is a company of captives, Numb. 21. 1. Deut. 21.10.) and fo the Greeke here translateth

Vers. 8. but God] whose wisedome and providence ruleth all, and his goodnelle turneth the evill actions of men, oftentimes to good events: therefore is this ascribed to GOD rather then to them, Gen. 50. 20. Pial. 105, 17. So Hered and Pontius Pilate, with the Gentiles & the people of Ifrael, did against Iesus, whatsoever Gods hand, and his counsell determined before to be done; Act. 4. 27. 28.

put mee for ] or, as the Greeke explaineth it, made me as afather; fo acknowledging God to bee his exalter, as he had beene his afflicter. A father, is used for any teacher, guide, counceller, &c. Judg.

Verf. 10. Gosben] in Greeke Gesem: 2 province in the land of Egypt, fat and fertile, good for to feed cartell, lying next to the land of Canaan: fee Gen. 46. 28. 29. and 47. 1. 6. 27.

Vers. 11. impoverified Greeke, worne-out: that is, perish with povertie. thy boused that is, homstod: in Greeke, thy fonnes.

Veil. 12. my mouth] and not an interpreter, as did before, Gen. 42. 23. for an interpreter is an other mans month, Exod. 4.16. The Chaldee faith; in your tongue I speake with you.

Verf. 14. mept] through joyfull passion of mind. See Gen. 29. 11.

Verf. 15. spake] being refreshed by his words, from their amazed feare, which keepeth men from ipeaking, Pfal. 77.5. By speaking may also be implied the confession of their sinne, and seare for the fame. So Mofes spake, Exod. 19.19. that is, acknowledged his feare and infirmity, Heb. 12. 21.

Verl. 16. the voice that is, the fame, or rumour of 16 good in the eyes ] that is, pleasing they liked well of it. See Gen. 16.6. The Greeke here translateth, Pharaoh was glad.

Veri. 18. Your houses that is, your housbolds, as v. 11. The Chaldee faith, the men of your houses, the 34 and by his Apottles comforted them with hope of the Blooming out of theis sines, when the times of this Blooming out of theis sines, when the times of the Lord, things: the Greeke addeth, of all the good things. So after in verse 20, and 23. The fail the Chaldee translateth, the good, the Greeke, the mercons: that

is, the best fruits: fee Gen. 27.28. F 10

Verf. 19 thou are commanded thou (Infeph) haft anthority from me and full power. The Greeke expreffeth it thus: and thou command, thou thefe things, that they take wagons, &c. As Pharaoh here sheweth himfelfe bountifull and gracious to Iakobs house, for lotephs fake : io God hath promised for lefus fake: to make Kings the nurfing fathers of Ifrael, Efa. 49. 1 .- 23.

Verf. 20. let it not spare] that is, not regard your stuffe (or veffels: ) or, let it not be grieved, to leave your fluffe behinde you. The eye-fraring (or pittying) is a common phrase, see Deut. 7. 16. and 19.13.21. Ezek. 7.4 9. and 16. 5. and 20.17. &c.

Veif. 21. the mouth that is, the commandements, verfe 19. or words, as the Greeke explaineth it. So in Job 39. 30. Ecclef. 8. 2. See Gen. 24. 57. provision or food, as the Greeke hath.

Verl. 22. changes of garments robes, or upper garments, which they used in those countries often to shift, putting off and on: as wee doe clokes or gownes. The Chaldee translateth them foles (or robes: ) and the Gr. here double stoles: & after to Benjamin changeable steles. Such were wont to be given for honor, or reward, Judg. 14.12.19. So in Rev. 6. 11. white stoles, (or robes) are given to the foules un. der the altar. Alio Rev. 7.9.14. Shekels | T Shillings: this word the Chaldee also addeth: fee Gen. 20. 16.

Veri. 23. after this manner] as many robes and flickels, as he gave Benjamin: fo the Greek translateth, according to the same things. Or, as this that followeth: viz. tenne affes, &c.

Verl. 24. be not firred or, make no firre : that is, 24 as the Greeke translateth, be not anory: the Chaldee contend not; or, fall not out by the way, The word fignifieth firring with anger and rage, as Prou. 20. 9. 2 King. 19. 27. or with griefe, as 2 Sain. 18.33 This he spake, because some perswaded, and the rest (save Ruben) consented to the selling of him into Egypt; Gen. 37, that now, they should make no stirre about these and the like things; and Ru-

bens former words, in Gen. 42. 22. occasioned

this charge.

26

27

Verf. 26, and that he or, leaving out the word that, as superfluous, as the Greeke translateth, and he ruleth all Egypt. For in the Hebrew, words sometime are redundant, as is observed on Gen. 7. 17. and 17.4. fainted] or, was weakened, with unbeliefe; that is, doubted of that they faid: yet danned with the newes they brought. So the Chaldee interprets it doubting, or wavering; and the Greeke. aftonishment. For unbeliefe and doubting, weakeneth the heart, Rom. 4. 19. 20. Mat. 14. 31. See alfo Gen. 15.6.

Verf. 27. revived ] the Greeke expresseth it by word (anezopurese) which fignifieth the reviving or firring-up of fire that is buried under ashes which word Paul ufeth in 2 Tim. 1.6. for furringup the gift of God. The Chaldee also here translateth, the boly spirit rested upon Iakob: ...

Veri 28, enough or much. The Greeke transla teth, It is a great-thing to mee, if my Sonne loseph yes live: and the Chaldre faith, it is great joy unto me.

CHAP, XLVI.

1, Iskob facrificing at Beerflebasis comforted of God, concerning his journey. 5, Thence he with his company, goeth into Egypt. 8. The number of his family that went into Egypt. 28, Indah is Cent to Io(eph, who commeth to meet Ifract his father. 31, He instructeth his brethren how to answer to Pharaoh.

Nd Ifrael journied, and all that he had: and came to Beersheba: and sacrificed facrifices, unto the God of his father Isaak, And God faid to Ifrael, in visions of the night; and faid, Iakob Iakob: and hee faid. loe here I am. And hee faid; I am God, the God of thy father : feare not, to goe downe into Egypt; for I will make of thee there, a great nation. I, will goe downe with thee, into Egypt, and I, will also bringing bling thee up : and Iofeph, shall put his hand upon thine eyes. And Iakob role-up, from Beersheba: and the sonnes of Israel, caried Iakob their father, and their little-ones, and their wives; in the wagons, which Pharaoh had fentto cary him. And they took their carrell, 6 and their fibstance, which they had gathered in the land of Canaan; and came into Egypt: Iakob, and all his feed with him. His fonnes, and his fonnes fonnes with him; his daughters, and his fonnes daughters, and all his feed, brought he with him, into Egypt. And these are the names, of the sonnes of | 8 Ifrael, which came into Egypt, Iakob and hisfonnes: the first-borne of Iakob. Ruben. And the fonnes of Ruben: Enoch and Phallu, and Hezron and Carmi. And 10 the fonnes of Simeon; Iemuel, and Iamin, and Ohad, and Iachin, and Zohar: and Saul, the fonne of a Canaaniteffe. And ir the fonnes of Levi; Gershon, Koharh, and Merari. And the fonnes of Judah; Er, and 12 Onan, and Sclah, and Pharcz and Zarah: and Er and Onan dyed, in the land of Canaan; and the fonnes of Pharez, were Hezron and Hamul. And the fonnes of Iffachar, 13 Thola, and Phuvah, and Iob and Simron. And the fonnes of Zabulon, Sered, and Elon, and lableel. Thefe, be the fonnes of Leah, is which the bare unto lakob, in Padan-Aram; and Dinah his daughter : all the foules, his fonnes and his daughters, were thirtie and three. And the fonnes of Gad; Ziphion, and Haggi, Suni, and Ezbon, Eri, and Arodi, and Areli. And the fonnes of Afer: Iimnah and Iifvah, and Iifvi, and Beriah; and Serah their fifter: and the fonnes of Beriah; Cheber, and Malchiel. Thefe, are the fonnes of Zilpah; 18 whom

and the bare thefe unto lakob, fixteene fouls. The fonnes of Rachel, lakobs wife; lofeph, and Benjamin. And there was borne to Iofeph, in the land of Egypt; whom Afenath daughter of Potipherah Prieft of On bare 21 unto him: Manasseh, and Ephraim. And the fonnes of Benjamin; Belah, and Becher, and Ashbel; Gera, and Naaman, Achi, and Rosh: Muppim and Huppim, and Ard. These are the formes of Rachel, which were borne to lakob: and all the foules, fourteene. And the fonnes of Dan, Chushim. And the sonnes of Naphtali: Iachzeel, and Guni, and Iezer, and Sillem. These are the sonnes of Bilhah; whom Laban gave, to Rachel his daughter; and the bare these unto lakob, all the soules were se-26 ven. All the foules that came with Iakob into Egypt, which came out of his thigh, besides the wives of Iakobs fonnes : all the foules, were fixtie and fixe. And the fonnes of Io-Cph, which were borne to him in Egypt. were two foules: all the foules of the house of Iakob, that came into Egypt, were seventie. And he fent Iudah before him, unto Iofeph; to fignifie before him, to Goshen: and they came into the land of Goshen. And Ioseph. bound his charrer; and went-up, to meet Ifrael his father, to Goshen; and he presented himselfe unto him; and hee fell on his necke. and wept on his necke, still. And I frael faid unto Iofeph, now let mee dve : fince I have feene thy face, because thou art yet alive. And Ioseph faid unto his brethren, and unto Jence of God is with them. R. Menachem on Gen. 46. his fathers house; I will goe-up, and shew Pharaoh: and wil fay unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, are sheep herds; for they are, men that feed | dead; and if his mouth were open, they tyed up his james; cattell : and they have brought their flocks and flopped the boles of his body, after that they had and their herds, and all that they have. And mashed him: and anointed him with ointment made of it shall be, when Pharaoh shall call you and divers forts of spices: and shaved off his baire, and prasshall fay, what are your workes? Then yee fhall fay; thy fervants have beene men that fed cattell, from our youth even untill now, both we, and also our fathers : that, ye may dwell, in the land of Goshen, because every theep-herd, is an abhomination to the Egyp.

## Annotations.

Bersbeba] in Greeke, The well of the eath, see Gen. 21. 14. 31. and 26. 33. this was the way from Chebron in Canaan, towards Egypt: and a placewhere he and his fathers had received mer- the yeere of the world, 2298.

whom Laban gave, to Leah his daughter: | cies from God. Gen. 21. 31. 33. and 26. 33. [acrificed that is, killed beafts for facrifice: fo both giving thankes for the tidings of Ioseph, and confulting with God about his going into Egypt; whither in former time, Ifaak his father was forbidden to goe, in time of famine, Gen. 26. 1. 2.3. and whereof he now made fome doubt, v. 3. For he knew the oracle, that his feed should bee affli-Redin Egypt, Gen, 15.13. 14. and now hee and his fathers had beene pilgrimes 215. yeeres, from the time that God had promited the inheritance of Cansan unto Abraham, Gen. 12. and hee faw little hope of the fulfilling of that promise, being now to goe but with 70. foules into an other barbarous country. Onely, as by faith they had fojourned in the land of promife, as in a strange country, Hcb. 11.9. fo now alie by faith hee would goe to foigurne in Egypt, if God should so command him. Among the Gentiles they used also to offer facrifice, when they tooke a journey in hand: Fe-Aus lib. 14.

Verf. 2. visions lin Greeke, avision, or Sight, See 2 11 Gen. 15. 1.

Vert. 2. God Hebr . El, that is, the mighty : fee Gen. 14.18. make of thee Hebr. put thee there unto a great nation. So Gen. 21.13. This God had promifed him in times before, Gen. 28. 14. and

Verf. 4. bringing bring-up ] that is, furely bring 4 12 thee up : Gr. will bring thee up unto the end. This promise was like that which God gave him when ne went to Mesopotamia, Gen. 28. 15. And Iakob himselfe was brought againe into Canaan, dead, Gen. 50.5. 13. his posterity were brought alive, a mighty army, Iof. 3. &c. And from hence, the Hebrew Doctors gather a generall rule, that where (oever Ifrael are in captivity (or affliction) the pre-

sponthine eyes | that is, shall close up thine eyes when thou dyeft: and so burie thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Ifrael, about the dead, and their buriall, was this; they closed up the eyes of the ped him in white linnen clothes, that were not of deare price : and they used to cover the face of the dead with a napkin of a zue, ( that is, a quarter of a shekel) price, that the poore might bee able also to buy it, &c. And it was unlawfull to bury them in shrowds of filke, or cloth of gold, or broiderie, though hee were a Prince in Israel, for this was grosse pride of spirit, and the cor-rupt worke of insidels. And they carried the dead upon their shoulders unto the grave. Maimony in Alifa. tom. 4. treat. of Mourning, ch. 4. S. 1. 2.

Verl. 6. mo Egypt] to fojourne there, in the 6 land of Cham. Pfal. 105. 23. This journey of his is fundry times mentioned, Iof. 24.4. Efa. 52.4.Act. 7. 15. Num. 20.15. Deut. 10. 22. This was in the 130. yeere of lakobs life, Gen. 47.9. after the promife made to Abraham 215. yeeres, Gen. 12. 4.in feed that is,

children or posterity. See Gen. 3. 15. and 13.55: Sothe Chaldee translateth it fonnes. Verl. 7 daughters] one daughter, Dinah, verle

15. fo in verf. 23. fonne: for one fonne.

Verl. 9. Carmi ]in Greeke Charmee. These foure, were heads of their fathers house, and of them are named the families of the tribe of Reuben : Exod. 6. 14 Num. 26. 5. 6. 1 Chron. 5.3. So of the reft that follow.

Verf. 10, Iemuel called also Nemuel, in Numb. Ohad in Greeke Aod. 26.12. 1 Chro. 4.14 This man is not mentioned in the families of Simeon, Num. 26. 12. 1 Chro. 4.24. it feemeth hee and his were then perished. Inchin] called also Inrib. 1 Chron. 4. 24. of him was a familie called Zohar] in Greeke Jachinites, Numb. 26. 12. Saar: by transposition of letters hee is also called Zerah, and his familie Zarhites, Num. 26. 13. I Chro.4.24. Canaanitesse or Canaanitish woman; the curfed flocke, with which Ifraels fonnes ordinatily might not marry; Gen. 28. 1.

Verf. 11. Gershon | called also Gershom, 1 Chron. Kohath or Kehath, in Greeke Kath. This man was grand-father to Aaron and Moles, and Marie: Ex.d. 5.18 20. Of this familie came the Priests of Israel, I Chro.6.3.4.&c. and the Kohathites had the principall place in the fervice of the fanctuarie, Nam. 3. 21. and they are reckoned before the Gersonites, Num. 4.34. &c.

Vers. 12. dyed by untimely death, at Gods hand, for their finne, Gen. 38.7 -10. in Greeke Afron; but the Apostle writeth him in Grecke, Efrom, Mat. 1. 3, by interpretation, the middelt of exultation.

V. 13. Iffachar] why his familie is fet before other his elder brethren, is shewed on Gen. 35.23. Thola] he had a rare bleffing, in multitude of children: for of this Tholah were 22600, valiant men of warre, in Davids dayes, 1 Chron. 7.2. There was alfoa Judge of this name and tribe, Judg. 10. 1.

Phuvah] called also Phuah, I Chron. 7. 1. and othe Greeke here writes him, Phona. called also Iashub, Num. 26.24 1 Chron. 7. 1. and fo the Greeke writerh him here, Iafonb. Simron] or Shimron; in Grecke, Zambran.

Verf. 14. Elon in Greeke, Allon. Iableel] in Greeke, Aiel.

Veri. 15. Padan] or Mesopotamia; see Gen. 25. 20. There Lealis fonnes were borne; but the families of her fonnes here reckoned, were borne after they came thence into Canaan. all the foules that is, persons, Gen. 12.5. Heb. foul, which the Greeke translateth , foules: fo after. and three ] counting lakob himfelfe for one, as verie 8, and excluding Er and Onan, which were dead; as Leah herselfe also was.

Verf. 16. Ziphion | called alfo Zephon, Num. 26. 15 and here in Greck Saphon. Suni lin Greek. Sannis. Ezbon called alfo Ozni, Num. 26. 16. in Greeke here Thafoban. En] in Greeke, Aedeis. Arodi] called Arod, Numb. 26. 17. in Greeke, Moredes.

Verl. 17. lifvab in Greeke, lefova. This mans name and familie is wanting, in Num. 26.44.

Beriah] in Greeke Baria, and Sara their sifter.

Verf. 19. wife fo called rather then the reft, because lakob purposed to maried her onely, and loved her beit, fee Gen. 29. 18. 30.

Verf. 20. prieft or prince: fee Gen. 41. 45. The Grecke faith, Priest of Heliopolis. Ephraim Here the Greeke translation addeth these words: And the sonnes of Manasses, whom his concubine Syrabare unto him, were Machir: And Machir begat Galaad. And the sonnes of Ephraim, Manasses brother; were Sutalsam and Taam, and the sonnes of Sutalsam; Edem. This is not in the Hebrew of Moles, but was tranflated by the Greeke interpreters; from 1 Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50.2 2. that lofeph faw his children to the third generation. And having added these five sonnes and nephewes, they doe fumme up all in verse 27. to be 75. foules, where the Hebrew hath but 70. and the new testament also all cageth that number, 75. in Act. 7.14. following the Greeke, as it doth eliewhere for Cainan, in Luk. 3. as is observed on Gen. 11.12.

Verf. 21. Belab in Greeke, Bala; he was the el. 21 dest of his fonnes, 1 Chron. 8.1. Becher ] in Greeke, Chobor: he was not the fecond, but feemeth to be the fourth fonne, called Nobab, 1 Chron. 8.2. neither is his name or family reckoned, in Numb. 26- 38. but in 1 Chro. 7.8. there is mencion of his children. Afbbel jin Greeke, Afphel hee was the fecond fonne by birth, 1 Chro. 8. 1. called also Iediael. 1 Chron. 7.6. and is named as feeond in Num. 26.38. Gera] the Greek translation addeth, and the fons of Bala were Gera. &c. which feemeth to be taken from I Chron. 8.3. where one Gera is made fon of Belah. But how Benjamin being himselfe so yong, should now have a tons ton, is hard to comprehend. Moreover in Numb. 26. 38. there is no mention of Gera: neither was he Benjamins third fonne, but Achra, 1 Chron 8.1. called here Lehi.

Naaman ] in Greeke, Norman in 1 Chron. 8.4. one of this name is tonne to Belah; as the Greeke translation maketh this here: (ce also Num. 26. 40.

Achi] in Greeke, Eigeheim: called allo Achiram, Num. 26. 38. & Achrah, the third fon of Beniamin, 1 Chro.8.1. Roll of this man, there is no mention in Num. 26.38, but in 1 Chro. 8.2. he feemeth to be named Rapha, the fift fon: who was father to Palti, one of the spies sent to view the land of Canaan, Num. 13. 10. who for his flanderous report, dyed with the rest, of a plague before the Lord, Num 14.36.37. and to it may be, none of his family was left, to be reckoned in Num. 26.

Muppim in Greeke, Mamphein: called also Shapham, Num. 26.39. and Shuppim, 1 Cron. 7. 12. Huppim] called Hupham, Numb. 26. 39. in

Greeke. Opheimeim. Ard The Greeke faith, And Gerabegat Arad. In Numb. 26. 40. Ardicemeth to be the sonne of Belah.

Verf.22.mere borne Hebr. was borne: fo in Gen. fourteene the Greeke faith, eighteene: by reason of that addition forementioned in v. 20. yet here faileth one in the fumme. The Chaldee agreeth with the Hebrew.

Verl. 23 Sonnes char is, one Sonne; which was all 23 that

that Dan had. So in verf y. daughters, for one daughter. Change of number is often in the Hebrew. As tribes of Benjamin. 1 Sam. 9. 21. Sepulchres, 2 Chron. 16.14. fonnes for fonne, Gen. 21. 7. Num. 26. 42. 2 Chro. 24. 25. theeves, for one of them, Matth. 27. 44. Luk. 23. 39. 43. affes, Zach. 9.9. for an affe, Matth. 21.5. & he fate upon them, Matth. 21. 7. for which in Mark. 11.7. is written, he fate Chushim called also Shuham, Num. upon him. 26. 42. In Greeke, Afom.

Verl. 24. Iachziel, &c.] in Greeke Afel, and Gouni, and I fachar. Sillem : ] or Shillem: called also Sallum, I Chron. 7. 13.in Grecke, Sullem.

Verf. 26. bis thigh that is, his body; or loynes : of his feed: a modest manner of speech: so Exod. 1.5. fixtie and fixe to also the Greeke here is. This number, is beside lakob himselfe, with whom they

Verf. 27. two foules | thefe words the Greek tranflation doth omit: having added more in verfe 20. came understand, with Ioseph and his sonnes who were there before. [eventie] with lakeb and Ioleph in the fumme. The Greeke translateth, feventie five; and to Stephen alledgeth the number, Acts 7. 14. the cause is before touched in verse 20. The like is in Exod. 1.5. But in Deut. 10. 22. the Lxxij. Greeke interpreters, as well as the Hebrew. have but 70 (oules. Which manifesteth the Hebrew text here to be exact; and the five to bee added by the translators. The Hebrew Doctors fay, that things beneath doe my stically signific things above: and these 70 soules signified the 70 Angels that are about (Gods) glorious throne, the Presidents over the (leventie) nations. R. Menachem on Gen. 46. See also the notes on Deut. 32.8. In that Abrahams feed in 215. yeeres, were but 70. foules: it the weth the flow and small increase of the church at the beginning. But in 215. yeeres more, they were multiplied to fixe hundred thousand men, besides women and children, Exod. 12.37. Num. 1.46. Hereupon Moses faid: Thy fathers went downe into Egypt, with 70 foules: and now, Iehovah thy God hath made thee.

as the starres of heaven for multitude: Deut. 10.22. Verf. 28. to informe or, to teach; that is, that hee might informe (or teach) him. And it may be underflood, both that Iudas might informe Iofeph of his fathers comming; and especially that I ofenh might informe and teach where lakob should abide at Gofhen, when there hee came; and fo as the Chaldeetranilateth it, to prepare before him. Likewife Thargum Ierufalemy expoundeth it, to prepare a place for him, wherein to dwell in Goshen. before bim that is, before himselfe came to Goshen: so the phrate fometime meaneth, as Gen. 30. 30. or to bis face; that is, to meet him; fo the Greeke translateth, befort tudas before him unto loseph, to meet him at Heroopolis in the land of Rame Tes.

Verf. 29. bound that is, ordered and made ready, (as the Chaldee expounds it:) tying and coupling the horfesinic. Se Exod. 14. 6. 1 King. 18.44. The Grocke translateth, joyned. presented himselfe] er? was feene, appeared; this was to honour his father. The fame word is used in the law, for mens

fill ] or yet; that is, a good while; and as the Greeke translateth, with much

Verl. 20. let me dye that is, I am willing to dye. The Chaldee translateth, now though I should dye; yet an I comforted; fince I fee thy face. So Simeon when he faw Chrift, Luk. 2.29. 30.

Verf. 32. Sheep-herds] or feeders of Sheepe: fo verfe men that feed cattell fo the Greeke well 34. men that feed cattell 10 the Greeke well explaineth the Hebrew phrase, men of cattell, that is, which feed or nourish them: grasiers. The Chaldee faith, Lords (or possessors) of flockes. So man of the ground, for an husbandman, Gen. 9. 20. Ioleph was not ashamed of his kindred, and their base trade. before King Pharaoh: though he knew their occu. pation was abhominable in Egypt: verse 33.

Verf. 33.morkes | in Greeke, morke : that is, your occupation, or trade. So in Gen. 47. 3. mination therefore the Egyptians would ner in much as eate with them: fee Gen. 43.32. This the condition of Gods Church on earth; they are made as the filth of the world; the off-scouring of all things; I Cor. 4. 13. Even Chrift himfelfe (the Sheepherd of our foules. 1 Pet. 2. 25) was the reproach of men, and despised of the people, Plal, 22.7. Ela. 53.3. 13

## 5X95X6X96X96X96X9

## CHAP. XLVII.

1, loseph presenteth five of his brethren, 7, and ha father before Pharaoh. 11, He giveth them habitation and maintenance. 13, The famine increasing, Toleph for corne getteth all the Egyptians money, 16, the cattell, 18, their lands to Pharach. 22, The Priefit land was not bought. 23, Heletseth the land to the E gyptians for a fift part. 28, lakobs age. 29, He free reth logeph, to bury him with his fathers.

Nd Ioseph came, and told Pharaoh; and their flockes and their herds, and and faid, my father and my brethren: all that they have; are come, out of the land of Canaan: and behold they are in the land of Goshen. And he tooke some of his brethren; five men: and prefented them, before Pharaoh. And Pharaoh faid, unto his brethren, what are your workes? And they faid unto Pharach, thy fervants are sheepherds; both we, and also our fathers. And they faid unto Pharaoh, for to fojourne in the land, are wee come : for there is no pasture, forthe flocks, which thy fervants have; for the famine is heavy, in the land of Canaan : and now, we pray thee, let thy fervants dwell,in the land of Gofhen. And Pharaoh faid, unto Ioseph, saying:thy father & thy brethren, are come unto thee. The land of Egypt, it is before thee; in the best of the land make thou thy father and thy brethren to dwelli: let them dwell, in the land of appearing for presenting themselves) sinco the Lord, Gostien, and if thou knowest, that there

bee among them, men of activitie: then appoint thou them rulers of cattell, over these which I have. And Ioseph brought-in, lakob his father; and made him stand, before Pharaoh: and Iakob, bleffed Pharaoh. And Pharaoh faid, unto Iakob: how many are the dayes, of the yeeres of thy life : And Iakob faid, unto Pharaoh; the dayes, of the veeres of my pilgrimages; are an hundred, and thirtie yeeres: few and evill, have beene the dayes, of the yeeres of my life; and they have not attained, unto the dayes of the yeers of the life of my fathers; in the daies, of their pilgrimages. And lakob, bleffed Pharaoh: and went out, from before Pharaoh. And Ioseph placed, his father and his brethren; and gave them a possession, in the land of Egypt; in the best of the land, in the land of Rimeses: as Pharaoh had commanded. And Ioseph nourished his father & his brethren; and all his fathers house: with bread, according to the little-ones. And there was no bread in all the land for the famine was very heavy and the land of Egypt, & the land of Canaan, fainted; by reason of the famin. And Ioseph gathered up all the money that was found in the land of Egypt, & in the land of Canaan; for the corne which they bought : and Ioseph brought the money into Pharaohs house. And the money was spent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto Iofeph faying, give us bread; and why should we dye, in thy presence: because money faileth. And Ioseph said, give your cattell, 'and I will give you, for your cattell : if money faile. And they brought their cattell, unto Ioseph, and Ioseph gave them bread, for horses, and for cattell of the flocke, and for cattell of the herd, and for affes: and hee led them with bread, for all their cattell; in that yeere. And that yeere, was ended; and they came unto him, in the second yeere, and faid unto him, we will not hide it from my Lord; how-that money is spent, and the possession of beafts, (is come) unto my Lord: there is not left, before my Lord; ought fave our bodies, and our land. Wherfore shall we dye before thine eyes; both wee and our land: buy us and our land, for bread: and wee will be, wee and our land, fervants to Pharaoh, and give thou feed, that wee may live and not die, that the land be not desolate. And Ioseph bought all the land of Egypt, for Pharaoh; for the Egyptians fold, every man his field; because the famine prevailed over them and the land became Pha-

raohs. And the people he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Onely the 22 land of the priefts bought he not : for the priefts had an allowance from Pharaoh; and they did ear their allowance, which Pharaoh gave them: therfore, they fold not their land. And lofeph faid unto the people; behold, I have bought you this day, and your land, for Pharaoh: loe here is feed for you, and yee shall fow the land. And it shalbe, in the revenue:that you hal give the fift part unto Pharaoh: and four parts shall be for you; for feed of the field, and for your meat, and for them that are in your houses, & for meat for your little-ones. And they faid, thou haft preferved-us-alive: let us finde grace in the eyes of my Lord; & we will be fervants to Pharaoh. And Ioseph put it for a statute, unto this day. | 26 over the land of Egypt, for the fift part unto Pharaoh: onely the land of the priefts, of them alone; was not Pharaohs. And Ifrael 27 dwelt, in the land of Egypt, in the land of Goshen: and they held-possession therin, and were fruitfull and multiplied exceedingly.

AND IAKOB LIVED, in the land of Egypt feventeen yeers and the daies of lakob, the yeers of his life; were an hundred & fortie yeers, & feven yeers. And the daies of Ifrael drew nigh to dyc: & he called his sonne loseph, and faid unto him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: & thou shalt doe with me, mercy and truth; bury mee not I pray thee, in Egypt. But I will lye with my 30 fathers: & thou shalt cary me, out of Egypt; and bury me, in their burying place: and hee faid, I will doe according to thy word. And 31 he faid, fweare unto me; and hee fware unto him: and Ifrael bowed himfelfe, upon the beds hea**d.** 

## Annotations.

Ome or part the Greeke faith onely, of his bre- 1 Sthren.

V. 3. your workes that is, your occupation. So Gen. 3 46.33. Sheepherds.] Hebr. a feeder of sheepe, the singular being put for all, as Gen. 3. 2. or under-Stand, every of them is a sheepherd.

Verl. 6. before thee] exposed unto, and free for 6 thee.So Gen. 13. 9. and 20. 15. and 34. 10. attivity]or, of ability, power, proweffe. It implieth as well firnelle of mind, as of body : and to prudence, diligence, valour, Exod. 18 21. rulers or malters: those which I have ] meaning either those princes.

he went out, verfe to. that is, tooke his leave, com-

mending him to God."111

- Verf. 9. pilgrimages or sojournings; so hee calleth it, rather then life, both for his many removings from place to place, on earth; and for that we have here no abiding cire, Heb. 13. 14. and 11. 9. 13. See before, in Gen. 23. 4. are 130. yeeres his being in the thirdyeere of the famine, Gen. 45. 6. loseph being 30. yeres old, 7. yeeres before the famine, Gen. 41. 46. sheweth that I ofeph was borne when his father lakob was ot. yeeres old . which was the fourteenth veere of his fervice to Laban, Gen. 30. 25. and 31. 41. and fo lakob was 77. yeere old, when hee was fent of his parents from the face of Efau and to get a wife in Melopotamia, Gen. 28. 1. 2. 10. of my fathers] for Abraham lived 175. yeeres, Gen. 25. 7. Isak 180. yeeres,

Gen. 35.28. Verl. 11. placed or feated, made to dwell. Rs. meles la citie in the land of Golben in Egypt: menti-

oned after in Exod. 12.37.

Vers. 12. nourished] or sustained, fostered with all things needfull : as he had promifed, Gen. 45. 11. and after in Gen. 50. 21. Hereupon he is called the feeder and stone of Ifrael, Gen. 49. 24. The Greeke translateth it efitometrei, that is, bee gave them their measure of corne (or portion of meat;) A like word Sitometrion is used for a portion of meat in Luk. 12.42. which feemeth to have reference unto this place.

according to the little one; that is, according to the number that was in their families, as well (mall as great. In this fenfe the Greeke translateth according to the bodies, that is, the number of their perfons, See Gen. 50. 21. The Hebrew may also be Englished, to the mouth of a little one; meaning, as meat is put into a childs mouth, lovingly, tenderly. carefully.

Verf. 12. the land the Chaldee expoundeth it the people of the land, fainted, (or were wearied.) So the Greeke alfo translateth it, fainted: other, raved: as Prov. 26. 18.

Veri- 15. and why or for why? but and, is oft used in troubled and pallionare speeches; see Genel.

Verf. 16. give you to weet, bread, as the Greeke explaineth, & che next verte confirmeth meaning in exchange for their cattell.

Verfiny, ledsbem that is, fed and nourified, as the Greeke interpretethit,

Verl. 18. the 2, yeare] namely after their cattell were fold : which was the fixt yeere of the famine. poffession of beafti] that is, flocks and bends and o-

er Verling, and our land to weer, die, that is, be de framewad barren: 25 the Greeke explaineth it thus, that she fore we die not before thee, and our land bee defelies, buy ms, George Collins and are con

Verl. 20. of Egypt or, of the Egyptians; as the !

Verl. 21. removed or made them paffe, which was to change their right, and translate the proprietie of their land to Pharaoh, therefore the Gr. interpreteth, he brought them into bondage unto him for fervants. Thargum Icrufalemy giveth another reason hereof, that the Egyptians should not deride the Connes of Lakeb that were strangers among them. Here was an extraordinary punishment of God,up. on others of Chams posterity, brought into bon.

dage. See Gen. 9. 25.
Vers. 22. the priests or Princes: the original word fignifieth both; as is observed on Gen. 41. 45. and 14. 18. But both Greeke and Chaldee here trans. late it priests. an allowance or constitution, statute that is, a constituted portion of food, ( their daily bread) assigned and allowed them. The Greeke translateth it, a oife; the Chaldee a portion. See alin Prov. 30. 8.

Verl 24. in the revenue | that is, the increase, when it brings forth fruit: as the Chaldee explaineth. parts Hebr. hands: in Chaldee parts: fee Genel.

Verf. 25. let us finde grace] vouchfafe to deale in this businesse for us with Pharaoh. See this phrase,

Verf. 27. exceedingly or, wehemently, very mightily fo God fulfilled his promife, Gen. 46. 3.

Here beginneth the twelfth Section of the aw, (and laft of Genesis) called And (Iakob) is ved. See Gen. 6. 9. This fection hath but one letter to diffinguish it, whereas the other have three. Hereupon tome reckon but 53. Sections in the whole law, joyning this with the former. But one R. Abraham, in Zeror Hammer, speaking of this one letter, S. which standeth for Sethumah, that is, close, thinkerh this to be a closed fection, becamfe (faith he) it is the key, and feale of this booke, pea of the whole law, and of all the Prophets, unto the dayes of Christ. For in labobs blessing (Gen. 49.) are shewed all the captivities of Ifrael and the deliverance, untill the Teacher of Iustice some, as it is written, un till Shilob come. And because the time of Christs comming was unknown and none could or foould understand it: therefore this Section is continued with the former, without any great distinction : &c.

Verl. 28. 17. yeere lo long lofeph nourished his farher in Egypt, as lakeb had nourished Ioseph 17. yeerc, at home: Gen. 37. 2.

Versi. 29. to dye that is, that he muft dye. See Gen. my thigh] to fweare : with this rite, Abraham took an oath of his fervant: fee Gen. 24.2. doe with me mercy or, deale mercifully (kindly) with me. Sec Gen. 24. 49.

Verf. 30. But I will lye] or, when I shall lye-downs (that is, fleepe) with my fathers , then thou fhalt cary me, &c. burying-place or, grave. This la-kob required, in faith, (as the Apostle observeth of Iofeph, Heb. 17.22.) beleeving the promites made of God, for his feed to returne and inherit that land, which was a figure of their heavenly inheritance, Gen. 50. 24. 25. Hebr. 11. 9.10.14.16. The

Hebtew

Hebrit Doctors note of Jakob that his whole bode Man buried in Cancan 106 Tofeph, that his bones officwere buried there, (Gcn. 50125.) and of Moles that neither his body nor his bones were there buried; yet was he advanced above them all, in that he was buried of God, no man knowing of his sepulchre, Deut, 34. 6. R. Menachem, and the

Jakob bleffeth

Zober on Gen. 47.

Vest. 31. bowed himfelf namely unto Godiwith thanktuluelle, who had after other bleffings, given himnow this affirence by Iofephs promite and oath, that hee should be caried into Canaan, the figure of the kingdome of heaven. Therefore this particular is related by Paul, as a restimony of lathe beds head ] wherekobs faith, Heb. 11,21. on hee lay in his age and weakeneile, and on the head (or bolfter) wherof, he refted himfelfe, worshipping God. The like is taid of David in his old ages that he bowed himselfe upon the bed, when hee bleffed God. I King. 1.47.48. The Hebrew Mutab, a bed; the Lxxij. Greeke interpreters, having a copie without vowels (Meth) did read it Mattel; which lignifierh a flaffe, and to translated it : whom the Apostle followeth, faying, on the top of his staffe, Heb. 11. 21. which might also well be, that hee helped himfelfe, by leaning on his staffe, and resting on the bolfter of the bed. Howbeit the two Chaldee Paraphrafts, and other Greeke verfions ( fave that of the Lxxij ) translate according to the vowelled Hebrew, bed.

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## CHAP. XLVIII.

I. Toleph with his fonnes, visiteth his ficke father. 2, Iakob frengtheneth bimfelfe to bleffethem. 3, Hee repeateth the promise. 5. Hee adopteth Ephraim and Manasseh Iosephs sonnes, as his owne. 7, Heetelleth bim of his mothers grave. 9, He blesseth Ephraim and Manaffelt, 17, He preferreth the yonger before the elder, thought displeased loseph. 21, He prophesieth the Ifraelites resurne to Canaan, and giveth Ioseph his portion therein.

A Nd it was, after these things; that one faid unto Ioseph; Behold thy father is ficke: and he took his two fonnes, with him: Manaffes and Ephraim. And one rold Iakob; and faid, behold thy fonne Ioseph, commeth unto thee and Ifrael strengthned himselfe; and fare upon the bed. And lakob faid unto Ioleph, God almighty, appeared unto me in Luz, in the land of Canaan: and bleffed mee. And faid unto me; behold I mil make thee fruitfull, and multiply thee; and give thee to be an affembly of peoples; and will give this land, to thy feed after thee, for an eternall polletion. And now, thy two fonnes, which were borne unto thee in the land of Egypt; before T came unto thee into Egypt, they are miner Entramand Manatics, as Ruben and Sincou, disables mine. And thybegotten God will bee with you, and will returne

iffue, which thou shalt beget after them, shall be thine: by the name of their brethren, shall they be called, in their inheritance. And I, 7 when I came from Padan, Rachel dyed by me, in the land of Canaan, in the way, when yet there was a little-pecce of ground, to come to Ephrath : and I buried her there, in the way of Ephrath that is Bethlehem. And Israel saw, the sons of Toseph: and said, who are thefe ? And lofeph faid unto his father; 9 they are my fonnes; whom God hath given to me, in this place and he faid, take them I pray thee unto mee, and I will taleffe them. And the eyes of Ifrael were heavy for oldage; he could not fee: and hee brought them neere unto him, and he kiffed them, and imbraced them. And Ifrael faid unto Iofeph; I had not thought to fee thy face, and loe, God hath made me to feethy feed also, And Ioseph brought them out, from betweene his knees; and hee bowed himselfe on his face, to the earth. And I ofeph tooke them both. Ephraim in his right-hand, toward Ifraels left-hand; and Manaffes in his lefthand, toward Ifraels right-hand: & brought them neere, unto him ... And Ifrael-firetched 14 out his right-hand, and put it upon Ephraims head, and he was the yonger; and his lefthand upon Manaffes head : hee prudentlyguided his hands, for Manaffes, was the first borne. And he bleffed Toleph, and faid: 15 the God, before whom my fathers, Abraham and Isaak, did walke; the God which fed me, fince I was, unto this day. The Angell which redeemed mee, from all evill; bleffe the lads: and let my name, bee called on them; and the name of my fathers, Abraham and Isaak: and lerthem increase like fish into a multirude, in the midft of the land. And Ioleph faw, that his father put his 17 right-hand, upon Ephraims head, and it was evill in his eyes: and hee held-up his fathers hand, to remove it from on Ephraims head, unto Manaffes head. And lofeph faid, unto his father, not fo my father: for this is the first borne, put thy right-hand, up-on his head. And his father refused, and faid, I know it my fonne, I know it; hee also shall become a people, and be also shall be great: but truly his yonger brother thall bee greater then hee; and his feed, shall be a plentie of nations. And he bleffed them in that day, faying, In thee, shall Israel bleffe, faying, God put thee, as Ephraim, and as Manafles: and he put Ephraim, before Manafles, And |21 Ifrael faid, unto Iofeph; Behold I dye: and

he way of Pohest a hat a Bethlebem. And flow, the best of the strandfaid, who

Hinte Hebrimordes on faid of it was faid: Life vied be and in some of her Mort 3 de Laz called alfo Bethel : fee Gen. 28.

13.19. And 35.6 | Lin. Verl. 4. since there are affembly, that is, make of three are affembly, that is, make of three are affembly, that is, multitude; ice Gen. 35.11. The Greek expounds it a financial (or affemblie) of nations; the

Chalder of ribes. And an out Greeke translateth, Now therefore From the former promifes, hee groundetti his bleffings co Lofephs children, as authorized of God hereunto; and putteth them in minde of returning to the promifed land. foreslor, senill I came; which the Greeke transa-teth before; so in Exod. 22. 26. mine as my next children, and not my childs children; so there two dremade heyres by adoption with Ia-

kobs forites, and lofeph hath a double portion, the firftbirtliright being taken from Ruben, and given untoden, Gen 45.3.4. 1 Chron. 5.1.2. and of loferily are reckoned two tribes, both in the Prophets & Evangelift; Num. 1.32.34 Rev. 7.6.8. Verf. 6. hame of share brethen of Ephraim and Manalless counted of their flocke, and tribe, as it

they were their fonnes, not their brethren. For children are usually called by their fathers name, not by their brethrens. See after, verf. 16. So Ephraim and Manaffes are adopted into Iotephs place, as fathers of tribes: that if loleph had ever begotten moe children, they should have beene reckoned as born to Ephraim & Manatles, his tons.

Verf . 7. Padar ] or, as the Greeke hath it, Mefopotamia, f Syria: fee Gen. 25. 20. This mention of Rachels death, is to flew how by right the first birthinglir came to Ioleph, her first borne, shee being indeed lakobs fift and moft lawfull wife, Gen. 29. 18 800 alistle piece of ground a little way: fee Ging 5216. 11 11000

Vett bankel and bring them, as the Greeke translareth, See Gen. 13.9. and I will or, (as the Greeke, that I may bleffe; viz. in the name and au-

thority of God; ice Gen. 17. 4. Verl. 10. beauty that is, dimme; in Greeke, beauty fighted the lame word is used for cares, that are pointsit Let Immost por judged, v The Greeke ex-God bath forwed me thy (ged alfo)

Not. 13-personal styles also, we have been the Chaldee, the Chaldee, from the length of the Chaldee, the Chal bowed, and lying his children alfo. 200 lliw

Vers. 14. prudently guided ] for also the Chaldee laith, be wifely guided, the Greeke translateth, chan. ging bands. This figne of impoling hands on the head, is after ifed in bleffings and delignations to holy functions, Num. 8.10. and 27. 18. 20. Delt. 34.9. Act. 6.6. Tim. 4.14. And as the right hand is naturally more ftrong and honourable then the left, ( to which the scripture hath reference in speech allo of God, Exod. 15. 6. Pial. 118. 16. and 110.1.) fo lakob, ( whole bleffing was ftronger then his parents, Gen. 49.26 ) give h the floorgest and most honourable blessing to Ephraim, by this figne of the right hand put upon him.

Verf. 15. lofeph to weer, in his children, as the words following manifest: therefore the Greeke translateth, he blessed them. So on the contrary, Cham, was curied in his yongest sonne Canaan Gen. 9.25. And in 1 Chron. 4.31. whiles David raigned: that is, Davids sonnes. did walke did please by faith, in their conversation and admini-Stration: fo the Greeke translateth, pleased: the Chaldee, ferved. See the notes on Gen. 5. 22. and fed me] or, bath beene my paster: 10 David celebrateth God by this grace, Pial. 23: 1. and 80.

fince I was ] that is, as the Greeke explaineth it, from my youth.

Verf 16. Angell] Christ, the Angel of the covenant, Mal. 3.1. the Angel in whom Gods name is, Exod. 23. 20. 21. called here lakobs Redeemer, or Deliverer, which is the title of God, Pfal. 19, 15. Ela. 43. 14. and 47.4. The Rabbines acknowledge this Angel to be God, faying; bee mentioneth allo Gods-majestie (Shechinah) when hee saith, the Angell that redeemed me. R. Menachem on Gen. 48. See allo Gen. 31.11. called chat is, named on them. let them bee called by my name; as my adopted children, vert. 5. So Gods name is faid to be called on us, Deut. 18. 10. 2 Chron. 7.14 Ier. 14.9. that is, we are called the fonnes of God, I lohn 3.1. and the husbands name is called upon the wife, Eia. 4. 1, and the Lords name, upon the citie Iculalem, Dan. 9. 19. and upon the Temple, 1 King. 8. 43. ler. 7.10 on them or in them. But the Hebrewin, is often used for upon; as Neh. 2. 12. Num. 13.23. and bammeb, in 2 Chron. 7. 21. is the fame that

enal meh, in 1 King, 9,8. increase like filb which multiply abundantly: therefore the Greeke translateth it, maleiply: but the Chaldee addeth exprelly, like the fiftes of the feat implied in one Hebrew word, According to this blelsing, there were of Joseph by these his two sonnes, 85, thoufand and 200. men of warre in Mofes time; a greater number then was of any other fonne of lakob, Numb. 26.28.34.37. And the like blefsing was confirmed upon them by Moles, Deue. 33. 17. and loius acknowledged them to be a great people. lof. 17.17

Veri. 17, euill in his eyes that is, is diffleafed him, (as Gen. 28.8-) that the yonger should be preferred above the first borne: which not with standing was often done by the counfell of God; as Sem had the honour above lapher Gen, 5, 32, and 9, 16. Abra-hum above Haran, Gen. 12.27 Ifaak above Ifmacl, Gen. 17.18 .- 21. and lakes himielfe above Elau dah and lofeph, had preeminence above Ruben, Simeon, Levi, Gen. 49. 1 Chron. 5. 1. 2. And even from the beginning, Kain the firstborne of Adam, was reprobate, Gen. 4. to teach that mans dignitie is not by workes, or nature; but by Gods grace and election, Rom. 9. 7. 8. 11.15. And this action of blefling lotephs tonnes, lakob performed by faith, Heb. 11.21.

Veri. 19. shall become Hebr. shall be to a people :

Shall be great meaning, a father to a multitude. greater Therefore in Greeke, shall be exalted. when the Israelites were first numbred in the wildernelle, Ephraim was reckoned before, and had 8300. men, more then Manaffes, Numb. 1. 32.33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the standerd, and was set before Manailes, Numb. 2. 18. 20. Howbeit in the fecond mustering, (38. yeeres after) it was otherwife forthe number; Num. 26. 28. &cc. Yet after that againe, Ephraim had his preeminence, Deut. 33. 17. Of him came lofua the conquerour of Canaan, Num. 13.9.17. and Ieroboam King of Ifrael: whereupon Ephraim is used for the name of that kingdome, Ela. 7.2.9. 17. and 11. 13. and 28. 1. Ier. 7. 15. Ezek. 37 16 Hof. 5. 12.13. and 9 3.

11. aplentie] or fulnesse: that is, as the Greeke translateth, a multitude : to called for filling up a number or place. So, a plenty of fheepherds, Ela. 3 1.4. that is, amultitude: and this phrase Paul ufeth in Rom. 11.25. the plenty of the Gentiles, that is, the full multitude, and number of them. The Chaldee here translateth, his somes shall beernlers among the peoples. Though Ephraim had thus the preeminence, and a chiefe bleffing above the fons of Ifrael.yet it pleased God to afflict him, before all his brethren; in that evill befell his house, and some of his fons were flaine by the men of Gath (the Philiflines) for whom Ephraim monrned many daies,

1 Chron. 7. 20. -23. Vers. 20. In thee ] or, By thee, that is, taking thee for an example; as the words following shew. So Rachel and Leah are propounded for examples in bleffing, Ruth 4. 11. Zedekias and Ahab, in cur-Ifrael that is, my posterity fing, Icr. 29, 22.

the Ifraelites: ice Gen. 19.37. and 34.7. V. 21. God will be] the Chaldee expounds it, the Word of the Lord will be your help the land ] of Canaan, where Abraham, Itaak, & Iakob dwelt, the figure of their heavenly inheritance, Gen, 12.5. and 26.3, and 27. 1. whereof lakob putteth them in minde, and prophelieth their returne thither.

Veri. 22 doe give bequeathing as by will and teflament, that portion of the land to thee, that is, to thy posterity: above thy brethren: for the first born Was to have a double portion, Deut. 21.17.& now the first birth-right became Iosephs, z Chron. 5.2. & inche figurative description of Christs Church, Iofeph hath two portions, Ezek 47.13. portion the Hebrew Sechem fignifieth properly a shoulder, Gen. 9.23 it was also the name of a citic (and the prince thereof.) where Jakob bought a piece of

his elder, Gen. 25, 23. Also in Iakobs house, Iu- ground, and so the Chaldee plainly expounds it, inheritance of Iosephs sons the Ephraimites, Ios. 16. 1. &c.and 20.7. Ioh.4.5. and thither were losephs bones caried out of Egypt, and buried, los. 24.1.25.
32. have taken] that is, shall take; but spoken

prophetically, and in faith; (as unto us a childe is borne, Efa. 9. 6. which was a prophesie of Christ.) Thus Iakob disposeth of things to come, as already possessed wherupon his faith in this action is commended, Heb. 11.21. the Amorite! that is, as the Grecketranslateth, Amorites; which one name is used generally for all the heathens that possessed my [word] that the land, Iof. 24.8. Amos 2.9. is, the fword of my children; the Ephraimites; which helped to conquer the land, and were a mighty people in Iosuahstime: see los. 17.14. -18.50 my armeboles, Ezck. 13.18. that is, the armeboles of my people: allo my wombe, Iob 3.10. that is, my mothers wombe. The Chaldee understood this fiverd and bow figuratively; translating, by my prayer, and by my Supplication.

## EXECUTE SOURCE OF SOURCE SOURC

CHAP. XLIX.

1, Iakob calleth bis sonnes to blesse them. 3, The bleffing of Ruben, 5, of Simeon and Levi, 8, of Indas, 13, of Zabulon, 14, of Iffachar, 16, of Dan, 19, of Gad, 20, of Afer. 21, of Naphtali, 22, of Iofeph, 27, of Benjamin. 29, Iakob chargeth them about his buriall in Canaan. 33, He dieth.

Nd Iakob called unto his fonnes: and faid, Gather your felves together, L hat I may shew you that which shall befall you, in the latter daies. Affemble your felves together and heare, ye fonnes of Iakob: and hearken unto Israel your father. Ruben, thou art my first-borne, my might, and the beginning of my valour : the excellencie of hye-dignitie, and the excellencie of ftrength. Vnftable as waters, excell not thou; because thou wentest-up, to thy fathers beds: then thou defiledft, my couch hee went-up

Simeon and Levi, brethren: instruments of violent-wrong, in their sojourning habitations. My foule, come not thou into their fecretamy glory, be not thou united unto their affembly: for in their anger, they killed a man; & in their selfe-will, they houghed the oxe. Curfed betheir anger, for it was ftrong; 7 and their exceeding-wrath, for it was hard: I will divide them in Iakob, and fcatter them abroad, in Ifrael.

Iudah, thou, thy brethren shall confesse thee; thy hand, shal be in the necke of thy enemies: the fons of thy father, shall bow-down themselves unto thee. Iudah a renting-lions whelpe; from the prey, my fonne thou art ground Gra, 3,18, 19. Here it is used (but with reference to the name of the place,) for a portion of gone-up: he kouped-downe, he couched, as

arenting-lion, and as a couragious-lion, who 10 ffiall roufe him up? The Scepter shall not depart from Indah; and the law-giver, from betweene his feet : untill Shiloh come; and unto him, hall the obedience of peoples be. Binding his affe-cole unto the vine; and the foale of his affe, unto the choyce-vine: hee washeth his raiment, in wine; and his cove-12 ring in the blood of grapes. His eyes shall be red, with wine: & his teeth white with milke.

Zabulon, hee shall dwell, at the haven of the feas: and he shall be for an haven of ships;

and his fide, shall be unro Sidon.

Iffachar, is a ftrong-boned affe : couching, 15 betweene two-bounds. And hee faw rest, that it was good; and the land, that it was pleasant : and bowed his shoulder, to beare; and was, a fervant unto tribute.

16 Dan, he shall judge his people : as one, of the tribes of Ifrael. Dan shall be, a serpent by the way; an adder, by the path: that biteth the horse heels, & his rider falleth backward. For thy falvation, I carneftly expect Ichovah.

... Gad, a troupe shall with-troup-overcome him: and hee shall with-troup-overcome at the laft.

Concerning Afer, his bread shall be fat; and he shall give dainties of a king.

Naphtali, & a hinde let loofe : that giveth goodly fayings.

Tofeph fonne of a fruitfull vine, fonne of a fruitfull vine, by a well: the daughters, each runneth over the wall. And the archers gricved-him-bitterly; and shot, and hated him. But his bow, abode in strength, and the arms of his hands, were made-firme: by the hands of the Mighty-one of Iakob: from thence the 25 Feeder, the Stone of Ifrael. By the God of thy father, who shall helpe thee; and the Almighey, who shall bleffe thee; with bleffings of heaven, from above bleffings of the deep, that lieth under bleffings of the brefts, and of the wombe. The bleffings of thy father: doc prevaile, above the bleflings of my progenitors, unto the utmost bound, of the Tolephe and on the crown of the head, of Hieleparated among his brethren.

: "Benjamin, he thill ravin as a wolfe, in the morning he fhall ear the prey : & at evening, he shall divide the spoile, All these, are the Welve tribes, of Itrael and this wit, that their wher Ipake unto them, and bleffed them; Han, even according to his bleffing, he willed them! And he confineded them, the man, even according to his bleffing; leftie, see Pill 99.4 and 110.2.

The lifted them! Aid he confitteded them, and the many leftie, see Pill 99.4 and 110.2.

Veri, 4, Fifth below Light, some moved: this is alwaiss used in the evill part, ludge, 4. Zoph. 34-form people's Bury me, with my fathers:

Ter. 23.31. and implyeth bed his studen high after.

in the cave, that is in the field of Ephron the Chethite. In the cave, that is in the field of Macpelah, which s before Mamre, in the land of Canaan : which Abraham bought, with the field, of Ephron the Chethite, for a poffession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaak, and Rebekah his wife; and there I buried Leah. In the purchase of the field, and of the cave that is therein, from the fonnes of Cheth, And Iakob made-an-end. of commanding his fonnes; and gatheredup his feet, into the bed; and he yeelded up the ghoft, and was gathered unto his peoples.

lakobs death

#### Annotations.

He latter daies that is the daies following, or time hereafter: Hebr the posterity of dayes: which phrale is ofren ufed for time to come; as Num. 24.14. Deut. 4. 30. and 31. 29. Dan. 2. 28. and 10. 14. Prov 31, 25 So that which is faid in Act. 2. 16.11 shall be in the last dates; is in Ioel 2. 1, it shall be hereafter. The Chaldee translateth it, the end of daies: the Greeke, the last dayes: often it meaneth the daies afrer Christs comming, Ela. 2.2. Heb. 1. 1. Verf. 2. hearken the Chaldee faith, receive m-

Veri.3 might]or, able-strength: this word (Coach) fignificth that lively vigour, and native moisture, whereby men are strong and lusty . Pial. 22. 16. Iol. 14.11. as the next word valour, (Hebr. On.) meaneth the fraining of the body forcibly to effect a thing defired. of my valour] or, of my manhood; of my painefull strength: the first effect of the strength of my body. All the first borne are thus called, Deut. 21.17. Pial. 78.51. the Greeke translateth it, the beginning of my children; that is, my first childe. Such had naturall right to a double portion of all their fathers goods, Denr. 21. 17.

the excellencie] that is, most excellent in dig-nitie (or preferment.) Whereby the dignitie of the priesthood, seemeth to be meant; as by ffrength following, is meant the government or kingdome. And fo the Chaldee paraphraft explaineth it, thou shouldest receive three portions, the first birthright, the priesthood and the kingdome. The Ierusalemy Thargum faith the fame: adding this withall, and for the finne of my fonne Ruben, the first birthright is given to to soph, the kingdome to Indah, and the priesthood to the pribe of Levi. And that the first borne were Priefts, and governours: Yee Gen. 25. 31. of frength or excellent ftrong. This word which properly fignifieth bard or firme frength, is often applyed to kings and kingdomes, which for the most pare are gotten and maintained by ftrength; and the kings ffrength, is an honourable stile of his Ma-

Quons, which caried him to evill: and his fudden excell not ] that is. downfall from his dignity. thou shalt not excell, but lose thine honour. So the Chaldee explaineth it, thou shalt not have profit, nonreceive the excellent portion. he went up unto] the Greeke changerh the person, and translateth, on which thou wentest up : alio the Chaldee expoundethit, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Rubento his brethren. Such changes are often in the holy text, as Deut. 5. 10. that love me, and keepe his commandements; for which in Exod. 20,6. is my commandements. And in Dan. 9.4. thors keepest covenant towards them that love bim: for, that love thee. So Mark. 11. 32. they feared the people : for weh in Matt. 21. 26. is written, we feare. Otherwife wee may read it thus, thou defiledft my couch, it is gone-up : that is, it is vanished away ; meaning the excellencie which we should have had. For by defiling Bilhah his fathers concubine, he loft his birthright, Gen. 35. 22. 1 Chron. 5. 1.2. To gooup, is sometime used for vanishing away, Exod. 14. 16. Icr. 48. 15.

Vers. 5. brethren] specially consociate in that e vill deed of killing the Sychemices, Gen. 34.25. and so. brethren, not in nature onely, but in coninfranzents or weaditions, See Gen. 10.21. pons, to weet, they were: giving themselves and their members as weapons of unrighteousnelle unto sin, as Paul speaketh, Rom. 6.13.) meaning of their cruel fact forementioned, Gen. 34.25.

[ojourning habitations] in the land of their sojourning, as faith the Chaldee paraphraft, where they being ftrangers, indangered the ruine of themselves and their fathers house, Gen. 34. 30. Or, their agreements, meaning the covenanted conditions made with the Sychemites, to confent unto them if they would be circumcifed, which was with deceit, Gen. 34.13.15. &c. Thus also the Greeke may bee understood, bairefis being tometime used for a conditionalcovenant. Or, their swords: but the word is not fo found elsewhere.

Verf. 6. fecret that is, as the Greeketranslateth it, and Thargum Ierusalemy, their councill, their assembly. So David saith, the secret of evill doers, Psal.64. 3. and Ieremy, the secret of mockers, Iere. 15.17. that is, the affembly. Iakob here meaneth that neither fould any, neither would he approve glorie or honour, hereby may of their perfidy. be meant the tongue which is the glorie of min by speech, being good, and the contrary if it be evill, Iam. 3. 5. &c. Somy glary, Pial. 16.9. is by the Apostle cited, my tongue, Act. 2. 26. Otherwise it is a repetition of the former, my glory, that is, my foule. a man Hemor the King, and Sychem his fon,

with the men of the citie; Gen. 34.25.26. Therefore the Greeke translateth it men: and Thargum Icrusalemy, Kings and rulers. And the singular is often put for many, as the man of Ifrael fled, I Chro. 10.1. that is the men of Ifrael, I Sam. 31.1. See also Gen. 3.2. felfe-will a or pleasure. houghed the Oxe of the Greeke also translateth it: meaning that they tooke away and destroyed the oxen, and

for Oxen, as Gen. 32.5. Some (as the Chaldee) translate, they pulled downe the wall : but Shor, (the word here used) is properly an exe or bull: and Shur a wall: neither was there mentioned any pulling downe of walls in Gen. 34. Therefore the Icruialemy Thargum expounds it of their felling of Infeph who is likened to an oxe. Deut, 33.17. But that feeineth not to be intended here.

Verf. 7. I will divide ] that is, I prophesie their devision: to Ezekiel faith, when I came to destroy the citie, Ezek.43.3. Which was his foretelling the destruction. See also Hol. 6.5. them in Iakob] that is, their posteritie among the children of Iakob: see Gen. 19.37. This was accomplished, when Symeon had his inheritance in the middeft of the inheritance of Iudah, Iof. 19.1. and was faine to feek ca larger possession, 1 Chron. 4. 39 40. and Levi had his cities of habitation, among the other tribes, Iof. 21. 2.3.&c. Howbeit, afterwards Levitor their zeale ag iinft idolaters, (Exod.32.26.28.29.) had this their dispersion turned to a further bleifing, while they were confectated to teach Iakeb Gods judgements and Ifraelhis law, &c. Deut. 33.9. 10. and fo had the priefthood in their tribe. This the Ierusalemy Thargum also mentioneth, and faith likewise of the Simconites, that they were teachers of the Law in the Synagogues of Iakob; and the Levites, in the schooles of the fons of Ifrael.

Ver! 8. thou] to weet, art to by name, and shalt bee to indeed: for Indah fignifieth Confession or Praile: and to his name he hath reference; Praised, thou art called, and praise thee shall thy brethren. Thargum Ierufalemy faith, Iudah, to thee Shall all thy brethren confesse, and by thy name shall all the Iewes be called. See the notes on Gen. 29.35.

corfeffe] or (as the Greeke translateth) praife thee: meaning that his brethren should acknowledge the dignitie of the firstborne, in respect of the government, to bee given unto him, and that Christ the King should come of him, t Chron. 5.2. Heb. 7. 14. And when the rest of the house of I rael compassed the Lord with lyes and deceit, Indah is prayled, for yet ruling with God, and being faithfull with the faints, Hoi. 11.12. In Chrift, this prophelie is chiefly fulfilled, as the particulars following shew: to him the Hebrew Doctors also doe apply it, as in Bresbith ketannah (or their leffer Commentary) upon this place, it is faid, Indah mas borne the fourth among the tribes, and in the fourth day were the lights created; and it is written of the Meffit, His throne, as the Sunne before me: as the Moone, it shall be established for ever. Pial. in the necke ] that is, thou shale beat 89.37.38. downe and put to flight thy enemies; as the Chaldee explaineth it, thus; thy hand fball prevaile against thy enemies, thy foes shall be scattered, they shall be turnedbackward before thee : and Thargum Ierulalemy faith, thy hand shall avenge thee on thy enemies. The performance of this promite; David the first King of Iudah celebrateth, laying, thou baft given me the necke of my enemies, Pfal. 18.41. And after Iofuahs death, Indah was the first that went up to fight for Ifrael against the Canaanices, and got the other heafts of the Sychemites, Gen. 34.28; Oxe is | wictory, Judg. 1.1.2.4.8. &c. bow-dampe ac-

showledging the dignitie of this tribe above the reft. For this tribe was the foremoft of all, in their marching through the wildernetle, Numb. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Numb. 7. 11.12. and foremost in battell against their rebellious bre-thier, judg. 20. 18, the first judge that saved Israel, was of this house, Judg. 3.9. and God chose this tribe, and David out of it, to settle the Kingdome of Ifrael in his stocke for ever, Pfal. 78. 68. 70.71. and 89. 20. 21. 28. 30. 36. 37. and to our Lord Iesus, who came of Iudah, all knees doe bow, Philip.2.10.

Verl 9 renting-lions whelp] As there are fundry forts of Lions, fo they have fundry names, Iob 4. 10.11 and above other the Lyon is a kingly beaft, ftrong, Prov. 30.30. bold, Prov. 28. 1 four-hearted, 2 Sam. 17.10. and of a terrible countenance, I Chro: 12.8. Such are fit to be kings armes, and twelve fuch were flayes for the fleps of King Solomons throne 2 Chron. 9. 18. 19. This kind here mentioned, is greedy to teare his prey, and therof hath his name, Pial. 17. 12. being a prophelie of the valiant worthies that should come of Iudah, & make a prey of their enemie: as Othoniel, Judg. 3.9.10. David, 2 Sam. 8. and especially Christ, called the Lion of the tribe of Indah, Rev. 5.5. couched] lay downe to rest, after hee hath taken the prey: this was fulfilled when after Davids conquests, all Israchadreft under Solomon, I King 4.25. and after Chrifts victorie, he went upon high, and fare him downe at the right hand of God. Pfal. 68.19. Mark. 16.19.1. Cor. 15.25. Balaam ufed fuch fimilitudes, foraking of the valiant acts of Ifrael, Num. 23.24.

couragious or harty-lion, named Labi, of leb, an bart. By these three is signified the growth of the Kingdome of Iudah, from Princes to Kings, and from David to Christ, in whom all glosy resteth. The Chaldee paraphraseth thus, He shall have dominion in the beginning; and in the end, the kingdome of the bonse of Iudab shall be magnified: for from the indocment of death, thou haft rid thy foule, O my fonne: he hall rest and dwell in strength, as a Lyon, and as a conressions-lion, and there shall been hingdome that

Bed Hirrebins.

Verf. 10. The fcepter or, The tribe. The Hebrew Sheber (whence the Greeke word feeperon, and Engliftefcepter is derived,) fignifieth aftaffe or rod; and is by Mofes applied to the tribes of Ifrael, (whereof feether6, and 28, veries following:) and fo the Greeke interpreters, doe often translate Sceptror for Sheber, acribe; 1 Sam. 10. 19. 20.21. 1 King. 11: 32-35-36. &c. The prophelie is of Indahistribeto continue diftinct, untill Christs comming, whereas the other ten tribes were feattred and confuted by their captivity, 2 King. 17 out of weh they returned not as the tribe of Judah wirli Benjamin, did from Babyion, Ezra 1.5. It may also imply the power of government which thought be in this tribe : for Shelet affenter, sometime fo meaneth, Plat. 45. 7. And fo the Greeke heretianflateth it, a Princes and the Chaldee one that hat dominion and Thargam lerufalemy, King Ball not ceafe from the house of Sadels. And

elsewhere the scripture faith, of Indah came the Go. lawgiver]or, statute mavernour. 1 Chron. 4.2. ker, writter of decrees : a title of government, given formetime to God himfelfe, Efay 33.12. formetime to the governors fet of God, Numb. 21.18. So the Greeke here translateth it, Governour : and in re. ference to this prophelie, God faith, Indah my law. his feet ] that is, borne of, and oiver, Pfal. 60. 9. brought up by him: for fo this phrase meaneth, Deu. 28. 57. and 33. 3. the feet being fometime uled for the whole leg or thigh, which word was used before Gen. 46:26, and to the Greeke here trans-Shiloh] by interprelateth, out of his thighes. tation The profeerer, the Safe-maker : Or His fonne; (to weet, of a virgin) that is, Christ, who was to spring out of ludah, Heb. 7.14. This the Chaldee paraphrast confirmeth, taying, Hee that hath dominion Ball not bee taken away from Iudah, nor a Scribe from his childrens children, untill the Christ come, whose the Kingdome is, and him shall the peoples obey. The Ierusalemy Thargum also saith, Kings shall not cease, from the house of Iudah; nor Dottors that teach the law, from his childrens children; untill the time that the King Christ doe come, whose the kingdome is, and all kings of the earth shall be subject unto him. I ikcwife in Breshith rabba, upon the word Shiloh it is fayd this is the Christ: and R. D. Kimchi, (in the root Shif) expoundeth it his fonne, and faith it is a prophelie of David, or of the Chrift. The Hebrew hath an unufuall manner of writing, implying his fon, and her fon, as a prophetie that he should bee of Mary the Virgin, of the linage of Iudah.

obedience] or gathering of peoples, that is, the peoples (Iewes and Gentiles) shall gather unto, and obey Chrift. This the Chaldee paraphrasts both confirme: the Greeke alfo to like effect, bee shalbe the expectation of nations. Compare Efa. 11.10. Rom.

15.12. Efa 42.4. Mat. 12.21.

Veri. 11. affe-colt or, yong-affe : great men ufed to ride upon such, Judg. 10.4, and 12.14, and 5.10. to bind fuch to the vine, feemeth to meane great ftore of vines, which should bee in the land of Iudah, (as was in Engeddi, and other places, Song. 1. 13. lol. 15. 62.) that men should tye their affes to them, as to other common trees that grow in every field. The Chaldee paraphrast by this vine, understandeth figuratively Ierusalem, and by the affecole the people of Ifrael; and thus expoundeth it, Ifrael shall dwell round about his citie, the peoples shall build his temple, er the just men shall be round about it, and the doers of the law in the doctrine thereof. This also may be referred to Christ, the King, who being just and meeke, came riding into Ierusalem upon an affes colt, Zachar. 9.9. loh. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gentiles, brought unto Christ for him to ride upon ; and by this prophesie of lakob, were to beetied unto him and his Church, (compared unto the vine, Ich. 15. 1. E(a. 5.7.) wherethey should bee filled with the gospell of his love, and gifts of his spirit, better then wine, Song. 1.3. Ephel. 5. 18. And fo the Ierusalemy Thargum applyeth this to Christ, faying, How faire is the King Christ, that Ball fring up of the house of Indah! He Shall gird his loynes, and Ballyae fontb so warre an ainft his enemiet, Sec. Likewilsin Breshith Rubbaspeaking of thisplace it is foid; bestieneth usthaumhenthe Cheiftsball come to fave Ifrael, he shall make ready his affe, and ride upon him, and some anto Ifrael with povertie. sthe feale Hebre M, the fon of his affe, that is, buyong afe: fee the notes on Gen. 18: 7. walkets his ray ment an other figurative promife of wine to bee plentifull as water, that he may wash his clothes in it Mor, of a glorious victory that Indah and Chrift hould get over his enemies, as in Ela. 63. 1. 2.3 his conquest is set forth by such a parable. And in Revel. 19. 13 hee is clothed with a garment dipt in blood; and in Revel. 14:20 this judgment on the enemies, is the treading of a winepreffe. And fo the Ierufalemy Thargum doth explainent, faying, Hee Shall kill kings and Princes, making the rivers red with blood of their flaine, and the bills white, with the fat of their mighty men : his garment's shall be embrewed in blood, and he like to one pressingclusters of grapes. blood that is, juice of grapes, which for the red colour is called blood: fo

Deut. 32.14.

Vert 12. red with wine another figne of plenty of fruits; for the drinking of much wine maketh red cyes, Proverb. 23. 29. 30. hereby also elfe plenty of spiritual bleffings in Christis signified: Prov. 9.1.1.2. Elay 25.6. and 55. 1. So Thargum revialemy applyeth it, saying. How beautiful are the eyes of the King Christ to looke upon 3 more then sinced wine, that he beholdeth not with them unchast copulations or muribers of innocents. His teeth are exercifed in the law, that he eateth not with them iniquities and robberies. His mountaines shall bee red with uneyards and winepresses: bis hills shall be white with contented with their pottion. Compare with this store of wheat, and slocks of sheepe. Other of the lew the time when Thola of Hachar judged Israel, in Doctors, reckon Iudah for the feventh patriarch thus; 1, Abraham, 2, Isak, 3, Iskob; 4, Reuben, 5, Symeon, 6, Levi, 7, Iudah: and they compare him with the feventh (that is, the Sabbath) day. At Judals birth it is fand of his mother, hee flaged from bearing, Gen. 29. 35. at the Sabbath day, it is faid of God, berefted and was refreshed, Exod. 31.17.0f Indahitis faid, Iudahthou, thy brethren shall confesse thee, Gen. 49. 8. (and, this time I will confellethe Lord Gen. 29. 35.) and of the Sabbath, it is good to confess must be Lord. Pfal. 52.2. Of Industries faid, from the prey, my fair this art gone mp; Gen. 49. 9. the prey fignifieth his food; as if hee should (ay; thon art gone up from doing even the worke for the life, as of the Sabbath it is (aid, in it thou fhalt not doe any worke, Exod. 20.10. Of ludah it is faid, he ftouped downe, he conched as a Lyon, &c. Gen. 49.9. and of the Sabbath, abide ye every man in his place. Exod. 16.19. Of ludabit is faid, binding his affecult uno the ome, Gen. 49.11. as if he should fay, binding him from his worke : of the Sabbath it is layd , that thine exe and thine affe may rest. Exod. 23. 12. Of ludah itisfaid,he washeth his raiment in wine, Gen. 49:11. which fignifiesh the fanctifying of the day which is with winesfignifying the property of judgement, and therefore the Scepter mas given him, as the Scepter Shall no depart from Tuddh &c. And as Indah was the fourth of the pries (of Bratt: ) fo the Subbash's the fourth of as the booke of ludger sheweth. Whitefore the

the commandements, (Exod. 20.) R. Menathem, on Gen.49.5 ("51")

Verl. 13. Zabulan he though hee was yonger then Haebar, Gen. 30. 18 20. yet lakob gives him the bleffing before him ! To alfo dorth Motes; Deut. 33. 18. and his lot befell him in his land (ear his borbefore Itlachars: Iof 19.10.17. ders were both to the maine fea westward, and to the fea of Galilee Eastward: fee his portion, loi. 19. to &c. Eley 9. 1. The Chaldee Paraphratt expoundethit, bee fall fubdue provinces with flips, and hall ease the good things of the fea, &c. Mores giveth him a bleffing, to rejoyeem his going our; or, trading, Deur? 13. 18.

Verl. 14. Grong boned Hebrew, affe of bona, that is, bon, hard firong. two bounds or fet fimits, borders: so she Chaldee paraphrast also expoundethit; and Thargum Ierusalemy more splainly thus, Iffacher shall be a strong tribe, and his border shall be in the midst betweene two borders, So also the Greeke translateth, amidds the inheritances. Ochers expound it, betweene two burdens ; luch as

are layd on affes backes.

Verf. 15. reft : ] this may bee a note of their flouthfulneffet in respect whereof other's are blamed, for fitting ftill betweene the two bounds, (or burdens) ludg. 5. 16. Howbeit Mofes biddeth them rejoyce in their tents, Deut. 33. 18. And the Herufalemy Thargum expoundethit, hee feeth the house of the fanttuary, that it proclaimerb reft, thereforest is good : &c. gathering this fente (as I suppose) from Moles words, they ball call the people puto the (Lords) mountaine, &c. Deut. 13, 19. Thus it is their praise, for loving to be quiet, and being whose time Israel had rest, ludg. 10.

Veri. 16. judge] an allulion to Dans name. Dan Iadin: the Iudger Shall judge : fee Gen. 30.6. This prophesie was tulfilled in Samson, one of his posteritic, who judged Ifrael Indg. 15.20. So the Chaldee paraphrait explaineth it, Of the house of Dan Shall a man be chosen and rise up : in whose dates his people shall bee delivered, &c. But the Icrusalemy Thargum nameth him, faying, this is Samfon forme of Manoah. the tribes ] This name Tribe is borrowed from the Latine word Tribus, used for a flocke or kinred that discend from one father, For Romulus the founder of Rome, divided the multitude of his fubjects into three parts, which hee named thereof Tribes, (as the weth Pompon, Latin de Rom. Magiftrat.) But in the Hebrew a tribe is here called Sheber, that is, a staffe, rod, or scepter, (as is before touched, verte 10.) and elfewhere Matseb, which is also a rod or flaffereither Because they grew as rods and branches out of one root Ifrael, as is particularly mentioned of loteph verte 22.or because their names wore written upon twelve rods, Numb. 17. 2. &c. And this judging as one of the triber, is to spoken, because each stocke or tribe, had one chiefe head and Prince, ruler of the fame. Numb. 1.4. 16. and God raifed up Iudges and defenders of Ifrael out of many feverall tribes,

Scripture

17

Scrippine ( taking occasion also by likenetic of name) putteth one of thele for another, 252 Saso From pake I a word with any of the tribes (OT fespters Spirites) of Ifrael, whem I commanded to feed my peer ples for which in 1 Chron. 17:6, is written, to any of the Indges, (Shopen) of Ifrael, See also after;

th verifies an adder of or or or finds; this name (in Hebrew Sephensen) is not ellowhere found in Figures, I say, prophete of a studies and uncaffed existorie, which this tribe should get over their enemies, overdrowing them by subtiltie, (as serpents naturally are prudent, Gen. 3.1.) Fulfilled in Samions dealings against the Philistims, Judg as and 16, and when the tribe of Dan got Leften (or Lnift) for their polleffion : Judg. 18. But Moles compareth Dan, to a Lyons whelpe, Deute 3, 42. The Chaldee paraphrafeth thus, There hall be a man that hall bee chofen and foring up out of the house of Dan, the feare of him Shall fall upon the peoples and be shall valiantly smite the Philistimis as a ferpent, as an addar he shall lye in mais by the path, he shall slay the mighty men in the campe of the Philiftims, &c. the horfe beeles] that is, the house pillars, on whose roofe 3000. persons were : fee ludg: 16.26.27.29. &c.

Verf 18. thy falvation ] speaking to the Lord, and defiring his falvation in Chrift, figured by Samfon, of whom the Angel taid, hee Shall begin to fave Ifrael, Judg. 13.5. Matt. 11 21. The two Chaldee paraphraft explaine it thus. Our father lakob faid , I exfect not the Calvation ( or redemption) of Gedeon fon of loafb, which is a temporall Calvation, nor the Salvation of Samson sonne of Mamoale, which is a transitorie falvation : but the Salvation of Christ the Sonne of David, who Shall come to bring unto himfelfe the formes of Ifrael, whofe falvation my foule defireth. Thus Simeon also calleth Christ Gods falvation; Luk. 2, 30. Or lakob might speake this to his ton, I exfect Ichovah, to be the falvation, O Dan: for this tribe generally, and Samfon in particular, was fore oppreffed, by the enemies, and their owne infirmaties: Judg.

1.34 2nd 18.1.30 and 16.16 17.21 &c. Ver 19.4 troupe or band, arme: in Hebrew Gedere which harh allusion to Gade name, that fignifierh a troup, Gen. 30. 11. Hee prophefieth of this tribes troubles by enemies that bordered upon them, and of their victorie at laft. For they dwelling on the out fide of lordan, lol. 13.8. were molefled by the Ammonites there, ludg. 10.7.8. mentions the tagging in the King of Armson and his people, potented Gad, and dwelt in his cities. Its document to the respective case her fill runned him gads hangs, which was not or nought given him, but lignified his valour and victorie, though late. And Moses enlargeth this bleffing, comparing his dwelling to a Lyons, that tearerh the parts of his prey, Deut. 33, 20. This was fulfilled, when Gad (with Reuben and Manatles, all Applie Nations National Medical States and Applies and

22. The Chaldee paraphaafts referre this, to Gade going armed over larden before his brethren and returning tothis hand with great riches, lof. 4. 12. 1 2 and 22 . 1.2.8 .. . ......

Nesso. Concerning Afri) or One of Afri; who had his name of bill and felicitie: to him here is promifed a bleffed and frustfull portion in the holy land : described in los vg. 24. &c. that is feed for bread is used for all meats, See Gen. 13. 19. and 21. 14. and fat, is used for the best and most excellent of any thing, Gen. 4. 4. and 27. 28. The Chaldee faith, Afers land shall be very good, and he shall be nourished with Kings dainties. Moses alfo inclaring this bleffing, fayd, Afer shall dip his foot in oile: Deut.33.24.

Verf. 2 . let loofe and to light footed, both to purfue enemies, and escape danger. Thus David lignifying his deliverance, sayd, God had made his feet like bindes, Pfal. 18.34. This may special ly be referred to Barak a man of Naphtali, who with his people went up on bis feet, against Siferaes yron charrets; put them to flight, purfued, and destroyed them all: Iudg. 4.6. 10. 15. 16. Moses giveth Naphtalische fulnetfe of Gods blefling, and pointerh out his inheritance in the land, Deut. 33. 23. Tothat the Chaldee referreth it here, faying, Naphralies lot shall fall in a good land, and his posseffion Soull be fruitfull. He had the fixt lot, deicribed in Iof. 19. 22. 39. goodly sayings Hebrew sayings of goodlinesse, or of fairnesse, that is, faire and pleasing words. Which in Baroks time was fulfilled, when his proweffe caused that pleafant fong, which Deborah and he fang unto God for the victorie; Judg. 5. The Chaldee (as before) referres it to the prayles and blessings that they should utter, for the good fruits of their land.

Verf. 22. fon) that is, a bough, or branch, which springerh out of the tree, as a sonne from the father: the Greeke faith, agrowing fonne; fo alfo the Chaldee paraphrafeth, lofepha growing fonne, a fonne which hall be bleffed as a vine that is planted by a well of maters. . What foever commeth of or from another, is in Hebrew called the fonne or daughter of the same, as the yong of beafts, birds, &c.Ge. 18.7. arrowes are called fonnes of the bow, and of the quiver, 1cb 41.-28. Lamia. 13. Sharks, are fonnes of the burming coale, lobe, q. and the like. And here the forme or branch is twife named for loteph, and of him came two tribes; fee Gen. 48.56. Wherefore Moles nameth his two fonnes in lofephs bleffing, Deut. 33-17. vine this word under-Rood in the licbrew (as often the like are, Gen. 4.30. and 25.8.) is expressed in the Chaldee; and Thargum lere filemy fayth, I liken Iosephm fanne, to a wine planted by a well of waters, that send eth out her rootes to the deepes. The scripture elfewhere fignifieth increase of children by this fimilitude; Pial. 128.3. by amell by the waters whereof, the vine is made fruitfull, as Ezek. 19. endiber That receive their part and inheritance. See Gen. 48.5. &c. ever the wall | jinder which the vine groweth. This fignifies the abundant encrease of losephs fons, los. 17.17.

Verl. 22 archers Hebrew arrow mafters, whereby also seemeth to be meant skilfull archers : as the Chaldre calleth them, fring men. See Gen. 37. 19. Theie were Iosephs brethren that hared and fold him into Egypt, Gen. 37. 4. 8. 11. 28; his mitrelle that tempted and fally accused; and his Mafter that imprisoned him, &cc. Gen. 39.7. 17. 20. Whereunto the Terufalemy Thangum addeth the enchanters and wife men of Eg yet that pake evill

of him before Pharaoh. armes] his ver-Verf. 24. his bow his faith. tues, wildome, chaltitie, patience, &c. by which he relifted all enemies. Compare Pial. 18.33.35 The Chaldee paraphraseth, And the prophesie was fulfilled in them, for that be observed the law in secret, made firme | ftrong and fet his hope constant. and folid, like fine gold; for of the Hebrew Thoz, (here used) fine solid gold is call Phaz, Pial. 19. 11. And this similitude the Chaldee explayneth, saying; sherefore gold was put upon his armes: hee frengthened and confirmed his kingdome, which mas Mighty-one meaning God : as giuen him,&c. Pf. 132. 2. Elay 49. 26. &60. 16. from thence or whence hee was the feeder, or paftor. From God loteph was advanced to be the feeder of Ifrael, as before is shewed, Gen. 45.5.7. 11. and 47. 12. The Chaldee faith, who by his word, fed she fathers and the sommes of the tribes of Israel. the stay and strength of Irrael. This may be referred alfo to Iofeph, (as Christ whom Iofeph figured is called a fone, Elay 28.16.) or unto God, forespoken of, who is the stone and rock of his church, by whom Ioseph was advanced.

Verf. 25. who shall helpe Hebrew, and hee shall helpe; but the meaning of the phrase is, who shall belpe: as in Mal. 3.1. and he shall prepare, is translated by the holy Ghoft, which shall prepare, Mark, 1.2. fo in the fentence following. The Chaldee interpretethit, The word of the God of thy father shall be thy helps. of heavens ] chat is, the raine and dew, that shall make thy land fruitfull: Deut. 33. 13. called in Ezck. 34. 26. the raine of the deepe fiprings of waters out of the blestings. earth: fee Gen. 7. 11. Deur. 33 13. the brefts] or teats, to nourish children, as the wombe to beare them: that is, many and well nourfed children: tentbousands of Ephraim, and thousands of Manasses, Deut. 33. 17. Contrary to this bleffing, is that curle in Hol. 9. 14. give them a mif-carjing womb, and dry brests.

Verf. 26. of thy father that is, which I thy father doe bleife thee and thy brethren with. doe preveile or, are ftronger then the bleffings of my parents, thatis, as the Chaldee faith, with which my fathers bleffed mie. Thus Iakob speaketh, because he more particularly explayned the bleflings, and applyed them to his fonnes feverally, and they were fooner to be fulfilled, and more largely communicated with all his posteritie, and loseph had a double portion. So John Baptift is faid to be more then a

prophet, and no man greater then he, because hee came immediately before Christ, preparing his way, and pointing him out, as with the finger, Matt. 11. 9. 10. 11. loh. 1. 15 29. 36. progenitors or parents, Haak, Abraham, &c. The Greeke faith, of the mountaines : for horas, reading (with other vowels) barei; and respecting (it may be) Mofes bleffing, which hath bareres, mountains, unto the utmost bound] that is, Deut. 33. 15. thefe my blefsings extend, to the bound ( or end ) of the bills; that is, all the world over, and io long as it indureth. For they conteyne belides earthly, heawenly bleffings also in Chaift; whom I of eph and Indah figured, in the first birthright and government, Hills and mounts, are used to fignifie durance of things, as Elay 54. 10. The word bound (in Hebrew Taquath,) may also be englished the defire, and so the Chaldee understands it , faying which (bleflings) the great men which were of old, defired for themselves. By bills understanding his ancient forefathers. But in this sense it may be a commung of the bleflings in the former verfe, unto the defire, (that is, the defired fruits) of the lafting bills : according to Moles bleffing, Deut. 33. 15. [sparated] or, the Nazarite of his breihren. For a Nazarite hath his name of Separation, Nunib. 6. 2. meaning here a choise and chiefe man, separated of Godunto excellencie above his brethren; as the Greeke alfo translateth it, hee governed them. And hercupon Nezer, is used for a crown, put upon Kings and Priefts, fee Plal. 89. 40. and 132.

Verf. 27. ravin or teare his prey : a prophetie of | 27 the valour of this tribe, against their enemies, under the name of a Wolfe, as before Indah was likened to a Lion. Neither need it be thought any dishonour to Benjamin, that hee is likened to a Wolfe: for even God likeneth himselfe to a Leopard and a Beare, in his dealings against his enemies, Hol. 13.7.8. in the morning | the first times : for Ehud of Benjamin, was the second Iudge that faved the Ifraelites from the hand of the Moabites, Judg. 3. 15. &c. Saul of Benjamin was the first King of Itrael, he and his sonne were great warriours, making a prey of many enemies; fee 1 Sam. 11. 6. 7. 11. and 14. 13. 15. 47. 48. See also Benjamins warre against his brethren, Judg. 20. 21. 25. at evening ] in the last times: for Mordecai and Esther of Benjamin delivered the Iewes from a great destruction, in their difpersion, and they slew their enemies. See Efth. 8. 7. 9. 11. & 9.5.6. 15.16. Of this tribealfo, was Paul the Apoftle, Phil. 3.5. who spiritually fought the battles of the Lord against his enemies: 2 Cor.
10.3.4. &c. The Chaldee parephrast understandeth this prophefie, (according to Mofes bleffing, Deut. 33. 12.) of the temple and facrifices which were to be in Terusalem, saying ; Benjamin, in his land shall the divine Majestie dwell; and in his possession shall the sanctuary be builded: at morning and at evening the priests shall offer oblations, and at even tide they fall divide the remainder of their portions; of the things left which are fanttified. The Ierusalemy Thargum alto giveth the fame exposition.

## 176 Iakob imbalmed. GENESIS L. Iosephs brethren forgiven

authors of the twelve tribes (or kinreds) that came of fired; whereoffecallo Gen. 35.22 and 49.16. Therefore the Greeke faith the twelve even according to, &c] that is, Connes of Iakob. with such a blessing as was meet for every of them, as Gods Spirit did allot.

Veri. 19. my people] to my holy fathers, by death, as the 33. verie sheweth: see also the notes on Gen. 25.8. of Ephron] bought of him, as the next verie fheweth. See Gen. 23. 9.10. &c.

and 47.30.

Verf. 31. buried Leab] of her death and buriall, there was no mention before : neither of Rebekahs. These five, and lakob himselfe the fixt, buried in one grave; the first letters of all their names, are contayned in that one name of I S-RAEL.

Verf. 32. In the purchase] or understand, The purchase was bought. But the Greeke addeth the

Vers. 33. bis feet] this seemeth to denote his quier betaking of himselfe to his rest: his former gesture, might bee for reverence to the word of God, which in these blessings hee uttered : as before hee is noted to have bowed himselfe, Gen. 47.31.

#### CHAP. L.

1, Ioseph weepeth for, and imbalmeth his father 4. He getteth leave of Pharach, to goe to bury him. 7, The funerall solemnized by the Elders of Egypt; and by Ioseph and his brethren. 13, Iakob is buried in Machpelah, 15, Iosephs brethren aske him forgiveneffe. 19, He comforteth them. 22, His age, 23, He Geeth the third generation of his fonnes. 24, Hee prophesieth unto his brethren, of their returne into Canaan. 25. He taketh an eath of them, to cary his bones. 26, He dieth, is imbalmed, and chefted in Egypt.

Nd Ioseph fell, upon his fathers face; and wept upon him, and kiffed him. And Ioseph commanded his servants the Phylitians: to imbalme his father: and the Physicians imbalmed Israel. And fourtie dayes were fulfilled for him; for fo, are fulfilled, the dayes of the imbalmed : and the Egyptians wept for him, feventie dayes. And the dayes of his weeping, were paffed; and Iofeph spake, unto the house of Pharaoh, faying: If now, I have found grace, in your eyes; speake I pray you, in the eares of Pharaoh, faying. My father made me fwear laying; Loc I, dye: in my grave, which I have digged for me, in the land of Canaan ; there thalt thou bury mee : And now, let me gossup I pray thee, and bus y my father, leph lived, an hundred and ten yeeres. And

28 Verf. 28. the twelve tribes ] that is, heads and | and I will come againe. And Pharaoh faid: Go-up, and bury thy father, as he made thee Iweare. And Ioseph went-up, to bury his fa. ther : and with him, went-up all the fervants of Pharaoh, the elders of his house : and all the elders, of the land of Egypt. And all the house of Ioseph; and his brethren, and his fathers house: onely their little-ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him, both charrets and horfmen : and it was, a very great company. And they came, unto the threshing floore of Atad; which was beyond Iordan; and they wailed there, with a very great and heavy wayling: and he made a mourning, for his father fe. ven dayes. And the inhabitants of the land, the Canaanites, faw the mourning, in the threshing-sloore of Atad; and they sayd. this is a heavy mourning, to the Egyptians: therefore the name of it was called. The mourning of the Egyptians; which is beyong Iordan. And his fonnes, did unto him; fo, as he had commanded them. And his fonnes caried him, into the land of Canaan; and buried him, in the cave of the field of Macpelah; which Abraham bought, with the field, for a possession of a burying place of Ephron the Chethite before Mamree. And Ioseph returned into Egypt, he and his brethren; and all that went-up with him to bury his father: after he had buried his father. And Iosephs brethren saw, that their father was dead; and they faid; Ioseph will peradventure hate us : and rendring will render, unto us; all the evill, which wee have rewarded him. And they commanded ( fome ) unto loseph, faying : thy father did command before he dved faving. Thus shall ye say unto Ioseph, I pray thee forgive now, the trespasse of thy brethren and their finne, for they rewarded thee evill; and now, we pray thee forgive; the trespasse of the fervants, of the God of thy father: and lofeph wept, when they spake unto him. And his brethren also went, and fel downe before him : and faid; Behold we be to thee, for fervants. And Ioseph sayd unto them, feare not: for, am I in the place of GOD? And you, ye meant against mee evill : God meant it unto good; for to doe, as it is this day, to fave-alive much people. And now, feare ye not: I will nourish you, and your little ones: and he comforted them; and spake, unto their heart. And Ioseph dwelt in Egypt; hee, and his fathers house : and Io-

lofeph faw, unto Ephraim; fonnes, of the third generation : alfo the fonnes of Machir, thine of Manafles; were borne, upon Iothren; I dye : and God, visiting will visit you, and will, make you goe-up out of this and unto the land, which he fware to Abraham, to Ifaak, and to Iakob. And Ioseph, made the formes of Israel fivear, saying, God vifiting will vifit you; and yee shall carie up my bones, from hence. And Ioleph dyed, an hundred and ten yeeres old : and they imbalmed him, and hee was put in an arke, in Egypt.

## Annotations.

Physicians in Greeke imbalmers. imbalm which was, with mourth, elees, and other spices, that the dead bodies might not stinke or putrific, Ioh. 19. 39. 40. 10 laying them as in a bed of fweet odours, 2 Chron. 16. 14. and this with the folemnities of his buriall, was to doe Iakob honor at his death, as 2 Chron. 32. 33. and to keepe his body sweet, for buriall in Canaan : besides further my fterie of the refurrection with incorruption in Christ, who was also imbalmed himselfe, Mark. 14.8. Ioh. 12.7. and 19.40. Of the Egyptian manner of imbalming and burying in ages following it is faid by historiographers, that they tooke out the bowels of the dead, cleansed them, and washed them with wine of dates, and after that againe with odours: then filled they the bowels with pure myrrb beaten, and Cassia, and other odonrs (except frankincenfe; ) and formed them up. After this they feasoned the corps hidden in nitre, seventy daies, not longer. After seventie daies, they washed the corps, and wrapt it in fine linnen cloth gummed; which gumme the Egyptians often used in stead of glew, &c. The Nitre consumeth the flesh, and leaveth onely the skin and bones of the dead person. Herodot. in Euterpe.

Verl. 5. Idye or, I, am dying : fee Gen. 47. 29. 30..3 L digged or, bought, as the word fome-time figurifieth, Deut 2.6.

Vers. 7. all the fervants that is, a great multitude of them: fo Mat. 3. 5. all Indea: that is, very maelders or Senators; that is, my from all parts. governours, officers, counsellers, as Ezek. 7.26. joyned therefore with Princes, Pfal. 105. 22.

Verl. 9. very great ] Hebrew, vehemently heavie, or meighty; which the Greeke translateth a great campe, (or company. ) So a weightie people, I Kings 3.9. is by the Hebrew text eliewher expounded,

agreat people,2 Chron.1.10.

Verf. 10. Atad] by interpretation a bramble, Pfal. 58.10. It feemeth this floore was befer with beyond brambles, and thereof had the name. in the infide of Iordan, for Mofes when hee wrote these things, was on the outside, in the wilderneile; Deut. 1.1. and 3.25.

long they were by the law of God uncleane by the dead, wholeever couched the fame; Numb. 19. \$1. follong also the lewes custome after was to mourne, as Maimony thewethin Mifn. Tom. 4. treat. of Mourning, chap. 1. and Ben Syrach faith, Seven daies doe men mourne for him that is dead, Eccles. 22. 12. There was alto a leifer degree of mourning, which dured thirty dayes, that the Hebrew doctors gathered from Deut. 21. 13. foe shall bewaile her father and her mother a moneth of daes: those thirtie daies, they might not trim the haire of their head or beard; nor weare white new garments, nor marrie : and the like. Maimony ibidem, ch. 6.

Verl. 11. inhabitants] Hebrew, inhabitant : and heavy in Greek Canaanite. See Gen. 10.16. was called Hebrew great, as before in verse 9. he (that is, every one) called: fee the notes on Gen; The mourning | Hebr. Abel Mizaim. Verf. 1 c. peradventure] or, it may be. The

guilty confcience caufeth feare, Levit. 26.36. rewarded him] that is, dene of our owne accord un-

Veri. 16. commanded] that is, fent forme on their metfage to loteph : and after, went themselves, verfe 18. The word command, is effectually to procure a thing to be done : as God commandeth his bleffings and mercies, by effectuall fending them; Pial. 42. 9. and Levit. 25. 21. Deut. 28.8. where the Greeke translateth fend. Here, the Greeke expoundethir, they came unto Ioseph, and

Verl. 17. of the God] by this speech, they seem, beth to infinuate their repentance, and faith to obtaine mercy at Gods hand; and use a reason to obtaine the like at lotephs. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. Mat. 6 12.14.15. Wherefore it is faid, forgive one another, even as God for Christs fake forgave you. Ephel. 4. 32. But the Hebrew Doctors observe a difference betweene dammage to our neighbour in his goods, and hurts, or injurie to his perfon, (which here was Iofephs cause.) They fay: hee thet doth his neighbour dammage in his goods, when hee hath paid that which hee ought to pay; atonement is made for him. But he that hurteth his neighbour, although bee gave unto him (for fatisfaction) the five things. (namely, 1. dammage it felfe, as when eye must bee given for eye, tooth for tooth, 2. for the mart, 3. for his healing, 4.for his relting from his labour, 5. for his shame or dishonour; of which see the notes on Exod. 21.19.) Jet atonement is not made for him: yea though he foould sacrifice ( to God) all the Rams of Nebaioth, (Efay 60. 7.) Jet atonement is not made for him, nor his iniquitie for given; unill he request it of him that was hurt, and he doe for give him. Maimony in Misneh, Tom. 4. treat of Hurt and dammage,

chap.5. S. 9. Verf. 21. unto their hart ] that is, friendly, comfortably, and which pleased them: as, that which came into Solomons heart, 2 Chron. 7. 11. is expounded, that which he was pleased to do, I King. feven dayer ] fo | 9.1. See also the notes on Gen. 34.3. Here lo-

วิจุณพร**าโต้องกับการ**เปลี่ยนการ เลืองการ เลืองการ

Sephis an example of lenitie, and readinetle to forgive; and to doe good for evill, as Christ teacheth all: Matt. 5.44. So the Hebrew canons say, Is se unlawfull for him that is hurt, to becernell and not to forgive : this is not the way of the feed of Ifrael. But when hee that did the burt, doth request it, and aske grace of him, ence or swife, and hee knoweth that hee turnes from his finne, and repenteth of his evill: hee shall forgive him, Maimony in his said treat. of Hurt

and dammage, ch. 5. S. to.
Veri. 23. third generation] or third fonnes. So was his bleffing begun to bee accomplished, Gen. 49. 22. and 28.19. borne] that is, brought up : Of Machir, (cc Num. 3 2.39.

Vers. 24. visiting, &c.] that is, will surely visit, meaning in mercy: See Gen. 21.1. This was a testification of his faith in Gods promises; as is written, by faith Ioseph at his ending, made mention of the departure of the sonnes of Israel, and gave commandement concerning his bones, Heb. 11.22. The land of Canaan, was a figne of their heavenly inheritance as before is fhewed, on Gen. 12. 5.& 17. 8. Heb. 11.13.14.16. and there Christ rifing from lof the world, 2369. yeeres.

the dead, should bee the first fruits of them that flept, by whom the refurrection of the dead (which lofeph exspected) was to come, I Cor. Is. 20. 21. 22. And there many bodies of the Saints which flept arofe, and came out of the graves, after Chrifts refurrection: Matt. 27.52.53.

Vers. 25. from hence] or, from this place : the Greeke addeth with you. This charge was fulfiled, when at their going out of Egypt, Mossi tooke the bone of Ioseph with him, Exod. 13, 19, which afterward were buried in Sechem, Iakobi purchase, and losephs sonnes heritage, los. 24. 32. Stephen heweth that the other Patriarchs (the fonnes of lakob,) were buried also in Sychemin the land of Canaan, Act. 7.16.

Gen. 5. 32. The fame was the age of Ielus (or Iofuah) when he dyed; the conqueror of Canaan, and one of losephs seed: Ios. 24.29. anarke or chift, coffin: to be ready, at their removall out of Egypt. This death of Joseph, (whereat the first book of Moses endeth,) was after the creation

Veri. 26. old Hebrew, fonne of 110. yeares.

W.B. 1610 B. 17 THE SECOND

1. 1618 B. 1610 B.

ANNOTATIONS

EXODVS:

VVHEREIN, BY CONFERRING THE HOly Scriptures; comparing the Chaldee and Greeke versions, and other records of the Hebrewes: MosEs his Words, Lawes Allers bun have the warm and Ordinances, are explained.

# BY HEXRY AINSWORTH.

P SAL. 103.7. The Lord made knowne his mayes unto Moses: his acts, unto the sonnes of Ifrael.

A The sage of the same of the ACTS, 7. 38. But the control of the

This is that Mofes, which was in the Church in the wilderneffe, with the Angel; which spake to him in the mount Sina, and with our fathers: who received the lively Oracles, to give The man hand the maken in 17.

The Law, was given by Moses: but Grace and Truth, came by lefus (hrift.



Alban : bolngan one gotto a chill M. D. O N.

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ANNO

His fefond booke of Mojes shewetheld increde and oppression of lifted in Egypt the femilian of Mojes and College them. Thereme plagues of God upon Egypt: the bringing our of I fired with strong hand: the leading of them through the sea, where Pharaoh was drowned: (the large conducting of them in the wildernorde: the Covenant be. tweene God and them at Mount Sina, where he gave them Lawes and Judgements and Siz. tutes; ordaining a Priefthood, for His fervice; and crected a Tabernacle, for to dwell therein among them.

More particularly.

Srael increase, are oppressed in Egypt,, and tudicial lawes, concerning the bodies and limit their some differences. Chap. 1 of men. Mosubishirth education, pietie, and perfe Lawes concerning goods and chartels. 21 Moses keeping sheepe, feeth a vision : and is fent duties. to deliver Ifrael. He is confirmed by signes, is fent with Aaron to med with facrifice. Pharaoh and Ifrael.

Pharaoh ressiles h, and sexeth Ifrael: they cry a Candle ficke. out of Moles, and erieve him. God incourageth Mofes, and fends him again to placed. Israel and Pharaob. & To make a brazen Altar : and Court of the Moses worketh miracles; and is resisted by Pharas Watermacle. World a section of the 100 dec. 21 raobs forcerers. raohs forcerers.

7 To make,
Egypt is plagued, with Frogs, Lice, and Flies. Sonnes. Pharaoh is hardned. Moe plagues of Murrain Boyls, and Haile: yet - crifice daily. Pharaob relifteth. 9 To make the golden Altar; the brazen Laver Plagues of Locusts, and Darknesse: Pharaoh is anointing oile and perfume. more hardned. Egypt is appointed to the [poile : all their first.

flaine : Ifrael departeth. Their first-born are santified to God: he conduc. See and glory.

33
seth Ifrael, with a pillar.

13 The condenant is renewed: Moses face shineth. Pharaoh pursuesh Ifrael: they passe shrough the and weiled.

borne threatned to die.

Jea, where Pharaoh is drowned.

14 The people bring gifts, for she making of the Ifrael fingeth Gods praise.

They murmur for Tabernacle. water, and have it [weetned.

They murmur for bread: God feeds them with Quailes, and Manna.

Desiles, and Manna.

They marmer for water, and have it from the Colleged perfume are made.

Rocke. They overcome Amaleck.

The two meetesb Moses. Officers are set over the first of the f

Ifract is fantlified to receive Gods fiery Law at approved. osna mount.

O 16. The Kabernacle is set up and anounted: and silver the state of t

ar birdiop aectoche Borate Bouranes : 626.

Mee lawes concerning justice; and religious The conenant of the law is approved and confi-

God commandeth to make an Arke, a Table and

. 5 To make a Tabernacle wherein they should bu

To make prieftly garments for Aaron and be

To conference the Priests, and Altar : to fi

To The warkemen of the Tabernacle : the Sabbath!

and Tables of Stone.

1 fracts I dolatry: for which God would have de The Paffover is kept : the first borne of Egypt stroyed them.

12 They are brought to repentance. Mofes would

Rezaleel and Aboliab, make the Tabernacleit

16 The Arte, Table, Candlefticke, golden Altar,



## THE SECOND BOOKE OF MOSES, CALLED EXODVS.

CHAPTER I.

Egypt. 7, Their great increase after Iosephs death. 8, Their oppression by a new King . 12, Their multiplication notwithstanding their bitter service. 15, The King commandeth the men children to be killed at the birth: 17, but the midwives fearing God, doe fave them alive. 20, and are bleffed of God for it. 22, Pharaoh commandeth all the men children to be cast into the river.



Ow these are the names, of the fonnes of Ifrael; which came, into Egypt : every. man and his house, came; with Iakob. Reuben, Simeon, Levi, and Iudah.

Iffachar, Zabulon, and Benjamin. Dan, and Naphtali; Gad, and Afer. And all the fouls, that came-out of the thigh of Iakob, were feventy soules: and Ioseph was in Egypt. And Ioseph dyed, and all his brethren; and all that generation. And the fons of Israel, were fruitfull, and increased abundantly, and multiplied, and wexed-mighty, most exceedingly: and the land was filled, with them.

And there arose-up a new King, over E. gypt, which knew not Ioseph. And he faid, unto his people: behold, the people of the fonnes of Israel, are moe and mightier than we.Come-on, let us deal-wifely with them: left they multiply; and it be, when there fall out warre, then they be added also unto our enemies; and warre against us, and goe-up out of the land. And they set over them taske-mafters, to afflict them with their burdens: and they built for Pharaoh, treasurecities; Pithom, and Raamses. And as they affliced the, fothey multiplyed, & fo they Genefis.

1, The number of the sonnes of Ifrael that went into | encreased: and they were yrked, because of the sonnes of Israel. And the Egyptians, made the fons of Israel to serve with rigour. And they made their lives bitter, with hard fervice, in morter, & in bricks; and in all fervice in the field:al their fervice, wherin they made the ferve, was with rigor. And the king of Egypt faid, to the midwives of the hebrew women tof which the name of one, was Shiphrah; and the name of the other, Puah, And he 16 fayd, when ye do the midwives office, to the Hebrew-women, & see them, upon the stools: if it be a fon, then ye shall kill him; and if it be a daughter, then the shall live. But the midwives, feared God; and did not as the King of Egypt spake unto them : but faved alive, the men-children. And the King of Egypt, called for the midwives, and faid unto them, why have ye done this thing: and have faved alive, the men-children? And the midwives faid, unto Pharaoh; because the Hebrew women, are not as the Egiptian-women: for they are lively; and doe bring-forth, ere the midwife come in unto them. And God dealt-well, with the midwives: and the people multiplied, and wexed very mighty. And it was because the midwives feared God that he made them houses. And Pharaoh commanded, all his people, faying: every fonne that is borne, ye shall cast him into the river; and every daughter, ye shall save-alive.

Annotations.

Booke of Moses 160 our Lord Christ calleth it, in Mark. 12. 26. See the first annotations on Exodue] a Greeke word, fignifying

Veile I Nomities Hebrew And thefe. This booke is a continuance of the former history of Genefis, therefore it beginneth with And, as coupled thereunto: to likewife do Mofes his two next bookes. Sometime And is used in the beginning of a story, as Efth. I. I. where it may in translating be omitted; as is noted on Gen 36. 24. and fo the Egypt Hebrew Mitf-Greek omitteth it here. raim; that is, the land of Mitfrain, the fonne of Cham: See Gen. 10.6. and 12.10. boufe that is, houshold, as the Chaldee faith, the men of the house.

Vers. 3. Iffachar] hee is named in the fift place. because he was the fift of the same mother Leah; though Iakob had other fonnes before him: fee Benjamin hee, though yongeft, is let before the foure children of the bondwomen. In the wall of the heavenly Ierusalem, the Iafter on which his name was graven, is the first foundation, Rev. 21. 19. Exod. 28. 20. And in Deut. 33. Moses giveth Benjamina bleffing, before his elder brother lofepb.

Verf. 5. foules] that is, perfons : and in Hebrew foule, put for foules: See Gen. 12. 5. loynes, or feed : See Gen. 46.26. feventie] the Greeke addeth 75. and io the Holy Ghoft in Act. 7.14. the reason whereof is noted on Gen. 46. 20. 27. And this small number when they came in, commendeth Gods blefling in multiplying them fo greatly when they went out, Exo. 1 2.37. Deut. 10.22. and lofeph | that is, with lofeph who was in Egype already, as the Chaldee explaineth it: wherfore the Greeke version putteth this clause before the former, to shew loseph to be of the number, he and his children : as Gen.46.20.27.

Verf.6. brethren] who were caried out of Egypt, and buryed in Sychem, in the land of Canaan, Act. 7.16. generation that is, the men of that generation or age; both Ifraelites and Egyptians:

fee Gen.6.9. Verf. 7. increased ] or, bred-swiftly, as the fishes or ceeping things of the earth, which of this word have their name: See Gen. 1.20. And this was, when the time of the promise drew nigh, which God had fworme to Abraham; Act.7.17. wherof fee Gen.12. 2. atid 15.5. 6.c. most exceedingly ] Hebrew, with wehemency vehemencie : as Gen. 7. 19. and 30. 43. They became a nation, great, mighty, and populong, Deut. 26.5.

Verf 8. new another King, faith the Greek verfion; which Stephen followeth, A.C. 7.18. and understanding with the mind, & for acknowledging & regard with the affections: both which might beinthis King, Ecclef. 2.19 Pfa. 11.8. Hof. 2.8. Chaldee expoundeth it thus, which con-

time, the formes of Ifrael began to corrupt their religion, and to commit whordome with the idols of Egypt, for which God was angry with them, Ezek, 23. 8. and 20. 5.7.8. lof. 24.14. Andh. turned the heart of the Egyptians to have his people to deale-craftily with his fervants, Pfal. 105. 25. warre or understand occasions of warre: the Greeke faith, when ware befalleth us. goe up to weet into Canaan. Thus Satan fought to hinder the fulfilling of Gods promile, Gen.46.3.4.

Verf. 11. task-masters : ] Hebrew princes of taskes (or of tributes:) that is committaries to exact of If. rael tasks, and fervile works; as the Greeke translateth, mafters over works; the Chaldee calleth them rulers evill doers. So because Israel served not the Lord their. God with gladnesse of heart, hee made them ferve their enemies with much affliction, & put a yoke of yron upon their necke, as he threatned againe after this; Deut. 28.47.48. And thus the oracle was fulfilled, Gen. 15.13. cities or cities of ftore, wherein to lay up both the fruits of the earth, as 2 Chron. 32.28. and other provision of armory and warlike furniture: when fore the Greeke translateth, fortified cities.

Raamses] this differeth in writing, from Ramesu fpoken of in Gen. 47. 1 1. and Exod, 12. 37. the lerufalemy Thargum calleth it Philusin, (otherwise named Pelusium: and the former Pithom, he calleth Tenis (or Tanis.)

Verf. 12. as they | that is, the more they afflicted them, the more they multiplied. There is no wildome, prudency or countell against the Lord; Prov.21. encreased] or spred abroad : Hebrew brate forth with judden increase; see Gen. 30.30.43. and 28.14. The Greek and Chaldee translate it, wexed strong. This mercy of God David celebrateth, laying, And bee increased his people mightely; and and made them stronger then their distressers. Pial.

Verl. 12. rigor or fierceneffe (which English word commeth of the Hebrew Pherec: ) the Greek tranflateth it force; the Chaldee hardneffe. The Ifraelites were forbidden to rule after this manner, one over another, Levit, 25. 43. 46. Hereupon Egypt is called the house of servants (or bondmen) Exod. 20. 2. and for the hardnesse of the servitude, -an gronfor nace; Deut, 4.20. and because King Pharaoh caused this bondage, it is called the house of Pharaoh.

Verf. 14. bitter | in Greeke forrowfull.

Ver. 15. Shiphrah] in Greeke Sepphora: and the other, Phona. Thele feeme to be the chiefe of the midwives. The Thargum Ierusalemy maketh them to be Hebrew women of Levi, Iochebed, and Miriam.

Verf. 16. ftooles]a peculiar round feat for women in travel; the Hebrew word is not used elsewhere, but in Icr. 18. 3. for a wheele or frame which potters worke upon. The Greeke translateth not the word but the fense, faying, and they bee about !

bill him this harh alwayes beene brung forth. Sarans subtiltie, to labour the death of the men children, the strongest and valiantest of Gods peaple, Sothe great red Dragon (of the Romane Empire)flood ready to devoure the manchild, which the momen (the Church of Church Christ) was about to bring forth, Rev. 12.3.4.5. as here Pharaoh King of Egypt, (hkened to a great Dragon, lying in the midft of his rivers, Ezk. 29. 3.) would have devoured the males of Ifrael.

Verf. 19. Pharaob] this was a name of honour ; common to all the Kings of Egypt : as is noted on 19 Gen. 12.15. unto them Thargum Ierusalemy expounds it thus, erethe midwife comes at them, they pray to their Father which is in heaven; and he answereth them, and they doe bring forth.

them: Ithe Veri. 21. that he Hebrew, and he Hebrew labem, is properly them men, and so may be understood of the Ifraelites who being spared by the midwives, lived to have families. Or it is put for laben, them women : the couragious midwives, to whom God made houles, that is, gave them children and families. So the Prophets some time vary the gender, as in 1 King. 22. 17. lahem: for which in 2 Chro. 18.16. is written laben. Alfo in 1 Chron. 10.7. babem: which in 1 Sam. 31.7. is written bahen. And to the Gr. here, & Thargum Jerufalemy, referreth it to the women faying ; because the midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the High priesthood. See the like after in Exod. 2.17. allo in ludg.21.22. and before, noted on Gen.4.7.

Verf. 22. all his people | fo from fecret oppression, proceeding to open tyranny; evill intreating our fathers, making their babes to bee cast out, that they might not be faved-alive, Act. 7. 19. which though Ifraels sinne did dele ve, Ezek. 20.5 7.8. yet God after repayed to the Egyptians, in turning the waters of their river into blood, and flaying all their firftborne, Exod. 7. 20. 21. and 12. 29. 30. that isborne | namely to the Hebrewes (or lewes:) as the Greeke and Chaldee doe expresse.

## 

CHAP. II.

Moses is borne , and hidden three moneths : Arben in an Arke he is cast into the flags. 3, He is found, and brought up by Pharaohs daughter, as her owne same. 11, He looketh on his brechrens wrongs, and flageth an Egyptian. 13, He reproveth an Hebrew that prenged his neighbour. 15, Hee fleeth for feare of his life, into Midian; 17, rescuesh the Priests daughterrfrom the violence of the fheepherds. 21, He dwelleth mith the Prieft, and marieth Zipporah his daughter; .32, efwhem be begetteth Gerstom. 12, Godre-secteth Stratterie:

ND there went a man, of the houle A MD there went a man, or .... A of Levi : and hee tooke; the daugh-

ter of Levi. And the woman concei- 2' ved, and bare a fonne : and the faw him, that he was a goodly child, and the hid him, three moneths. And the could not longer hide | 3 him; and thee tooke for him, an arke of bulrushes, and dawbed it with slime, and with pitch. and the put the childe, therein; and puter in the flags, by the rivers brink. And his 4 lister stood, afarre off: to know, what should be done to him. And the daughter of Pharaoh came downe, to wash at the river; and her maidens walked, by the fivers fide : and fire faw the arke, among the flags; and fent her handmaid, and tooke it. And the opened |6 it, and faw the child; and behold, the Babe wept: and the had-compatition on him, and faid; This is one of the Hebrewes children. And his fifter faid, to Pharaoh's daughter; 7 shall I goe, and call to thee, a woman a nurse; of the hebrew women: that the may nurse the child for thee: And Pharaohs datighter faid | 8 toher, Go; and the maid went; & called, the childs mother. And Pharaohs daughterfaid to her. Take this child away, and nurse it for me; and I will give thee thy wages; and the woman tooke the child & nursed it. And the child grew great, and the brought him unto Pharaohs daughter; and he was to her, for a fon; and the called his name, Moses; and the faid, because I drew him, out of the water. And it was, in those dayes; when Moses was growen-great, that hee went-out unto his brethren; and faw their burdens: and he faw, an Egyptian man; Imiting an Hebrew man, one of his brethren. And hee looked this 12 way, and that way; and faw, that there was no man : and he imote, the Egyptian; and hid him in the land. And he went out in 13 the fecond day; and behold, two Hebrew men, strove-together: and he said to the wicked one, wherefore finitest thou thy neighbour ! And bee faid, who made thee 14 a man a prince and a judge, over us ? layeft thou this, to kill me, as thou killedit the Egyptian ? And Moses feared, and said furely the thing is knowne. And Pharaoh heard 15 this thing, and he fought to kill Mofes: and Moses fled from the face of Pharaoh: and dwelt in the land of Midian, and hee fate downe by a well. And the Priest of Midi- 16 an, had feven daughters; and they came and drew water, and filled the troughes; to water, their fathers flocke. And the sheedherds came, and drove them away : and Mofes stood up, and faved them; and warred their flocke. And they came unto Reguel their father : and he faid, why are ye

A 3 come

some fo foone, to day : And they fayd, an Egyptian man, delivered us one of the hand of the theepherds : and also drawing drew water for us, and waterd the flocke 20 And he fayd unto his daughters, and where whe ! wherefore now have ye left the man? call him, that he may eate bread, And Mofes was content, to dwell with the man : and he gave Zipporah his daughter, unto Moses. 22 And the bare a fonne, and he called his name Gershom: for he sayd; I have been a stranger, ina forraigne land. And it was, after those many dayes, when the King of Egypt was dead; and the fonnes of Ifrael fighed, for the servitude, and cryed-out; that their cry came up unto God, for the fervitude. 24 And God heard, their growning: and God remembred his covenant, with Abra-25 ham, with Isaakand with lakob. And God looked upon the fonnes of Ifrael: and God knew them.

#### Annotations.

Am ] named Amam, the sonne of Kohath, the sonne of Levi : Exod. 6. 16, 18. 20. To this religious family, rather then any other, God now appeared : which mercy is remembred in 2 Sam. 2, 27. tooke to wife, Exod. 6. 20. the dangber ] named lochebed, fifter unto Kohath. and next daughter to Levi . aunt unto Amram her husband, Exod 6. 20. Numb. 26. 59. So Thargum lentalemy faith, hee tooke Ischebed his aunt, to him to wife. Such mariages with their neere kindred, were afterwards forbidden, when the tribes and families were multiplyed Levit. 18. 12. fonne | this was not their first childe, for Marie a daughter, and Aarin a lonne were both borne before him 2 Verfs 4. Numb. 26. 79.

Veti, 2. a goody childe ] or ferre proper child, fo the Aportia (following the Greeke vertion) translated it; in Hebr. 11, 23, the Hebrew being food, the aning informe and beauty, as Gen. 42, 16. and Stephen added goods; for fare) to God; Addin 20, that is exceeding fare, or ha ving divine beauty and swillingfo : and there be of the lew Dollors which write to the like effect, that hee had the forme of an Angel of Gold : Pirker R. Elicartopp. All., And heather winers make mention allo of his beautiful perionage, Infin-hife to a. This Modes was, by the father, the leventh generation from Abraham. (as Enoch was the geventle from Adam : and Abraham the Hebrew, was the feverith from Heber ) and con-

fore the Greekotranslateth they bid. And Paul faith, By faith Mofes was hid of his parents three me. neths, because they faw hee was a goodly childe, and they were not afraid of the kinds commandement, Heb. 12. This biding was in his owne fathers house. Act. 7. 20. in the years from the creat tion of the world,2433.

Verl. 3. longer or any more : by reason they dwelt mixed with the Egyptians, Exod. 3.22. and the kings commandement was strait, and dange. rousto tranfgrelle, Exod. 1.22. Heb. 11.23. arke or coffin, whereof fee Gen. 6. 14. Thus Mo. fes, as Noe, was laved in an arke from drowning, what that figured, fee Gen. 6. 15. &c. rufes: ] a thing there growing, of which the Egyptians ufed to make leight botes and veffels to goe upon the waters, Efay, 18.2. flags] or, fea meeds, or fedge : fuch as grew by that river, and in the red fea, and other feas; Ion. 2. 5. Hereof the Red lea had the name, fee Exod. 10. 19. brinke | Hebr. lip.

Verf. 4. his fifter | named Marie, or Miriam. of whom fee Exod. 15. 20. Numb. 26. 59. freed or, fet ber felfe to fland and looke; or ehid (as the Greek translateth it) to learne what should be

Verf. 6. faw the child or, faw him, (namely) the had compassion or, mercifully spared him: feethis word in Gen. 10.16. Hebrewes loth Ifraelites were called, of Heber : fee Gen. 14.13. and to. 14. The Chaldee translateth it Iewes : fo after verfe 7.11.12. &c.

Verf. 7. a moman a nurle an Hebrew phrase, the word woman may in English bee omitted: as the word man, in verfe 11.14. See Gen. 13.8. & 38.1.

Verf. 10. for a forme | adopted to be as her owne child, and trained up in all the wifedome of the Egy rians; Act, 7: 21.22. Moses] in Hebrew Mo Beb; but the Greeke of the new Testament writeth him Mofes, and Morfes, Mat. 19. 8. Ad.7. 20. 35. 37, his name fignifieth Drawen-out: What name his parents had given him before is not recorded. .. I drew. Hebrew, Mafithi: of this, the childe had his name : and it is not used againe in Scripture, but in Davids case, who faith of God, he drew me out of many maters, Pial. 18. 17. waters, fignifying troubles:

Verf. 11. growen great ] both in yeeres, and in authoritie, being full forty yeeres old; and mightie in words and in deeds: ACt. 7. 23. 22. There fore Inthofe dayes, may hee read, After thofe daies: as in verle 23. went-out : 1 st came into his heartto wifit his brethren the fons of Ifrael, Act. 7.23, and hee after this, renounced his honours and pleasures in Pharaohs Court, and affociated him felfe to Gods affliched people: for by faith, heertfufed to bee talled the fonne of Phurach's daughter the fing rather to to fuffer affliction with the people of God, then to injoy she pleasures of sinne for a season; estem-ing the roproach of Christie, greater riches then the treasures in Egypt, for he had respect unto the recom-pense of the reward, Heb. 11. 24. 25. 26. Sar Thus hundred whe Creek translateth, considered that Lebour in Chaldresheir ferniende.

Meri 12 Smote schattiskilled him, (as is hewed on Gen-14 17) to defending and avenging his oppicted brother; supposing that his brethren would have underflood, how that God by his hand would delihave water from, some from God of this mana would acti-ver them: out they under from not. Act. 7. 24.25. And because his calling was not yet manifested, he did this action fecretly, and hid the Egyptian in the fand. From this action of Moles, the Iew Doctors did gather a law, that if an heathen smore an Ifraelite, he was to die. Maimong in Minch, tom. 4. treat. of Hurs and dammage, chap. 5. S. 3.

onen elsci

Verf. 13. the second day the day next after the former, Act. 7. 26. fo projecuting diligently the worke which God had fecretly called him unto.

to the wicked one that is, to him that did the wrong, as the Greeke translateth it; and Stephen approverhithe fame, faying, The next day bee shewed himselfe unto them as they strove, and earnestly exhorted them unto peace, saying, Sirs, ye are brethren, why doe

Je wrong one to another ? Act. 7. 26.

Veri. 14. he that did his neighbour wrong, hee thruft Moles away; Act. 7 27. aman a prince ] or, constituted thee a prince; omitting the word man, as Stephen (following the Greeke version) doth. See also Gen. 13.8. This refusall of Moses, by one, is impured to the rest of the Hraelites, Act. 7. 35. And God for their unthankfulnesse, withdrew Moles from them 40. yeeres, before he fent him againe to deliver them: verse 23. [ayest thon] to wit, in thy heart; (as Gen. 27. 41.) that is, intendest thou, thinkest thou, or, wilt thou kill me? as the Greeke translateth it; and so Stephen alleadgeth it, Act. 7. 28. And other scriptures have the like phrase, 2 Sam. 21.16. the Egyptian the Greek addeth, refferday, and fo it is in Act. 7.28. the thing |Hebr. the word: Gt. this word: So in the verse following.

Verl. 15. fled] at this faying Act. 7.29. Ofthis first departure, as well as of the second, some doe understand that speech of the Apostle; By faith Mofes left Egypt, not fearing the wrath of the king ; for he indured, as feeing him who is invisible, Heb. 11.27.

dwelt or, feated, namely as a stranger, Act. 7.29. and so here in vers. 22. and Exod. 12.40. Midian] Nadiam, as the Greeke calleth it, or Madian, as in Act. 7.29. a people that came of Madian the sonne of Abraham, Gen. 25. 2.

Verf. 16. Prieff or, Prince, as the Chaldee tranflateth it, but the Greeke faith prieft : See Gen. 41. 45. father the Greeke addeth his name Inthor, that is, Iethor, as Exod. 3. 1.

Veri. 17. them the daughters, as the Greeke verfion plainly sheweth : but the Hebrew here and after is masculine, as if it were them men, which some understand to be the shepherds that looked to the fockes under these women: but the Hebrew putten smeeime one gender for another: fee the notes on Expd. 1. 21. [aved] in Greeke delivered them daughters. Compare this fact of Moies,

with Iakohs, Gen. 29. 9. 10. Verf. 18; Reguel in Greeke, Ragonel: hee was a Madianite, father to Hebak or lethro the next father of the edaughters: Num. 10.29. All grand-farhers and a western save called father in Kin: 14:3. & 16.2.2 18:3. Some fo foon Heb haftned to come.

Verf. 19. drawing drew that is, drew readily and enough; the Greeke faith, and drew for us.

Veri. 20 now] or, at this time, it being fo late. The Greeke translateth it, thus.

Vers. 21. was content] or began; as the word is Englished, Deut. 1.5. The Greeke omitteth it, saying, And Mofes dwelt with the man : and the Holy Ghost often omitteth the like, as some Evangelifts fay of Icfus, be began to fay, Luk. 12. 1. Mark.
13. 5. another writeth, Iefus faid, Marth. 16.6. and 24. 4. 10, he began to cast out, Mark. 11. 15. that is, hecast out, Mar. 11. 12. he began to trie, Mark. 10. 47.that is he cried, Luke 18.38.they began to befeech, Mark. 5. 17. that is, they befought him, Match. 8.34. and fundry the like. gave Zipporah] to wife, as the Greeke addeth; and calleth her Zemphora, as the letter m, is often put in such Greeke names; as Abbakuk the Prophet, is Ambakoum in Greek, Ab. 1.1. fo Chinn, Amos 5. 26. is Remphan, ACt. 7. 43. the interpretess mistaking a R. for b C. and interposing M. And in the Hebrew, Berodach, 2 King. 20.12.is called also Merodach, Esa. 39.1. that such change of letters, should not seeme strange unto us. Concerning this wife of Moses, his lifter and brother afterwards spake against him, Num. 12. 1. where the is called a Cushito.

Vers. 22. Gersbon] by interpretation, A desolate franger; the reason whereof followeth. Here the Greeke addeth, And she conceived againe, and bare a second sonne; and he called his name Eliezer, saying; for the God of my father is my helper, and hath delivered me from the hand of Pharaoh. This addition is

borrowed from Exod. 18.4.

Verl. 23. after those many daies that is, as Stephen openeth it, when forty yeeres were expired, Act.7.30. Exod. 7. 7. So the Hebrew Doctors also reckon the time : they fay Mofes was lethroes fhepherd 40. yeeres; and the wilde beafts spoiled not his sheepe , but they were fruitfull and multiplied greatly. Pirkei R. Eliezer, c. 40. Thus Moles had lived 40. yeeres in Pharaohs court; was 40, yeeres a stranger & shepherd in Midian; and after this, he fed Gods people Ifrael 40. yeeres, Act. 7. 36. Deut. 8. 2. and 34. 7. Here the Hebrew In, is rightly translated in Greeke After, as it elsewhere also plainely fignifieth, Numb. 28.26. So in the new Testament. Marke 13.24 inthofe daies, that is, after them, as is explained, Matth 24. 29. after the tribulation of thofe dases. So in Dan. 2. 44 . In (that is, After) the daies of these Kings, was dead both the King, and all other that fought Motes life, Exod. 4.19. fervitude or, bondage : in Greeke workes: which,

as appeareth, continued though the King was dead. The Chaldee addeth, fewitude which was came up] or ascended up to hard upon them. heaven. This their mifery, and Gods mercy in relealing them, is often mentioned; and was by the Ifraelites remembred in their land, every yeere, Deur. 26.6.7.8. Num. 20. 16.

Verf. 24. covenant] whereof fee Gen. 15. 14. and 26. 13. and 46.4. which God is faid to remember (after the manner of men) when hee theweth care, of performance: See Gen. 8. 1:

V.25 knew namely their forrowes, as is expressed 25

MI Exod. 3. 7. or, knew them, in their forrowes, that is, cared for them; as knowing offen fignificth, Plal, 31.8 and 1.6. Prov. 12. 20. The Greek translateth it, hee was knowne water them; The Chaldee, he find by his word, that he would deliver them.

## CHAP. III.

1, Mofes keepeth Jethros flocke. 2 God appeareth to him in aburning bush: 9, He sendeth him to deliver Ifeael. 14, The Name of God is declared. 15, His message to Ifrael, 18 and to the king of Egypt. 19, The kings resistance, Egypts plagues, and Israels departure with rich foiles, are foretold.

ND Moses was feeding the flocke of lethro his father in law, the Priest of Midian: and he led the flocke behind the wildernesse; and came to the mountaine of God, to Horeb. And the Angell of Icho. vah appeared unto him, in a flame of fire, out of the midst of a bramble-bush : and hee faw, and behold the bramble-bush burned with fire, and the bramble-bush was not confumed. And Mofes faid, I will turne afide now, and fee this great fight, why the bramble-bush is not burnt, And Ichovah saw that hee turned afide to fee; and God called unto him out of the midft of the bramble-bush, and faid, Moses, Moses, and hee faid, Loe bere I am. And hee faid, Draw not nigh hither; put thy shooes from off thy feet, for the place the which thou standest upon is holy ground. And he faid, I am the God of thy father, the God of Abraham, the God of Ifaak, and the God of Iakob and Moles hid his face, for he feared to look upon God. And Ichovah faid, Seeing I have feene the affliction of my people which are in Egypt, and have heard their out-cry because of their taske malters, for I know their forrowes. And Tam come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large unto a land flowing with milke & honey, unto the place of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the lebusite. And now, behold, the our-cry of the fonnes of Ifrael is come unto me, & I have also seen the oppression wherewith the Egyptians opprefer them. And now come, and I will find the through the property of the control of the contro I the ligor unto Pharaoh and the I thould

And he faid. Certainly I will be with thee. and this fall be unto thee a figne that I have fent thee; when thou half brought forth the people out of Egypt, yee shall serve God at this mountaine. And Moses said unto God, Behold, when I come unto the sonnes of Is. rael, and shall say unto them, The God of your fathers hath fent me unto you, and they fhall fay to me, What is his name? what shall I fay unto them? And God faid unto Mofes, I am, that I am : and he faid, Thus thalt thou fay unto the fonnes of Ifrael; I am, hath fent me unto you. And God faid moreover unto Moses, Thus shalt thou say unto the sonnes of Ifraels Ichovah the God of your fathers, the God of Abraham, the God of Isaak, and the God of lakob, hath fent mee unto you: this is my name for ever, and this is my memoriall to generation and generation. Goe and gather together the Elders of Ifrael, and fav unto them. Ichovah, the God of your fathers hath appeared unto mee, the God of Abraham, of Isaak and of Iakob, saying, Vifiting I have vifited you, and that which is done to you in Egypt. And I have faid, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite and the Amorite, and the Pherizzite, and the Evite, and the lebusite; unto a land flowing with milke and honey. And they shall hearken to thy voice : and thou shalt come, thou and the Elders of Israel, unto the King of Egypt; and you shall say unto him, Ichouah the God of the Hebrewes hath met with us, and now let us goe, wee befeech thee, three daies journey into the wildernesse, that wee may facrifice to Iehovah our God. And I doe know that the king of Egypt will not grant you to goe, no not by a mighty hand. And I will fend out my hand, and finite Egypt, with all my marvels which I will doe in the midst thereof, and after that he will fend you away. And I will give this people grace in the eyes of the Egyptians, and it shall be, when you goe, yee thall not goe empty. But every woman thall aske of her neighbour, and of her that fojourneth in herhouse, jewels of filver, and jewels of gold, and garments, and yee shall put them upon your fons, and upon your daughters, and ye shall spoile the Egyptians.

Gods name

## Annotations.

Esbro | itt Greeke Tothor: he was also named Hobring Serdiele fore of Brack ont of Egypt ! 16ab, and was the for of Regentlere men. c. .d. and ward hee dist David) from the folds of facepe, to leade lakob his people, and Ifrael his pollefion Pial. 78. 70. 71. and 77. 21. priest in the Chaldres prince: Ses Exod. 2:16. The fonne succeeded in his fathers office, for it is likely that Raquel was now dead this being 40 yeeres after Moles his comming thither, Exod. 2. 21. Act. 7:39. behinde to the backe fide the Greeke faith, under the wilderne fe, the Chaldee, to a place of good pasture in the wilder no fe. A wilderne fe (to named of going mild, that is, aftray therein) as is shewed on Gem 41.14. was a place where cattell used to bee fed, as here and Luk. 15.4. 1 Sam., 17.28. mount of God fo called, because it was great and high, as Pfal. 36. 7. and was fanchified of God, by his appearing there now, verf. 5. and after when God came down upon ir, to give his law, Ex. 18.5. and 19.3.17. 18.50 in 1 King. 19.8. The Chaldee calleth it, the mount where the glory of the Lord Horeb or Choreb: which fignimacrevealed ... fieth Drineffe (for this wilderneffe was waterleife, Deur. 8.15.) it was called also mount Sinai, Act. 7. 30. Exod. 19. 1. 18. of the Bramble-bushes there growing: or of this vision there appearing.

Verf. 2 Angelt This was Christ, who in verf. 6. calleth himselfe the God of Abraham; named an eingell; as beto: e in Gen. 48. 16. therefore Mofes bleffing Hael, mentioneth the good will of this dweller in the bufh. Deut. 33. 16. where the Chaldee paraphrast addeth, him whose habitation is in heaven; meaning God. And other Rabbines acknowledged asfauch; R. Menachem, upon Exod. 3. faith. bis Angell, in the opinion of some of our Rabbines , was Michael; and therefore hee faith, the Angell of the Lord, and faith not the Angell of God, fignifying the condition of mercies. See also the notes on Gen. 32. 24. where Michael, is shewed to bee Christ. A. gaine, R. Menachem there alledgeth; this Angellis that Angell the Redeemer, which faid to Iakob, I am the God of Bethel: this is he (of whom it is faid) and the Angell of his presence saved them: Gen. 48. 16. and 31.11.13. Ela. 63.9. bramble-bull In Hebrew Seneh, whereupon the mount, and wildernelle is called Sinas, of the store of brambles that grew there: or of this bush and vision So in Pirkei R. Eliezer, c. 41. it is faid, from the beginning of the world, this mount was called Horeb: and when God appeared unto Moses, out of the midst of the bramblebush, of the name of the bramble (Seneh) is was called Smai. consumed Hebr. eaten up, in Grecke. burne up: fire is utually faid to eat, that is , to confume, Lev. 6. 10. The flame is faid to burne up the mountaines, trees, &c. Pial. 83. 15. Ioel 1.19 and is therefore used to fignific great afflictions from the hand of God, Efa. 30.30. Lam. 2. 3. But here God (who is called a consuming fire, Deut. 4. 24.) confirmeth not the bulh, (a figure of the Church of Itrael, afflicted in Egypt) but dwelleth with good will therein as Moles mentioneth the good will of him that dwelt in the bufh, Deut, 23. 16. And fo harh promifed to liracl, when thou walkest through

Essels 48, Num. 10. 29: Judg. 4. 11. He is called kindle upon thee: Ela. 43. 2. This God himself openerh the Hebrew Doftors to understood this vision, faying, God dwelt in the bramble-bush: and the bramble buft was affliction & anguish, & al thorns and briars. And why dwelt hee in the midst of affliction and anguish? but because he saw I frael in great affliction he also dwelt with them in the midst of affliction, to confirme that which is faid (in Ela. 63.9.) In all their affliction, it was afflicted. Pirkei R. Eliezer, c. 40.

Verie 3. great fight] or, vision: whereat Moses wondred, and drew neere to consider it, Act. 7. 34. not burnt : | the Ierusalemy Thargum addeth,

is greene and not burnt.

Vers. 4. unto him] and what God said unto him, the same he hath spoken to se; as our Lord him elfe explaineth it; Have ye not read, that which was shoken unto you by God? Mat. 22.31.32. And although God spake, thus to Moses, yet hee writing these things for the Church, it is faid, that Mofes Themed them, and he called the Lord, the God of Abraham: Luke 20. 37.

Verf. 5. thy floors] the putting off of shooes, was | 5 used for a signe of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also tor a signe of mourning and humiliation, Ezek. 24. 17. 23. 2 Sam. 15. 30. Efa. 20. 2.4. and confequently of sanctification before God; putting off uncleannetle, as the change and washing of other garments alfo fignified, Gen. 35. 2. Ex. 19. 10. Ecclef. 4. 17. Pfal. 119. 101. Ephef. 6. 15. All which may be implied in this precept, that Mofes in all humility and holinetie, should now resigne up himfelfe unto God, and service of him. The like was commanded Iosua, Ios. 5.15. By Stephens relation, GOD had manifested himselfe by the words following in the next verie, before he commanded this thing: fee Act. 7. 32. 33. From this precept unto Mojes, the Iewes gathered a generall rule, that who soever standeth in the holy place, must put off his shooes: Pirkei R. Eliezer. c. 40. So from that precept in Lev. 19.30. yee shall reverence my Sanctuary, they conclude, that this belongeth to the reverence of it, that no man come in there, with his shooes on his feet. Maimony in Beith habshirah (or Temple) c. 7. S. 1.1 is holy ground Hebr. it is ground of holinesse: sanctified by the presence and apparition of God, who maketh the heavens earth, and places where his glory is revealed, to be holy, and reverently to be respected of his people, Pfal. 20.7. and 48. 2. Iof. 5. 15. Gen. 28. 16. 17. 2 Chron. S. 11. So the mount whereon Christ was transfigured, is called the holy mount, 2 Pet. 1. 18. Therefore death was threatned to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, Lev. 16.2.3. &c.

Vers. 6. I am The word am, is added by the 6 Holy Ghoft, in Matth. 22.32. though for brevity sake, it is omitted here in the Hebrew, and also in the Greeke, Mark. 11.26. and often thorowour thy father] the Holy Ghost the Scriptures. the fire; thoughate worde burnt, neither fhall the flame | expoundeth this, thy fathers : Act. 7. 32. and the

words following confirme it. See Gen. 3:2. God of Abraham to whom the land of Canaan was first promited, Gen. 1 2.1.7. the affliction of his feed in Egypt, prophefied; and the deliverance from the farne, now to be performed: Gen. 15. 13-16. Exod 3.8. And because God is not the God of the dead but of the living, our Saviour from this freech proveth, that Abraham and others dead to the world; yet lived unto God, and their bodies should bee raifed againe from the dead, Matth. 22. 31. 32. Luk 20. 37. 38. hid in Greeke, turned away this hiding was in conscience of his owne infirmity, and of Gods majestie, fo that Moses trembled and durft not behold; ACt. 7.32. Elias covered his face with his manile, I King. 19. 13. and the Seraphims covered theirs with their wings, Efa. 6.1. See also Iob 13. 26. Luk. 5.8. Eta. 6.5. ro looke] fo the Greeke also translateth it, referring it to the last word feared. It may also be Englished; from looking , or, that he might not looke, referring it to the former, be hid his face. For God, the Chaldee transla-

teth, the glory of the Lord. Vers. 7 . feeing I have feene that is, I have furely feene: the like phrase is in Gen. 2.17. Gods feeing and hearing, implied a mercifull regard and pirtying of their milerie: Pfal. 106. 44. 45, Gen. 29. 32, therefore the people, when they understood this, gave thanks to God, Exod.4.31. Some of the Hebrewes (as the Zohar upon this place) expounded it thus : Seeing for the good of Ifrael, I have feene, for vengeauce upon those that oppresse them. In this sense Zacharie laid at his death, The Lord see it, and require it: 2 Chron. 24. 22. their taskemasters]
or, his taskmaster; speaking of the people as of one man : feethe notes on Gen. 22.17. Taskmafters, here properly are Exallers; and is generally used for fuch as require and exact, either money, as in 2 King. 23.35. or any debt, Deut. 15.2. or otherwife doe oppresse any, Efa. 53. 7. Here the Greeke translateth it workmafters; the Chaldee, rulers. They figured spirituall tyrants also, from whom will deliver his people; Efa 9.4. and 14.2. and

60.17. Verf. 8: am come downe to wit, in this vision : as the Chaldee translareth, I doe appeare, (or, am revealed.) See Gen. 11. 5. them Hebr. him: that is, the people. The Groeke translateth it them: fo dothehe Holy Ghoft, in Act. 7.34. the hand] that is the power and dominion: as Gen. 16.6. and 32.11. So Christ came to deliver us out of the hands of our enemies; Luk. 1.74. whereof this now was a milke and honey | under which, all other blefings are comprehended; there was no lacke of any thing, Deut. 8. 7.8:9. Of this country, fee the notes on Gen. 12. and as the land figured out a heavenly country; to milke and honey fignified fpirituall bleffings in Christ, Song 4. 11. Pial. 19. 11. Efa. 55.1. 1 Pet. 2,2. This praise of the land, is often mentioned by this phrase, as in Exed. 13.5. and 33.3. Lev. 20. 24. Dent. 6.3. and 11. 9. loi. of ter 11. 5. Ezek 20.61 And the Ifraelites up-on the fift view, acknowledged it for be, Num. 13. and yearely professed the fame, by Gods consum Conant, Deut. 26.9.75 Yer the rebellious | explaine this name, in Elle Gamoth rabba, upon this

defined it, and called Egypt, a land that floweth with milke and honey : Num. 16. 13. 14. Canaamite that is, as the Greeke and Chaldee translate. Cunamites, Chethites, &c. See Gen. 10. 16. and 1e. 26. So after, verfe 17.

Veri 10. [end thee] The fecret inspiration which Mofes had before from God, (Exod. 2. 11. Acts 7. zellishere become an open calling and full commiffion and hee whom the Ifraelites had refuled Caving, who made thee aruler and a judge? the fame did God fend to be a ruler and deliverer, by the hand of the Angel which appeared to him in the bramble-bush: All 7.35. This fending of Mofes, is also mentioned as a mercie of God, Pial. 105. 26. Mich. 6.4. Hof. 12. unto Pharaoh | the Greeke addeth, king of Egypt: in Act. 7. 34. it is, I will fend thee into Egypt. bring thou | in Greeke, thou fhalt bring. Scethe

nores on Gen. 20.7. Verf. 12. Certainly or, Because I will be: the Chaldee faith, because my word shall be thine belge.

this the present apparition of my glory in the bush, which thou feestior, this, that follower, ye Shall ferve God at this mount. The first was a ligne toft engthen Mofes in his businesse with Pharaoh, Exod. 5.22.23. the latter, to confirme himagainst the many rebellions of Israel, mentionedin Num. 11. 10. 11. 14. 15. Deut. 9. 22. 23. 24. at this] or, by this mount. This was fulfilled when a mount Sinai, the law being given, the tabernack was made, and facrifice and other fervice perfor. med unto God, Exod. 19. and 25. &c. which be ing a mount in the wildernelle, in Arabia; the worthippers & children thereof were in bondage, as was Agar, and figured the old Testament and those under the same, by Moses law; Gal. 4.24.15 Now wee by Christ are not come thither, but unto mount Sion, where all the house of Israel, and all in the land are to ferve the Lord . Heb. 12.18 22. Ezck. 20. 40. Rev. 14. 1.

Verf. 13. what is his name?] This may imply, after what manner, and to what end, God had nowap peared; whether for mercie, or judgement. For God by names manifesteth his workes, as afterap peareth in Exod. 6. 3. So the Hebrews teach (in Elle shemoth rabba upon this place ) that when God judgeth his creatures, hee is called Elohim ( God;) when he warreth against the wicked, hee is called Sabaoth (Lord of hofts;) when he doth mercie unto the world, he is called Ichovah; as in Exod. 34.6. Iehovah, Iehovah, God mercifull and gracious.

Verl. 14. I am that I am The Hebrew, Ebjeh after ebjeh, properly fignifieth I will beethat I will be: the Greek translateth, I am he that Is. And God is called, He that Is, that was, and that will bee, Rev. 16.5. where this name Ehjeh, is opened, as also the name lebovah, whereof fee Gen. 2. 4. Exod 6. 3. It implieth Gods eternall and unchangeable Being in himselfe (before whom, all nations ares nothing, Ela. 40. 17.) and the constant performing of all his words, to be now and for ever that which he was before, to Abraham, Ifaak and Iakob: verie 15.50, lefus Chrift yesterday and to day, the fame, and for ever : Heb. 13.8. The Rabbines doe thus allo

there is the perfect of the first person of the fact o

ned alwaigs. To this the Prophets referre as as in Hot. 12: 1 Thewah God of bofts; lebovah is bis bees mornall and Schovab thy name is for ever a Jehavah; thy memoriall, is to generation and generation, PL135 13, and 102, 13. and generation or of generation, that is, all generations for ages.) The Chaldee Supplieth the word and (as the Hebrew elfewhere doth in Pial, 135. 13. ) laying, to every generation and generation.

Verl. 16. Eldersi] or Senatours: in Greoke the fenate: fuch were not onely aged men, but ceathers and governours of the people, as among other nations: See Gen 50.7. By the Elders, things were orderly communicated with the multitude, as Exod. 12.3,21. and 19.3.7. visiting the Greeke translateth, with visitation; that is, surely or carefully vilited, and that in mercy; as Gen. 21. 1. Albeit from the word twife repeated, fome of the Hebrewes gather a visitation in mercy concerning Ifrael; and a visitation in judgment, concerning the Eo yptians. for their afflicting of Ifrael, (as was promiled in Gen. 15.14.) R. Menachem, on Exod. 3. Asha Co

Veri . 17 . Egypt or, the Egyptians, as vorti 8. and as the Greeke translateth here. Canaanite |that is, Canaantes, Chethites; &c, See verle 8.

Verfa 1 8. met wieb-us that is, appeared unto me, and fo called and commanded us to offer him facrifice. Men are faid to meet with God, by praier, and hee to meet them, by appearing and speaking unto them; 25 17 Num. 23. 3. 4: 15. 16. where the Greek translatech it appeare. Here the Greeke version is, be hath called as, three dases journey Hebr. three daies way. This was, to mount Horeb, where they thould ferve Gost, verte 12 which it feemeth was but three daies journey from Egypt, had they gone the direct way : but because of troubles and feares, they were ked about, Exod. 13. 17. 18. forthar they came nor thither tilk the third moneth, Exod. 19.1. Of the mysterie of this number, three, fee the notes on Genbazad ar no milderneffe: the globe of the carth is of three parts, inhabited land, fea, and wilderneller which is a place of wilde beafts, Mark. 1. 13 without inhabitant, without way to goe in . withour water; even the shadow of death it felfe, Ier. 2.6 Dene 8. 15. Pfal. 107-4.5. into fuch a place miff breckigoe, because they might not facrifice en Chod in Egypt, Excel 8129. 26. Such was the place of Christs remation 40 daies, Luk. 4.1,2. and of History yeares, Deut. 8, 2. where God fed and guided tham, as he did also the woman that fled in-Revise Barro

he thould be finiteen with many plagues, yet hee would not letthem goe willingly. Or and not, may be here for If not what is a but by frong hand, as

the Greeke here translateth it : the Chaldee all'd faith, but for ftrang feare. For tenne plagues were fent on Pharaoh, before hee would les them goes Exod. 11.1 So and is put for if, in Exod. 4.23. Num 12 14 Manal fie Chaldee faith, the plague of 20

my frength; that is, my firong plague. Ventez 1. grace that is, farour Y the Hebrew phrafeis, the grace of this people, which the Greeke translateth, will give grace to this people, that is, with cause them to be favoured. The Ghaldee faith, I will give this people ta mercies (as in Plat 106. 40.)

See she like in Gen. 20.21. Exod. 14:30 Verf. 22. jewel. 94. self-tument, 20. fels. Thus the promite made to Abraham in Gen. 15. 14. was now to be fulfilled. " fpoile So Ezek. 35:10 they find foile those that spoile there foiled them. cut I lenovan ? And new gar, and I

K. 18 K. 19 K.

Bodell ed ad Venap IVIS an 1. Mose doubting that he spould not be belowed if confermed by miracles of his rad twend to a serious of his had been shall be two. 9. Water's should also be two. ned to blood. 10, Mafes maketh extures that he might not befent. 14, God is unory, and apprentieth Maron touffift him. 18; Mofes gerteth leave of lether to departinto Egypt. 2 . The Lord nehearfeth his meffage to Pharaoh. 24, Hee meeteth Mofes in the Inne, and feekesh to kill bim 25, Zipporah cucumcifeth her for, and he letteth hype goe. 27, God, lendeth & Arrin, is most Moles, 29, Moles and Advin dee their mellage who I frael. 31, They believe, and dee thank from

A Nd Moles answered, and laid; But bee hold, they will not beleeve mee, nor hearken unto my voice, for they will fay, Ichovah hath not appeared unto thee. And Ichovah faid unto him What is that in thy hand? and he faid, a rode And hee faids Cast it on the ground, and hee cast it on the ground, and it was (turned) to a ferpent and Moses fled from before it. And lebough faid unto Mofes, Put forth thy hand, & take it by the tailerand he put forth his hand & caught it, and it was (turned) toa rooin his hand. That they may believe, that Ichovali the God of their fathers, the God of Abraham; the God of Isak, and the God of Iskoh. hath appeared unto thee. And lettovah faid o furthermore unto him. Put now thy hand into the bosome, and hee pur his hand into his bosome; and he tooke it out, and behold. his hand was leprous as fnow. And hee faid; Returne thy hand into thy botome; and her returned his hand into his bosome and hee tooke it out of his befome, and behold, it was turned as his flesh. And it shall bee, if they will not believe thee; nor hearkenso the voice of the first signe, that they will

him. And Zipporah rooke a sharpe stone and cut of the superitions foreskinne of her forme and caft mat his feet, and said, Surely a husband of bloods are thou to me. And he let him goe: then thee faid, a husband of bloods, for the circumcifions. And Ichovah faid to Aaron; Goe to meet Moles, into the wildernelle: and thee went, and met him in the mountaine of God, and killed him. And Moles told Aaron all the words of Ichovah who find fent him, and all the figues which he had commanded him. And Moles went and Aaron, and they gathered together all the Elders of the fons of Ifrael. And Aaron fpake all the words which lehovah had foo. ken unto Mofes: and he did the fignes in the eves of the people. And the people beleeved, and they heard that Jehovah had visited the fonnes of Ifrael, and that hee had feene their affliction; and they bended downe the head, and bowed themselves.

Annotations.

a way a representation of the Ha

Bre beheld Hebr. and beheld; or, and if, as the Greeke translateth it, adding this question what fall I fay unto them? So ( hen ) behold, is ufel for (im) if in ler. 3.1. Mofes having experience of former refufall, Exodi 2. 14. feareth the like againe; and maketh exceptions.

Vers. 2: a rod] or, a staffe; as in Gen. 38. 18. hi instrument which shepherds used to guide the theepe with : Lev. 27. 32. With it Mofes nowith lethroes flocke; but God lanctified it to work miracles by, and to feed his people Ifrael. Then fore it isafter called the rod of God, v. 20. and many great things were effected by it. To this the Pro phoesafter, have reference; as, feed thy people mil

sharod &c. Mich. 7. 14. Verfiginas (turned) to or, became a ferpentibu the wordelinged; is expressed in Exod.7.15.andthe Greekel here addern stin verse 17. As the shining of Motes face, and veile put upon it, (Exod 34.10. 33.) fignified the glory of his ministerie, and the hiding of the end thereof, from unbeleeving linelites, 2 Cor. 3. 7: 13.16. to his rod turned 101 lerpent, was here for a figne to fuch as would no orlienvoterboleeve him, verle. 1.8. 9. fignifying that his ministery should become deadly to all the by faith the nor the end of the fame, to be there demption of Abrahamsfeed, by Christ, Luk. 1.68 74. Rome to a. Gal at The feeding of Gods people with hisrod, was a figne of life and grace, and comforts Mishay 14.19 Pizl 23.4 the red turned to a serpent, was a figne of death, Gen. 3. Num. 21 6. Ela. 14:129. Terein, 8. 17. from before of, from the face of its for feare: because all ferpentiate odious to man, and this was zerrible, talled a de gon, in Esodi 7. 10. So the woman fled from the

forest desprise Revel, id and of a december of the trail of which avas dangeroits to the tellings should be birech shereby this whose is Milesobeying in faith, hading hure; but the ferpole manufacturanteda a prod againe: Jo that ministratiand Moles which to the unbelowers unmiteich; is not henobediene become an inflamment orguiding them as a flockle, waro life and falvation be Chaft Make 16: 18 2 Cor. 2. 15. 16. and 3. 6.16 Galtze 24d The Hebrew Doctors barely applying to the prefere cafe thus, as the ferpresibiteth and killer h the forme sof Adam, fo Phor ach and his peopledidbue andkall theo Hazelises but hee was surned and made like a drio fische Pankei R. Eliczer, c. 40.

"Vert 5. That they may this sheweth the end of the folimer ligne was roomotke faith: and it is an unperfectitipeeche as if he flould fay, Doe this before them that the may beleeve. Such wants the holy Seripture often applieth, in the beginning or end of speeches as in Mar. 14. 45. but that the feriptures might be fulled a which another explaineth thus, but attithis is done that the forsprures of the Prophets might befulfilled; Matth. 26.156, Soin 2 Sam 5. 8. thefe words are wanting, hee Brallbe chiefe and Captaine vehich are afterwards supplied in I Chron. A. S. and fundry thedike: See Exod. 13. 8. atid 16.8. ind 18.11 and 312/2-2010 11

-Verse 6 steprous as snow that is, white as snow, as the Chalder translaterir. The leprofie water fore contagious difeate, and by man incurable and God land it formerime fuddenly upon perions, for their great finnes, as upon Marnche fifter of Moles, Num. 12:10. upon Gehazi, & King. 5. 27. and leperswere fluit our of other mens company . See the law hereof Levic 13 And they that were thus leprous as indw, were as dead, their fielh halfe confained, Number 2, vo. 12. with an in a sel diam

- Weri 7. as bio flass ) that is ruddy and lively the Greeke translatoch intathecolour of bisfleft A whing daniathe bofome, lignifierherecie, and thechun shelle Rroy or 14. Plalme ag it ... Sorby which plague of leprofiction Motos hand in has bottome. and healing in againe a God feameth to shreaten unto Mofes himselfeit he reflued, and to all that thould distable the word of the Lordby Distained Acrecyfieddan, feerer, and remible judgementschim upon electrochimicunto lum, equine them; ton hee tonderb; and baaterb; Denter 3 2 39 Contrata Exis Many 26: Dett. 28.27. 35. 59. 60:61 Abd Wiefe band againer this small erich agree och a tomide wal It? and Pilly 7.21. The Hebrew Doctors apply it this ods the Laper is underder and maketh (at here) analysis are lesses ; macroner vent macros provided and analysis anal Limber 6.8: more cel pourre edican.which is here giventailinged (asin General) it is unto block) and unumental the word with a bendance that is ming to the conductive the conduct many Pak work by And she to his sed doider offen.

Verho to blood This chird figne was for like end ascheformer, to lignificanto Hinel, if they beleaved nor, that God would bring upon them yet. more bloody afflictions: and they believing hee would avenge them, on their enemics. Of the Egyptians waters turned to blood, teo after in Ex-

Y. to.Oh in Gr. I pray thee Lord feethis word in Gen 43,20 fo after in wat 3. main of swords ] that is, eloquent fo a man of tipm that is, talkative fob 11.2. a man of arme, that is mighty, lob 22 & aman of congue, that is a pracler, Plit 40, 12. The Gr. here translaterhy I am not sufficient So Paul laich, and who is sufficient for thefe things: 2 Cor 2016 from daies beretofore Heb. from resterday or from the day before; used for al dares paft: ice Gen. 3 1.2. of an heavy or heavy of mouths that is flow, (ortroubled) in feating, & hard to be une derflood of the hearers as the latter of these two fignifieth, in Ezek. 2.6. The Greek translaterh of a fmal voices of a flow toriginer the Chaldee, of a heavy speech and of a deep tonque. This (as other things in Moles) may have reference to the effect of the Law, which headministred as on the contrary the Pfalmist prophelying of Christ, had his conque, the penne of a freedy writen Pfal 45. 2 and the Spirit, ( which is receivestinor by the works of Motes Vair But by the hear ring of faith in Christ, Gal 3.2.) cantech prophelie, and other mords of wildome and knowledge, Act. 2. 18. 1, Gor: 12.8 10.85 canfesh the leps of those that are as fleepe to peake, Song 2 9. By the Hebrew connons no Priest that stammered, lisped or was of an heavy mouth or congue, might life up his hands to bloffe the people: Maimon in Milnehoreat of Prayer, cheb. 20, 11 se calle de le compil no come de sollo se 11 con

Vert 11 hath made or as the Greek translatethin hash prevent Heb par | the mouth to made! open ered! or approximated for the Hebrew word honiseth both their, Ela. 42: 7. 20. and may havelreference here! to both. The Greeke translatech integerings Colinpare Plat. 146. 8 Bla 6 p. 1. and 336 916. 102. 71

Verf. 1 . I will be The Chalden xpounds it, we 12 mord shall be : the Greeke, I will open thy mourh 113 let millitrach by my fpirit, as Christiablike anander promisely his Apolles, March. 10: 10. 10: Marky 23. 11 duke 12. 14: 12 mobis banislare aminomot

Wert 1 3 by the band thou Bouldeft sharis by his hand (or ministery) whom thou thouldest series being for crehand ! or) by the hand fof any beffer whom) thou milt faind The Chalder, and There gum derufalemy iranflate, by she hander bin bbbit) it is meat safende and che Grecke letuis Hooth willing then able man whom show wilt fond Manes forest citte greamette of the worke, would withdraw his houldersthroughinfilming God hereboffer fire Wel ing the imperfection of Moles administration, alid inpossibility of the tower bring her to perfer the on; when Mofes could not bring hisel intothe promited touch . Detheroromie 3724 - 15. 27 23. Romansistantebrowes porto. Tho hand of offer is utically purfor his metailterie: as Moles now was from the Ood ay rate hands of the . Anne be which appeal red to him in the buff ACONT, Wei See Exodus of 1995 Ball, optar Hagari Mal. 1. Low Tolle on Histor Went by peaking photo that is peake well and elb

quently.

of quently. Thus Good distributeth his gifts by meatures diverthy is o move given by the first, the word of interior to mather, the word of firmed and on another, kindes of conguers to another, which interpresented of tonenen Gr. I Cor. 12.8.100 So among the Apofiles, 2 Cor. 1 1.6, and 10.10-Mar. 3.17. Of this Aaron, fee after in Exed. 6. 80. 26.

Verfet with words ] which I have poken to thee; as the Greeke faith, my words, God fignifying here by that the Priefts (which came of Aaron ) should receive their doctrine from the Law, which was givenby Moles: as Ezck. 44.24, Mal. 4.4 Levit. 6. 8.9. I will be sche Chalded faith, my word feel be: the Grecke, I will open thy month; as verf. 12.

Verfe 16. bee fall bee ory it hall bee that bee fallbe: the word is doubled , for more veliemency and afforance, amoust hat is, a spokefman, or as the Chaldee faith, an interpreter. In Exa God the od. 7. 1. he is called his Propher. Chaldee faith (Rab, that is;)'a Mafter : and the Ierufalemy Thargum addeth, an suquirer of Dollrine from before the Lard. The Greeke translateth, in things pertaining to God: which very phrase Paul wieth in Hebrewes 5. 1. The Hebrew Elobim, God, is after attributed to Judges and Magistrates. Exod. 22. 8.9. Plal. 82.6. and the reason is rendred by Christ, because the word of God is given to them, Ich. 10.34.35. Here Moies, though the yonger brother (Exodus 7.7.) is preferred before Asron his elder : fo God oftentimes difpoled : fee Genel.

29.23. and 48.19. Veri 17 this red which was turned into a ferpent, as the Greeke addeth for explanation: In verice to, it is called the red of God; it was before Moles hepheids fatte.

Verf. 18. Teeber] called after, fetbre: in Greeke lether: [cc Exod. 3. 1. in peace] or , mith peace: the Greeke translateth, with health or welfare.

Veil. 19.thy faule that is, thy life; as Genelis 10. 17. So the Chaldes well explaineth it, that fought to will thee Though tomerime to feeke the fouls is raken in the good part, as, none feeketh for my foule; Pish 443 dithatis, careth for me or for my life : yetubally it fignifieth, feeking to kill one, and is tometime explained, feeking the foule to take at away; atalKings ad it. This phrate is often uled So Mardina Jaos modiza . moder

Med An Jounes Levio , Gerftom and Elieur , Exerge (Sig Anblat ) anafe sie Greeke tranlaterh af on ar moethen one; and often the Hebrew, putter halle langular, for many, See Genesis 3. 2. This mey ergue Moles poore effate, as Christs, Zacher shipe brod of Ged that is, which God had appointed him to worke miracles with as verde het ma Southe Chaldee explaineth it, the rod reby entracles frould be done; from before the Lord. when Mater could not be see Kenburg night

SVerl 15. have put or, hall patin the hand, that is give thee power to doe What minder & lignific, 

Pharaohs heart, to hate his people, (Pfalme 10t. 25.) fo now her is faid to make ftrong, and to harden his heart; and of King Sichon, the Lord bardened his foirit; and made his beart ftrong (or obfinite ) Deuteronomic 2. 30. and hardned the beeres of the other Canaanites, Joshua 11, 20 and made fatte, and hardened the hearts of the Ifraclites, Efay 6. 10. John 12. 40. and gave them the fpirit of flumber , Romans 11. 8. As hardneile is finne, to Pharaoh hardened his owne heart, Exodus 9.34. and fo all wicked men. Pfalme 95. 8. but as it is a judgement and punish. ment for finne, GOD hardneth; using hereunto fundry meanes; fornerime withdrawing his outward word and workes, Pfalme 147. 19. 10. Matthew 11.21.23, fometime the inward wor king of his spirit, Genelis 6. 3. and fending our. ward meanes to deceive them, 1. Kings 22. 20. 22. or ftrong delufions to blinde their mindes, 2 The 2. 10. 11. Romans 11. 8.10. or making his word (which they abuse) to be the favour of deathunto them, 2 Corinthians 2. 15. 16. 1 Pet. 2.8. or, giving them over to a reprobate minde, Romans 1.28. or to Saran to be blinded and deluded unto destruction, 2 Corinthians 4. 4. 1 Kings 22. 11, 2 Theilal. 2. 9. 12. So God is faid to determineand to doe those things but justly; which the wicked of their owne accord, doe also rush into most un juftly; as Acts 4. 27. 28. 2 Samuel 12. 11. 12. And he bath mercie on whom he will; and whom he will but hardeneth, Romans 9. 18. The Hebrew Doctors though they erre about mans free-will, yet fay, that is may be a man finneth fo great a finne, or fo man sinner, as judgement is given from the Indge of truth, that vengeance be taken on the sinner, for the sinnes the he hash done willingly & wittingly, and that repentant be with holden from him, and leave is not permitted him to two nefrom his wickednesse; but that hee die and it rifb in the finne that he hash done. This is that whichit huty bleffed (God) faish by the hand of Efrias; Maket beidre of this people fat, &c. (E(a. 6. 10.) Likewifele faith But they mocked the meffengers of God, and defe fed his words, and misufed his Prophets, untill the want of she Land arofe against his people cill there was no he ling ( & Chro. 3 6.16.) as if he Bould fay, they find willingly, and multiplied their trefpaffes, till they well condemned to have repentance with helden feo them that is she bealing. Therefore it is written in the Lim. And I will make firong the heart of Abarach; besself the barach from the life el which were firtingers in his land, as it is faid, Com on ter me deale wifely wish them, (Exodus 1. 10.) ht cave fentence, that repentance thould bee with bolds from him, till vengennes were taken on him: Therifu GOD hardened his beart. And why then fent his ango kim by the hand of Mofes saying the (my people) goe, and repent thou, when as G O.D. had said into him; but thou and the fervants, I know that yet all not yet feare, de. (Exodus 9. 30) And indeed fo this have I raifed ther up, &c. Exod. q. 16. &c. Total end that he might make knowne to those that come in remet or reeld : Abertore in Riodus 7. 3 il God the morld, thui when Gud with bildirly repensance from uneth another word. I will be show a said to the after the comparement, but hields in his wide after the plant of the said at the first of his word according to the comparement.

asthe Rabbine faith of repentance, that that is the bealing we may better fay, that the forgivenelle of finnesupon their repentance and faith in God is the healing : for whereas it is written, left they hould be converted and I fould heale them, Matth. 13.15.another Evangelift expoundeth it, left they foodld bee converted, and their finnes should be forgiven them, Mar. 4. 12. With his other doctrine, of God withholding repentance from fome finners, we may compare that of the Apollle, in Heb. 6.4. 6. of those whom it is impossible to renew unto repentance.

oppresses

Verl. 22. my first borne This sheweth both the right which God had in them, and the love which he bare unto them : Gen. 22.2. Pfal. 89 28. 1 Ioh. 3. 1. This grace Itrael obtained by adoption in Chrift, Joh. 1. 12. Rom. 8. 14. 15. Heb. 12. 23. Hof. 11.1. And by Ifrael here is meant the people, the fonnes or Church of Itrael; as all Ifrael, I King. 8 62. is inverse 63. all the somes of Ifrael, and in 2 Chron. 7.4.5 called all the people. So, all Ifrael, 2 Chron. 10.3. is expounded, all the Church ( or congregation) of Ifrael, 1 Kings 12. 3. Howbeit as the like speech in Hof. 11.1. is applied unto Christ himselfe, Muth, 2, 15, so is this place by the Hebrew Doctors in their Midras (or Comment) on Pfalme 2.7.

Veri. 23. And I or Therefore I: fee Gen. 31.44. (ay unto thee This manner of fpeech is with authority, as commanding: so the Greeke translaterh the word, in lof. 11. 9. and fay, in Luke 9. 54. and 4.3. is for command: and a thing foken in Gods name, I Chron. 21.19 is faid to bee commanded, 2 Sam. 24. 19. and that which in Mark. 7. 13. is called the word of God, is in Matth. 15.6. called fend away] that is, by thy his commandement. word, let my fonne goe, or fuffer him to goe; to wit, willingly : as that which in Mark. 5.12. is written, Sendus unto the frine; is in M tthew 8. 31. and Luke & 32. Suffer us to goe. And it is meant here, of letting them goefree out of their fervitude, (as 27.) for Egypt was the boule of fervants, Exodus (the wed that mercy to Aaron, which after her re20. 1 and 1.13. http://disorre/incomments/ Pharach, But of all the Egyptians, as was fulfilled Exodus 12.29. and upon all the hoaft of Pharaoh,

Exod. 14, 28. Verl. 24. the way towards Egypt. Ichovab) the Greeke and Chaldee translate, the Angell so killbim: ] that is, Mofes; who of the Lord. for neglect of grouncifing his fonne, was guilty of cutting off by the law of God, Genef. 17.14. This feverity God used toward Moses. who was going to take charge of the Church of God, and yet had fuch corruption in his owne family, as that the scale of the righteouinesse of faithin Chrift, was therein omitted; an evill exampleto all Ifraci, So the Hebrew Doctors (as the Zobarnpon this place)frame a speech from hence, that God hould fay unto Moies, Thou art going to, deliver Ifrael, and to bring downe .: mighty king : and thou thy felf best cash away my covenant from thee.
Others of them write, that except the tube of Levi of whom it is said; they kept thy covenant, Deu-

Manny veat of Repentance, chap. 6.S. 3. Where- | teronomie 33. 9. all Ifrael besides, omitted the cumcifed there by Mofes, that they might eat the patleover according to the law, Exodus 12. 48. Naimony in Misneh; tom. 2. in Asure biah; chapter 13.5.2.

Verl. 25. Sharpe fone] or, Sharpe knife : but both Greeke and Chaldee versions, call it astone: the Hebrew hath the name of edge, or sharpenesse, Pfal. 89. 44. and a fone rocke is so called for the harpeneile of it. So in Iof. 5. 2. mak thee knives of edges, (that is, Sharpe knives, ) or of stones. cast it Hebrew, made it touch his feet : the Chaldee faith, brought is neere before bim. Hereby, Mojes feet feeme to be meant : howbeit the lerusalemy Thargum expoundethit, the fect of the Deftroyer, meaning of the Angell that came to kill Moses. The Greeke translateth, Shee fell at his feet. a busband or, a bridegreome of bloods; that is, a bloody bridegroome or husband: as a man of bloods, 2 Sam. 16. 7. is a cruell bloody man: fo here Zipporah feemeth in indignation against her husband, thus to call him. Some thinke the childe is thus called, because in the day of the circumcision, it is as espoused unto GOD by the seale of the covenant. The Chaldee translateth it, for the blood of the circumcifion, let my busband be gi-

Vers. 26. heelet him goe or, left off (flaked) from him: by hee, meaning GOD, who fought before to kill Mofes, verfe 24. So the Thargum Ierusalemy faith, the Destroyer let him goe. husband, &c. ] here the Chaldee paraphraseth thus, had it not beene for the blood of this circumcifion, my busband must needes have beene killed. And it is like that upon this occasion and trouble, Zipporah with her children was fent backe againe from hence, to her fathers house, as appeareth by Exod. 18. 2.3.

Verl. 27. of God] that is, mount Horeb; where the glory of the Lord bad beene revealed, faith the ther, when they were in Egypt, &c.

Veif. 30. Aaron fake | as God ordained, verse 16. hee that is, Mofes did, as was appointed, verfe 17. and the fignes were those three foremenrioned, verf. 2.&c.

Verl. 31. heard that is, hearkened gladly to this joyfull tidings, as God foretold, Exod. 3.18 theretore the Greeke translateth it, and they rejoyced that the Lord had vifited. And the Holy Ghoft sheweth fuch force to be in the Hebrew word; for when one Prophet faith, Ezekias heard, (or hearkened) 2 King. 20.13. another faith, Ezekide was glad. Ela. 39.2. vificed to wit, in mercy: the Chaldee faith. remembred See Gen. 21.1 Luk. 1.68. (cenefro Wit, with commiscration, as Ex. 3.7. bended downed the head chis was a gesture of humiliation, with the face toward the ground, as is expressed in 2 Chronicles 20. 18. Exodus 34. 8.

rence and thanksgiving; as Gen. 24,26. Exod. 12. 27. 1 Chron. 29,20, 2 Chron. 29, 30. Nehem. 8.6. There were also two other gestures of honour, kneeling, 2 Chron. 6.1 3. and bending (or bowing) of the body, 2 Chron. 29.29. and thele three are all mentioned in Plat. 95. 6. They differed one from another: the bending of the head was the leaft, and it was the bowing downe of the face onely. The bending of the body, was when the whole body was bent downeward, the face towards the knees. Kneeling, was upon the knees, a geffure commonly knowne. Bowing of themselves (or worship) was with falling downe upon their face on the ground, their hands and feet displaied. Wherefore that which one Evangelift calleth worshipping, Matth. 8.2. another calleth falling on the face, Luk. 5. 12. So the Hebrew cannons also diffinguish them, faying, The bending of the body, spoken of in any place, is towards the knees, (the bowing of all the joynts of the backe-bone, to that he maketh his body as a bow :) the bending of the head, is with the face (or countenance) downeward : the bowing of ones felfe (or wor hipping) is the displaying of bands and feet, till hee bee prostrate with his face on the earth; Naimony in Miln. treat of Prayer, c.5.S. 12.13. Here the Hiraelites shewed by these gestures, their reverence to Gods word, and thankfulneffe: the Hebrew Doctors (as in the Zohar upon this place) fay, that the bending of the head with the face toward the ground, was for to escape judgment: and the bowing of themselves (or worshipping) was for to obtaine mercy : and that the bending of the head, was before the worshipping; according to the myferie of the Sin offring before the Burnt offring. The order of which facrifices may be feene in Exod. 29. 14. 18. Lev. 8. 14. 18. and 14.19. 20. and 15. 15. and 61.11. 15.24.

## 

## CHAP. V.

Moles and Aaron doing their me flage to Phara ob, are relisted and rebuked. 5. The Ifraelites taske on, are ropped and conficers beaten, 15. Their com-plaints chiefted. 19. They crie ous upon Moses and Aaron, 22, Moses complained unto God. 5132 (DOILE).

And D afterward, Moles and Aaron went in, and faid unto Pharaoh, Thus Gith lehovah the God of Ifrael, Sendaway my people, that they may keepe afeathanto me in the wildernelle. And Pharach laid. Who is lehovah, that I should obey his voice, to fend away I rael? I know nor Ichovah, neither, will I fend away Ifra-cl. And they faid. The God of the Hebrewes hath met withus a letter goe wee pray thee, three daies journey involute wilderneffe, and familice unto Tehovah eur God. left hee fall upohate with peffilence, or with the fword.

This was another humble gesture, used in reve- | Wherefore doe ye Moses and Aaron, cause the people to cease from their workes? Ger ve to your burthens. And Pharaoh faid, Be. hold, the people of the land now are many. and we make them to reft from their burdens And Pharaoh-commanded, in that day, the taske-masters of the people, & their officers faying, Yee shall not any more give straw to the people, to make brickes, as heretofore. let them goe & gather straw for themselves. And the tale of the brickes, which they did make heretofore, you shall lay upon them; you shall not diminish ought thereof; for they be idle, therefore they cry out faying, Let us goe and facrifice to our God. Let the work be made heavy upon the men, and let them labour therein, and let them not regard vaine lying words. And the taskemafters of the people went out, & their off. cers, and faid unto the people, faying: This faith Pharaoh, I will not give you ftraw. Got ve take your fraw where you can find it:yet not ought of your worke shall bee diminifhed. And the people was scattered abroad thorow all the land of Egypt, to gather flub ble in flead of ftraw. And the taske-mafter hafted them faying, Fulfill your works, every daies taske in his day, as when there was ftraw. And the officers of the fonnes of Ifrael, which Pharaohs taske-mafters had fet over them, were beaten, faying, Where fore have yee not fulfilled your appointed taske to make bricke, both yesterday and to day, as heretofore? And the officers of the fonnes of Ifrael came, and cried out unto Pharaoh, faying, Wherefore doeft thou thus to thy fervants. There is no ftraw give unto thy fervants, and they fay to us, mak brickes: and behold, thy fervants are beaten, and it is the finne of thy people. And he faid ye are idle, ye are idle : therefore yee fay, kt us goe, and facrifice to Ichovah. Now therfore, goe worke, for fraw shall not be given you, yet firall ye deliver the tale of brickes And the officers of the formes of Ifrael did fee them in evill, faying. Ye shall not minish ought from your brickes, every daies raske in his day, And they lighted upon Mofes and Aaron, standing to meet with them, as they came forth from Pharaoh. And they faid unto them: Ichovah looke upon you, and judge, because you have made our isvour to flinke in the eyes of Pharaoh, and in the eyes of his fervants; to give a fword in to their hand, to flay us. And Mofes retuined unto Ichovah, and faid. Lord, where And the king of Egypt faid unto them, fore hast thou done evil to this people

231 wherefore is it sharthou haft fent me? For fince I came to Pharaoh, to ipeake in thy name, he hath done evill to his people; and delivering thou hast not delivered thy people.

#### Annotations.

End away] let goe out of thy servicude: see the noces on Exod. 4,23. Reepe a frass | The first signification of the Hebrew word change, 18 to dance, 18 am, 30.16.01, to turne round, Plal. 107. 27. and secondly it is applied to keeping a feast religiously, which was with eating, drinking, dancing, and mireh, ludg. 21. 19.21. Deut. 16.15. figuring our our spirituall joyes for redemption by Christ; I Cor. 5. 8. Nah. 1.15. This should Itrael have celebrated to the Lord; but they performed it to an idoll, the worke of their owne hands, Exod. 32. 6. 19. Act. 7.41. Among the heathers, they observed alto such rites, facrificing to their Gods, with dances, &c. Sophocles in Electra. Plutarch in Thefeo.

Verf. 2. Who is Ichovah The Chaldee paraphrafeth, The name of the Lord is not revealed unto mee, that I should obey his word, O.c. Such an answer God foretold, that he would give, Exod. 3. 19. know not | againe the Chaldee turneth it, the name of

the Lord is not revealed unto me. Verl. 3. hath met | See Exod. 3. 18. The Grecke journey or way : ice translateth, bath called us. fall upon or meet us, as verle 20. Exod. 3.18. and Gen. 32.1. but when there is added the fword, or the like, it fignifieth falling upon, as ludg. 8. 20. pestilence] or mortalitie. The Greeke and Cha'dee translate it here and oftentimes, death. So (who had orders for fasting and prayer in time of pessilence) seeme also not to restraine it to that contagious ficknetfe, which wee commonly call the peft or plague; but count all extraordinary and continued mortalitie, the pestilence; if it be among five hundred strong men, that three die in three daies one after another; and to in all number above that. Their words are; What is the Peffilence (Deber?) Acitie wherein are five hundred footmen. (that is, ffrong and lufty men, as Exod. 12, 37.) if there goe one of it (that is, be buried) three dead men in three daies one after another, loe, this is Deler (the peffilence.) If they goe out in one day, or in foure daies, it is not the peftilence. If there be in it a thousand, and there gos out of it fixe dead men in three daies one after another abis is the peffuence: if they goe out in one day, or infoure, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men shat bave left off working, are at all reckoned for men in this case. Maimony in Mesach in Tagnanioth (or treat. of fasting) chapter 2.S.5. fword chis fignificeh warres, Mich. 4.3. and as the Greeke and

both in one, mentioning the flaughter of the fword, Hebrewes 11. 17. it was one of Gods foure fore indocments, wherewith hee used to chaftise his people for their fins, Ezek. 14. 17. 21. And northe Egyptians onely, but Ifrael might also feare these plagues, for their Idolatry in Egypt, Ezek. 20. 7. 8. Which therefore they fought to turne away, by humiliation and facrifice to GOD in the wildernette. And it is a rule among the lewes, to fast and pray in the time of warre; yea though it be (as they fay) the fword of peace : as when heathens make war with beathens, and they passe by the place of Ifrael, although there bee no warre betwirt them and Ifrael, yet this is a di-Breffe, and they humble themselves for it: for it is fast, and the sword shall not passe through your land, (Leviticus 26.6.) It is a generall rule, that the fight of warre is a distreffe. Masmony in Tagnani-

veh, chap. 2. S. 4. Verf. 4 ceafe, as free, and at liberty the Greeke translateth, doeyee turne away the people. The Minuters of God are charged by Pharaoh, as authors of tedition among his subjects. So were Christ and his Apostles, Luke 23. 2. 5. Acts 24. 5. your burdens] The Chaldee faith, your fer-

vice; the Greeke, every one of you to his workes. Verf. s. of the land meaning the Itraelites in the land: therefore the Greeke explaineth it thus; behold now this people is multiplied on the land,

Verse 6 taskemasters of the people or exaltors among the people; but both Greeke and Chaldec translate it of : and so Moses speaketh in verse officers | the Greeke translateth them Scribes: fo in verf. 10.14. and utivally.

Verle 7 any more give Hebrew, adde to give Here the word of GOD canted afflictions to increase. And in litach wee may see a figure of our calling, ( for all thefe things hapmed unto them for types, 1 Corinth. 10. 11.) they first had the the Holy Ghost putteth death, for the pestilence, | word or promise, which caused them to believe. in Rev. 6 8. from Ezek. 14. 21. The Hebrewes Exodus 4. 30. 31. ) then followerh affliction. greater then ever before; which almost discourageth them, Exodus 5. 21 .- 23. after that came their deliverance with great glory; for which they tang the praifes of GOD, Exodus 13, and 14. and 13. So by the word preached, the Church of Christ was gathered, Acts 2. 41. &c. Then followed great persecution, Acts 8. 1. and 9. 1. and 12. 1. &c. Against which they were confirmed in grace, by expectation of glory in the Kingdome of God, Acts 14.23. And this is the continual course of the Gospell; I Thef. i. 6.10. and 2.14. and 3. 2. 3. 4. 2 Theifal. 1. 4. 5. 6.7. 1 Peter 1.3 .- 9. and 4. 12. 12. &c. fore] Hebr. yesterday, and the third day before : fee Gen. 31. 2. 10 after, verl. 8. 14. &c.

Vert. 8. idle or, lazie : flicke: fo vert. 17. and 8 [acrifice] or, let us facrifice: which manner of speech noteth their importunity : but the Greeke supplieth the word and So after, verl. 17.

Vers. 9. labour or, doe; that is, be doing, or bufie 9 themselves; and to the Chaldee faith, let them bufie themselves therein , and not busic themselves in Chaldee translate it, flaughter: the Apostle joyneth idle words: So in Matthew 20. 12. thise fait

Likewitcin Exod. 3 1. 4.5. where doing, is used for working. The Greeke here translateth it care. vaine lying words Hebr, words of lying : which the Greeketranilateth waine wards, Vanity and fallbood,

are used one for another, as is noted on Exod. 20.7. Verf. 13. saske] Hebraword, or thing: which in this cale, was their appointed taske. Se verle 19.

Vert 14.of the fonnes of Ifrael that is, which were Ifraelites, and the Greeke explaineth it thus, the Cribes of the linage of the somes of Israel. The taskemafters therefore, were Egyptians, the officers were Ifraelites, appointed to overfee and hold the people to worke; as the 13 and 16 verses also manifests thefe were oppressed and beaten; fo the bondage faying ] that is, and was great, and univerfall. (aid unto, by Pharaohs raske matters. An Hebrew phrale, whereof fee the annotations on Gen. 2. 3.

Verfe 16. it is the finne, &c. ] or, finne is laid upon thy people: It may be understood of the Egyptians, as if the finne or fault were theirs; and so the Chaldee explaineth it, Thy people sinneth against them; that is, against thy feruants the Ifraelites, Or, finne (and for punishment ) is laid upon thy people, us the Ifraelites, without caufe: and fo the Greeke translateth, wilt thou therefore wrong thy people? Sinne, is often used for punishmene. See Gen.

Werf. 19. them inevill that is, both themselves (as the Greeke translateth it) and the people over whom they were, to be in an evill case. ing | vnderstand from verie 13. and 18. the taskemafters, and the king allo saying: or, after it was said: leggerie 14.
Veri 20 lighted upon that is, met with as unloo-

kedfor; or fell upon them, with hard words: as yerfe 21. It is the word nfed before, in verfe 3. and Gen. 28.11.

Vor L 21. judge ] the Chaldee faith, be avenged. An intemperate speech, and an example of great infirmitie; imputing the cause of their troubles, to Gods ministers; forgetting their former faith and thankefulnelle, Exod 4. 31. to finke that is, asthe Greeke explainerh in, to be abhorred lee Gen. 34.30. to give ot, and harb given: as, to hold thearke, 1 Chro. 13.9. is expounded, and held it, 2 Sam. 6.6.

Merl. 23. delivering show, &c. ] that is, thou haft nat as all delivered nor shewed any likelihood as yet thereof. And here Mofes himselfe bewraieth the remnants of his former infirmitie, Exod. 4. Salaria i se a e e e e e e e

# OKOOKO OKOOKO IKO KOKO

GALP. VI.

1, God comforteth. Majes, renewing his promise by his rime Ichovah; 5, and tementiante of his coverant. Chee finded him with the comforts unto Ifrail: 9, but they bearen not untahing. 11, He feed his magains to Phornes, though Mojes is Nother eve. 14. The genealogie of Buben, 135, of Simeon,

here done (that is, here laboured) but one houre. 18, of Levi, of whom came Moses and Aaron. 18, A repeating of Mafes miffion to Pharach, and his excepti. on against it.

> N D Ichovah faid unto Moses Now shalt thou see what I will doe to Pha. raoh; for by a strong hand shall hee fend them away, and by a strong hand shall he drive them out of his land.

## Company to the contract of the

AND God spake unto Moses, and said unto him, I am Ichovah. And I appeared unto Abraham, unto Isaak, and unto Iakob. by (the name of) God Almightie : but by my name Ichovah was I not knowne to them, And also, I established my covenant with them, to give unto them the land of Canaan, the land of their fojournings, in the which they fojourned. And alfo, I have heard the groaning of the fons of Ifrael, whom the E. gyptians keepe in servitude; and I haveremembred my covenant. Therefore fay thou unto the fonnes of Ifrael; I am Ichovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their servitude, and I will redeeme you with a stretched out arme, and with great judg ments. And I will take you to me for a people, and I will be to you a God, and yee shall know that I am Iehovah your God, which bringeth you out from under the burdensol the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to Abraham, to Ifaak, and to Iakob : and I will give it to you for an heritage, I amk hovah. And Mofes spake so unto the sonns of Ifrael: but they hearkened not unto Mo fes, for anguish of spirit, and for hard servitude. And lehovah spake unto Moses, saying, Goe in, speake unto Pharaoh King of Egypt, that he fend away the fonnes of Ifrael, out of his land. And Mofes spake before Ichovah, faying, Behold, the fonnes of Il rael have not hearkened unto mee; and how shall Pharaoh heare mee, and I am of uncircumcifed lips: And Ichovah spake unto Moles and unto Aaron, and gave them ! charge unto the formes of Ifrael, and unto Pharaoh the king of Egypt, to bring forth the formes of Ifrael out of the land of Egyp These be the heads of their fathers houses the somes of Ruben the first-borne of I rael; Enoch and Phallu, Hezron and Carmi; these be the families of Ruben. And the fonnes of Simeon ; Iemuel, and la

Expors VI. Mofeskinred ald

min, and Ohad, & Iachin, & Zohar, & Saul, the sonne of a Canaanitesse; these are the fa-16 milies of Simeon. And thefe are the names of the formes of Levi, acording to their generations; Gerthon, and Kohath, and Merari, and the yeers of the life of Levi were an hundred feven and thirtie yeeres. The fons of Gershon, Libni & Shimei, according to their families. And the fonnes of Kohath, Amram, and Ishar, and Hebron, and Vzziels and the yeeres of the life of Kohath were an hundred three and thirty yeers. And the fons of Merari, Mahali & Mulhi: the fe are the families of Levi, according to their generations. 20 And Amram tooke lochebed his aunt unto him to wife, and the bare to him Aaron and Mofes : and the yeares of the life of Amram were an hundred feven and thirty yeeres. And the formes of Ithat Korah and Nepheg and Zichri. And the fonnes of Vzziell, Mifael and Elfaphan, and Sithri. And Aaron tooke Elisabet, daughter of Amminadab, fifter of Naaffon, unto him to wife, and fhee and the bare unto him Nadab, and Abihu, Eleazar, and Ithamar. And the fonnes of Korah; Affar and Elkanah, and Abiafaph: these are the families of the Korbite. And Eleazar sonne of Aaron, tooke unto him one of the daughters of Putiel unto him to wife, and the bare unto him Phinehas : these are the heads of the fathers of the Levites, according to their families. This is that Aaron and Moles; unto whom lehovah faid, Bring out the sonnes of Israel from the land of Egypt, according to their armies. These are they which pake to Pharaoh King of Egypt, to bring out the formes of Ifrael from Ecypt, this Moles, and Aaron. And it was, in the day when Ichovah spake unto Moses, in the land of Egypt: That Iehovah spake unto Moses, saying, I am Iehovah.: speake thou unto Pharaoh King of Egypt, all that I speake unto thee. And Moses said before Ichovah; Behold, I am of uncircumcifed lips; and how shall Pharaoh hearken unto me ? Period of the Spring less than beering

will untord Unnotations. Abeliache lendeitefoner

Brafting hand I that is, by force and conftraint, judgmanus: as verse 6. and Exod. 3,20., This was tulilico (1504.12.31.32.410.13.3.5), gelebrated alwaice after Deut. 6.21.22. and 26.7.8. Plal. 136. 10.11.13. 15.3.3.20.21. Dan. 9.15.

DOD] Here beginneth the fourteenth Section or Lecture of the Law : called of the beginning of the third verie, And I appeared. See Gen. 6. 9.

Verf. 3. Almighty or Alfufficient; fee Gen. 17. 1. The Greeke translateth, being them God. The two tirles here expressed, Al, Gad; and Shaddai, Almighty; are not used in Scripture till Abrahams time, and in speech to him, Gen. 14.18.and 17.1. name Ichovah: which name denoteth both

Gods being in himselfe, and his giving of being unto (that is, the performance of) his word and promiles; as is observed on Gen. 2.4. in which latter respect he here faith, he was not knowne to their fathers by this name; (or as the Greeke and Chaldee translate, he manifested not, nor make knowne this name.) They being suffained by faith in Gods almighty power, without receiving the thing promifed, Act. 7. 5. Heb. 11. 9. 10. But now their children should receive the promise, and so have full knowledge and experience of Gods power and goodnes, and of the efficacie of that his name Iehovah; which therefore they fung to his praise, upon their full deliverance from the Egyptians, Exod. 15.3. So upon performance of further promiles or judgements, he faith, they fall know him to be lehovah, Efay 49.23. and 52.6. and 60. 16. Ezck.28.22.23.24.26. and 30. 19. 25. 26. And Christ in whom all Gods promises are yea and Amen, 2 Cor. 1. 20. having fulfilled allthings for our redemption, manifesteth himselfe by this name in the interpretation thereof, as that he is Alpha and Omega, the beginning and the ending, the Lord who Fi; and who was , and who Is to come even the Almigh-17 . Revel. 1.8.17.18. Otherwife neither Abraham, nor Ifaak, nor Iacob was without the knowledge of this name Iehovah altogether; for by it alfoin part, God revealed himfelfe to them; as Gen. 15.7.8. and 26.24.25. and 28.13. But as the glorious ministration of the Law, is faid to have no glory, in respect of the excellent glory of the Gospel, 2 Cor. 3.10. so this is spoken by comparison here. The lewes of a long time have not used this name, but for it they reade Admai, that is, Lord. One of themselves hath written thus; Why doe the Ifraelites pray in this world, and are not heard ? Because they know not the plaine name [of God, which is lehovah] in the world to come , [the world] of the Mellias, God will make it knowne unto them, and then they hall be heard. Ialbut, in Pfal. 91. This, teftimony is true upon them, not for the found of the letters, but for the want of faith in Christ, who is called lehovah our luftice : leremi23 6. when they shall be converted unto him, God will heare them, Ich. 16.22. and a large many wall of

Veri 4, established or, erected frome and fure: fee Gen. 6. 18. this was done to Abraham, with exprese limitation of the time of Israels release out of Egypt, Gen. 15. 13.18. [Gjournings] or, peregrinations, pilorimage: fee Gen. 17.8, and 26. 3.

Veri. 6. thabardens: 1 the Greeke faith, from the power: the Chaldee, from amidft the tribulation of the fer vitude of the Eg prians : foin verfe 7: "This

The rod, a dragon.

mercie is remembred in Ptal 8127. freebed Chaldee doe explaine it : and it lignifieth Gods might, and open manifestation, with continuancie of the fame against Egypt, milehe redemption of Ifree were fully performed Dem 4.34.2 Kinger 7. 36. Elay 9.12.17.34.

Verf. 7. a God or, for a God : this was the covenant with Abraham : fee Gen. 17. 7.

Verl. 8, lifeupmy hand that is, fiveare: as the Chaldee explaineth it, I sweare by my word to give it. Orthis ligne fee Gen. 14. 22. Hereof is that fpeech, Jehovah hath sworne with his right hand, &cc. Elay 62.8. will give it ] under which figure, cternall life in heaven was implied also to the faithfull; as is noted on Gen. 12.5. which Paul confirmeth in Heb. 11. 10. 16. and the Hebrew Do-Storstay of this, that is signified the Ierusalem that is above. R. Menachem on Exod.6.

Verl.g.anguifh Hebrew, fortneffe, that is, anger, griefe and discouragement of firit; that they could not patiently endure their troubles : the Greeke translateth it, pufille mimity, or feebleneffe of minde. So the fort of spirit, is opposed to the man flow to wrath, Prov. 14. 29. and fortneffe of ipirit in lob, was trouble and discouragement, Iob 21.4. Alike phrase is, of Boreneffe of Joule, whereof ice Numb. 21.4. And this griefe and discouragement of li-rael was to great, that they wished rather to bee let alone that they might serve the Egyptians, than to have any further proceeding in this bufinelle, Exod. 14.12. [ervitude] or bondage, which was uponthem, as the Chaldee addeth : the Grecke translateth for hard works. And this was the outward cause, added to their inward discouragement and little faith.

Vetf. 12. of uncircumcifed lips ] Hebrew, Superflumes, (or uncircumcifed) of lips : that is, as the Gr. tranflateth, not eloquent ; as the Chaldee faith, of an heavy freech; the tame which Mofes complained before, in Exod. 4. 10. but figuratively (poken: as having uncircumcifed lips, that is, many superfluous words, or unsanstified: and so unfit to speake to the King. So Efairs complained of polluted lips, Elay 6.5. Ofthis word fuper fluous, See Gen. 17.11. Wert: 13. unro] that is, as the Grecke addeth, to goe unto. to bring forth | that is, that they might bring forth; lo ver. 27. feethe notes on Gen. 6. 19. Thus Gods worke and faithfulnette was not hindred by mensunfaithfulnelfe :\ neither was Ifrael faved for their owne night confinetie; who from the first to the last, showed themselves rebellious, as Moles after telleth them, Deut. 9.4-5.6-7.24-

Ver, 1 4 beads that is as the Greeke translateth, chiefe governors, or captaines. This genealogie following is to the withe natural Backe of Moies and Aaron Levites, verfe 26: 27. and the time of Ifraels deliverance, seconding to Gods promise, verte 16. 18.20. Enoch] Hebrew Chanoch . in Greeke

Enoch: see Gen 46 9: &cc. Ver. 16. 137. yeers] This mans age with his follower, 18. and Nephewes, verificate. Serve for the opening of that speech concerning livels peregu-

Verl. 20. his aunt] that is, his fathers fifter; as faith the Chaldee paraphrase in the Majorites Bible: but the Chaldee fet out by Arias Mont. hath, the daughter of his fathers fifter; and the Greeke faith, the daughter of his fathers brother: neither of them well; for the was the daughter of Levi, Exod. 2. 1. and to fifter to Amrams father.

Verf. 2 i . Korah he proved a rebell against Mo. fes. Numb. 16.1 &c.

Verf. 22 Vzziel of him and his two fonner mention is made in Levit. 10. 4. where he is called Aarons uncle.

Verf. 22. Elifabet | fo the Greeke writerh this name, and the new Testament, Luk. 1.5. and so we in English: the Hebrew foundeth it Elishebangh, She was of the tribe of Iudah, being the Prince Naalfonsfifter: Numb, 2.2, 1 Chron. 2.3.10. Nadab and Abihu] there dyed before the Lordby Eleazar hee succeeded a fire, Levit. 10.1.2. his father Aaron in the high priefthood: Numb. 20.24.26.&c. Of the priefts that were of him and his brother Ithamar, fee 1 Chron. 24.

Verf.25 Phinehas of him, fee Numb.25.7.&c. Ver. 26. their armies ] or, their hofts: that is, not confusedly, but their ordered troups, being increa-fed to many thousands, and called the hosts of the Lord, Exod. 12. 37.41. and 7 4. Thefe wereafter ordered according to their tribes, Numb. 10.14. 15.&c. Of the word best, or army, see Gen. 2.1.

Verf. 27. go bring | that is that they might bring at

Vert. 30. of uncircumcifed Greek of a small voice Chaldee of an heavy freechifee before verfe 12 and Excd.4.10.

## *KICKO OSCICKO OSCICKO* CS

#### CHAP. VII.

1, Mofes is made Pharohs God, and Aaron his Prophet. 3, Pharaohs heart Should be heardned again their words and signes . E, Moses and Aaron doe # they are bidden. 7, Their age. 10, Aarons rodistm. ned to a Serpent. 11, The Sorcerers doe the like. 13 Pharach's heart is hardned. 14, Mofes is fent againt unto him with word and figne. 19, The waters of E-gypt are surned into blood. 21, The fiftes dye. 22, The Magicians doe the like miracle, wherenpon Pharachi baraned still,

N D Ichovah faid unto Moses; See, I have made thee a God to Pharaoh; and Aaron thy brother shall bee thy Propher. Thou shalt speake all that I command thee; and Aaron thy brother shall fpeake unto Pharaoh, that he fend the fonnes of Itrael out of his land. And I will harden Pharaohs heart; and will multiply my fignes and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you; and ! will lay my hand upon Egypt, and wil bring forth mine armies, my people the fonnes of

Ifrael, out of the land of Egypt, by great judgements. And the Egyptians shall know that I am Ichovah, when I stretch forth my hand upon Egypt: and I will bring out the fonnes of Israel from among them. And Moses and Aaron did as Ichovah commanded them, so did they. And Moses was fourscore yeeres old, and Aaron fourescore and three yeeres old, when they fpake unto Pharaoh. And Iehovah fayd unto Moses and unto Aaron, saying; When Pharaoh shall speake unto you saying, Give a wonder for you, then thou shalt fay unto Aaron, take thy rod and cast it before Pharaoh, it shall be (turned) to a dragon. And Moses and Aaron went in unto Pharaoh, and they did fo as Ichovah had commanded: and Aaron cast his rod before Pharaoh, and before his fervants, and it was (turned) to a dragon. And Pharaohalfo called the wife men, and the forcerers; and they also, the magicians of Egypt, did with their inchantments fo. And they cast down every man his rod, and they were turned to dragons: and Aarons rod fwallowed up their rods. And Pharaohs heart waxed ftrong, and hee hearkened not unto them, as Iehovah had spoken. And Iehovah faid unto Moses; Pharaohs heart is heavy; he refuseth to send away the people. Go unto Pharaoh in the morning, loe, he go: eth out unto the waters, and thou shalt stand to meet him by the rivers brinke : and the rodde which was turned to a serpent shalt thou take in thy hand. And thou shalt fay unto him; lehovah the God of the Hebrews hath fent me unto thee, faying, Send away my people, that they may ferve mee in the wilderneffe: and behold thou hast not heard hitherto. Thus faith Iehovah; in this thou shalt know that I am Ichovah : behold, I fmite with the rod which is in my hand upon the waters which we in the river, & they shall bee turned into blood. And the fish which is in the river, shall dye, and the river shall stinke, and the Egyptians shall bee wearied to drinke the waters of the river. And Ichovah faid unto Moles. Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streames, upon their rivers and upon their ponds, and upon every gathering together of their waters, and they shall be bloud; and there shall

be blood in all the land of Egypt, both in

veffels of wood and in veffels of ftone. And

Moles and Aaron did as Jehovah comman-

ded; and he lift up the rodde, and fmote the

waters which were in the river, in the eyes

of Pharaoh, and in the eyes of his fervants, and all the waters which were in the river were turned to blood. And the fish which | 21 was in the river dyed, and the river flanke, and the Egyptians could not drinke the waters of the river, and there was blood in all the land of Egypt. And the magicians of | 22 Egypt did fo by their inchantments: and the heart of Pharaoh waxed strong, and hee hearkned not vnto them, as Iehovah had faid. And Pharaoh turned, and went into 23 his house; and hee fet not his heart to this neither. And all the Egyptians digged roundabout the river for waters to drinke, for they could not drinke of the waters of the river. And seven daies were fulfilled after that Iehovah had smitten the river.

#### Annotations.

Ade] or, given thee for a God: that is, one to whom the word of God shall come, and by whom it shall be made knowne unto Aaron, and so to Pharaoh. This reason Christ rendreth of the like speech, Ioh. 10.35. The Chaldee, for God, translateth a master: see Exod. 4.16. to (peake for thee, (as the next verfe manifesteth) the Chaldee faith, thy interpreter : before, God called him his mouth, Exod. 4.16. A Prophet hath the name of speaking or interpreting Gods word: see the notes on Gen. 20.7. Thus God confirmes Moles, against his feares, Exod 6.12.30.

Ver. 2. fpeake] the Greeke addeth, to him, mea-

ning Aaren, as Exod.4.15.

Veri. 3. harden as before he faid, he would make wonders or, perswading-Brong: Exod. 4.21. miracles, for to draw men to beleeve and obey, as Deut. 13.1.2. loh. 4.48. Rom. 15.18.19. By fuch God beareth witnesse to his word preached, Heb. 2.4. and they portend, either good, 2 Chron. 32. 24. or evill, Deut. 6. 22. and 28.46. yet can they not periwade any without the speciall grace of God Deut. 29.2.3.4.

Verl 4 lay Hebrew, give my hand; which the Chaldee expoundeth, Lay my powerfull plague : fo armies or hofts : fee Exod. 6.26. The

Greeke translateth, with my power. Ver. 7. old Hebrew some of 80, 18876. of which phrase see Gen. 5.32. By this it appeareth Moles had beene 40. yeeres in the land of Madian as Ste

phen avoucheth, Act 7.30. See Ex00.2. 32. minuted by Ver. o. a wonder for per mading miracle, that I may know yearefent of God: feeveric 3. The Greeke addeth, asigne or a wonder thy rod because Aaron now used it : before it was Moses rod and Gods: Exod.4.2.20. adragon that is a great serpent: and therefore in ver. 15. 11 is called a serpent, as also before in Exod, 4:3. Sorhe Devil is called the dragon the old serpent, Rev. 29. 2. Pharaoh himfelfe, with his Egyptians, are called dagons, Ezek. 29.3. Pfal. 74.13. Burthis wonder was a figne of their destruction, if they obeyed not: for the detolation of a Countrey is fignified, by the dwelling of dragons there, Mal. 1.3. Efay 13.00.22. Pfal. 44.20. Ses alfo the notes on Ex-

odus 4. 3. Verf. 11 . mife men] Philosophers: of thefe fee Geforcerers, or; witches : fuch as do nefis 41.8. bewitch the tentes and minds of men, by changing the formes of things to another hue. And from the Hebrew Cashaph, (which hath the fignification of changing or turning) the Greekes have formed their word Bascains, and the Larines Fascine, which is to bewitch: & it is used for unlawfull devillish Arts and Artizens, such as Gods Law condemneth, and punisheth with death, Deut. 18. 10. Exod. 22. 18. and applyed to falle teachers, and their crafts, Gal. 3. 1. Rev. 18 23. & thefe Egyptian forcerers, were types of feducers, who refift the truth, as lannes and lambres withflood Mofes, here 1 Tim. 3. 8. where Paul fetteth downe the names of the chiefe of these sorcerers, as they were kept in the Iewes private records. For to to this day, in their Babylonian Thalmud, tract. Menachoth, chap. 9. they fnew how Iohanne and Mamre, chiefe of the forcerers of Egypt, withflood and mocked Mofes, faying, thou bringeft ftram into Aphraim, (as water into the (ca; ) for they thought, he did his miracles by forcerie, whereas the land of Egypt was full of forcerees. This Mamre, was also an Amoritish name, Gen. 13. 18. called in Greeke Mambree; and by Paul lambres, in 2 Tim. 3.8. where the Syriacke writeth lanbres: for letters are often changed euen in the fame tongue, as Merodach, Efay 39. 1. or Baredach, 2 King. 20. 12 Nemuel, 1 Chro. 4.24. or, Iemuel, Exod. 6.15. and many the like. And that not Paul onely, but the Iewes commonly to named them, appeareth also by a Chaldee paraphrase of the law that goeth under the name of Ionathan; there upon this place of Exodus, their frames are written Ianis and Iambres: and in another Hebrew commentarie on the Law, called Thanebuma, in fol. 40. they are named Ionos and tombros. Among the heathens also, their memorecontinued, though corrupted, for Plinie in nat. Bif Tib. 30. cap. t. ipcaketh of Mofes and lamnes. and Cabala ( or as some read it Iotape,) whom he cifferh lever, by whom Magicke was used. And Origen against Celfin, lib.4. the weth how Numeni-Pythagorean Philosopher speaketh of Moles miracles in Egype, and his reliftance by lanner and Marter: martisen: Apuleius allo a Latine Phi-lotopher (in his remains a partie) mentioneth one Tolame: Marting the thirtee Magicians: that their names as it referredly were renowmed over all.

maticiali feethe ibres on Gen. 41.8. theirs done by flieglit or forcery; which were al-

fo figures of the fignes and lying wonders, that Antichrift worketh, 2 Theffal. 2.9. whose Churchis their rods | that is, called Egypt, Revel. 11.8. their dragons made of rods : or, if they were all turned to rods againe, it was the greater miracle. But by comparison with Exod.4.4.it is most likely it was a serpent till Aaron tooke it into his handa. gaine. And here Mofes and Aaron doe overcome Jannes and Jambres at the first, in that wherin they most excelled: fo they that are of God, overcome Antichrift; for greater is he that is in them, thanh

that is in the world, I loh.4.3.4. Verl. 13. maxed strong or hard; both by his own impenitency, Rom. 2.5. and Gods just worke in him, Exod.4.21.

Verf. 14. heavy] by reason of the hardnesse of it : and to unfit to bee lifted up unto the obed ence of my word. This heauinesse when it is spoken of eies, eares, hands, heart, or the like; fignifieth the dulnetle and unfitnetle to do that which men ought: Gen 48. 10. Zach. 7.11. Exod. 17.11. Luk. 21.34. And this in Pharaoh is after faid, both to bee done of himfelfe, Exod. 8.32. and of God, Exod. 10. 1.

Verl. 17. I (mite: | Aaron it was that fmote, verl. 19. but God by Moses commanded it : therefore he principally smote, and the rod is said to beein his hand. The Scripture fortime explaineth this as, he called, Matt. 20.3 2. that is, he commanded to he called Mar. 10.49. and he gave, Mar. 15.45. thatis he commanded to be given, Matt. 27.58. See alfoth notes on Gen. 39.22. and 48.22. And God foretelleth the plague before hee brings it, to want him in mercie: but ufeth the time prefent, I fmit, (or, am finiting : ) to lignifie judgement to been hand. So Exod. 8. 2.

Ver. 18. be mearied: both by digging round about theriver for waters, as verf. 24. and being grieved and loathing the waters turned to blood, which they shall not be able to drinke; as in vert. 21. and to the Greek here translateth, they Shall not bee abit to drinke. And this plague being threatned to the Egyptians onely : it is to be thought, the liraclitt in Goten were free fro this, as from other plagut following, Exod. 8.22, and 9.26, and 10.23. And fo the Hebrew Doctors fay, the plague of blood, will blood to the Egyptians, and water to the Ifraelites: R. Elias in Sepher reshirb chocmah treat of Love, ch.7 Here God proceedeth in his worke, from figner and wonders, to plagues and punishments: tenne whereof he bringeth upon Egypt before the lirate lites were let goe out of their bondage, (as there are feven plagues, wherewith the foirituall Egypt of Antichrists church is smitten, in Revelat. 16.) Theferen plagues, the Hebrew Doctors fumme up in tenne letters, the first of all their names, באמב שרשי ערשי whereby they meane,

Blood: Frogs: and Lice: a Mixed (warme: Murraine that beafts annoyd: Boyles : Haile : and Locufts : Darkneffe thick! and Firft-borne all deftroy'd. Vers. 19. gathering together] that is, place of the borng, as the Chaldee expounds it : the word

which is nied in Gen. t. 10: and implieth lakes, poolet pies, ditches, and selfels: as after is explained in the end of this verte. See also Levit. 1.36. weffels Ithis word is expressed in the Chaldee, and is necellarily implyed in the Hebr. as a thouand 2 Sam 8, 4 for a thougand charrets, 1 Chron.
184 the hift Mat. 26.17 for the first day, Mar. 14.

12.and many the like. Verf. 30. helift up] the Greeke explaineth it. to blood: ] as the Egypti-Aaron lift up his rod. ans had thed the blood of the children of Ifrael, drowning them in the river, Exod. 1.22. fo in this first plague, God rewarderh that, by turning their waters into blood, which R. Menachem, (on this place) faith, fignified mercy turned unto them to judgement. So upon the spirituall Egyptians, (by whose sinne the third part of the fea became blood and of otherwaters, became wormewood : Revel. 8.8.11.) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods mellengers : their fea, rivers, and fountaines becomming blood: they having feed the blood of Saints and Prophets, and God giving them blood to drinke, for they are worthy : Revel. 16. 3. 6. Of this plague the Pfalmift also speaketh, Pfal. 78. 44. and 105. 29. Contrariwire, God bleffeth his people, by turning for them, the rockes to rivers and fountaines of waters, Pfal. 78.15.16. and 114. 8. and giving them the water of life to drinke, Joh.4.10.14. Rev. 22. 1.17.

Verf. 21. died :] fo in Antichrifts fea, every li ging foule dieth, Revel. 16. 3. as by their impietie, they had caused the third part of fuch to dye before, Revel. 8. 9. Contrariwife, in the holy land, corrupt waters are healed, the creatures in them live, and fife are multiplied, Ezek. 47. 8. 9.

funke] whereas the waters of Egypt ferved them for drinke, lerm. 2. 18. (there being no raine in the Countrey, Deut. 11. 10. 11.) God turning them to flinking blood, and killing the fish: the plague was the more grievous. For fifes were their commonfood, Numb. 11. g.the fielh of many beafts, they through superstition would not eare of, Exedus 8, 26. fo that which the Prophet after threameth, was now upon them; The filbers mourned, and all they that cast angle into the brookes lamented : and they that foreadness upon the waters languiffed Elay 19.8.

Verl. 22. didfo ] 25 before in verle 11. They could by inchantments increase their owne plagues; but not eafe themselves : see Exodus 8. 7:8. But where had they water to turne into Blood ? either they found fome by digging about the river, verte 24, or they had fome fereired from abother place, as Golen, lee the notes on v. 18. wetted from the Greeke faith, was bordened : fcc

verie 13. Ven 13 fer not that is, regarded not, nor cared for this Wednerous plague: fo the ferring of the heart fignifictivement regard, Exed. 9.21 Prov.22.17 bran. Tegs are led libing ap def miles.

the I even to is. 23. and by fregs. celdaly Cheff fignification the ancient for

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#### CHAP. VIII.

21, God threatneth Pharaob, if bee fend not Ifrael away, to plague his Realme with frogges. 5, Aaron Bretcheth out his hand, and (the second plague) frogs come out of the waters, over all the land. 7, The Magicians doe the like. 8, Pharaoh fueth to Mofes. 12, And Mofes by praier removeth the frogs away. 15, Pharaohs heart is hardned. 16. The third plaque: dust is turned into lice, on man and beaft. 18, The magicians could not doe fo; yet Pharach is hardned. 20, God threatnesh the fourth plague; frames of flies upon the Egyptians. 22, exempting Ifraelin Goshen. 24, The land is corrupted with the swarmes. 25, Pharaoh inclineth to let the people goe. 30, Mofes by praier removesh the swarmes away. 32, Pharaoh is bardned a-

ND Ichovah faid unto Moses: Goe in unto Pharaoh, and fay unto him, Linus faith Ichovah, fend away my people, that they may ferve me. And if thou refuse to send them away, behold, I smite all thy border with frogs. And the river shall 3 abundantly bring forth frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, anthinrothy ovens, and into thy troughs of dough. And the frogs shall come 4 up upon thee, and upon thy people, and upon all thy fervants. And lehovah fayd unto Moles, Sayunto Aaron, Bretch forth thine hand with thy rod, over the streames, over the rivers, and over the ponds, & cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the Magicians did fo with their inchantments, and caufed frogges to come up upon the land of E. gypt. And Pharaoh called for Mofes and for Aaron, and faid, Intreat ye Lehovah that he may take the frogs from me, and from my people, and I will fend away the people, that they may facrifice unto Ichovah, And Mofes faid unto Pharaoh, Gloric over me, when I shall intreat for thee, and for the fervants. and for thy people, to curoff the frogs from thee and from thy houless onely in the river they shall remaine. And he said to morrow: andhe faid (be it) according to thy word, that thou mail know that there is none like lehovah our God. And the frogs hall depart from thee, and from thy houses, and from thy fervants, and from thy people:

his heart heavy, and hearkened not unto themseuch as Ichovah had spoken. And Ichovah fayd unto Mofes, Say unto Aaron; fireten our thy rod, and Imite the dust of the land, and if thall be (surned) to lice in all the land of Egypt. And they did fo, and Aaron stretched out his hand with his rod, and Smote the dust of the land, and there were lice on man and on beaft; all the dust of the land was lide, in all the land of Egypt. And the Magicians did fo with their inchantments to bring forthlice, but they could net and there were lice on man and on

Beaftin And the Magicians fayd unto Pharaole, This is the finger of God : and Pharaohs heart waxed frong, and he hearkned not into them, even as I chough had spoken. Andkehovah faid umo Mofes Rifeup carely in the morning, & fland before Pharache lods boredmeneth forth to the waters ; and faynundahim, thus faith Ichovala, Send away. mychople, that they may ferve mee. File; if thousail not fend away my prople, be-

hold, livil fondamixed warme upon thee and upon thy fervatus, and upon thy people, and into thy houses and the houses of the Boyptians hal befull of the mixed (warme) and all or he ground whereon they are. And Lwill marvellous lesier in that day the land of Goldennipon which my pouple flandethy thanthere fhallhand mixed futeren there, to

Catavorde Lean Landr wpapiblism upphibos file deministration between and propries and prop Ichibyaludia fois words their corte a heavier mittalinger memoral the boulti of Pharachi.

and the ineutroitine to vious partitions all ites lander Reyris settint and ivacion supred by reach agreemined from page 48 passon. celled ser dividenment for Antonogrid fayd Gooya decile collect offent God mithal and in

forther bominstion of shorther prisons a faith weithing contain the the second of the secon referrificache abomination of the ligy puis ansheres their cytes and policies not front | where the Holy Ghoft figuifieth, the ancleant fir

us? Wo will goe three dayes journey into the wilderneffe, and facrifice to Tehovah our God, as he hall fay unto us. And Pharaoh faid, I will fend you away, that yee may facrifice to Ichovah your God in the wilder. dernette; onely in going you shall not re, move very farre away : intreat yea for mee. And Moles faid . Behold, I goe out from thee, and will intrear Ichovah that the mix. ed (warme may depart from Pharaoh, from his fervants, and from his people, to morrow: onely let not. Pharaoh any more deceive in not fending away the people, to facrifice unto Iehovah. And Moles wentour from Pharaoh, and intreated Iehovah. And Ichovah did according to the word of Mo. fes: and bee removed the mixed fwarme from Pharaoh, from his fervants, and from his people; there remained not one. And Pharaoh made his heart heavy at this time alfo, and fent not away the people.

## Annotations, ...

was a lighter of same

A Bundantly bring This word is used in the creation, Gen. 1, 20, that which then was blefling is here turned to a curfe. And this fe cond plague, even as the former, God railet from the masters : the next is from the earth, vent 16, this is threatned before it was inflicted; the next is norfo- baufe | The Gregeke Interpre ters understood one for many, translating boule, chambers & which the Hebrew allo may imply fee Gon, 3.2. and upon or, and into (the hould of) the people: in this fenfethe Greeke granflach it. a groughes of dough or (as the Greeke co eth properly to means, in Exodus 12. 34. This was one of the particulars in which God threat neth the crapferellours of his law, to curfe them, Deut. 3 864 Zeini diene fing in

Wer LA. apon thee or against thee This fignifich the greatneffe of this plague, invading not onely theirhouses, beds, panyies, &c. but the Egyptians themselves whom neither doores, gaics walles, nor weapons, could defend from thosell. ly steatures . By expressing the epersons, there empring of Ifracl feemerh so be implyed as after in plaine words verte a 2. And in Pfal, 78.12.43: thele wonders are laid so be done in Them (of Te ms) a region to Egypts subject was distinct from Gofhen, where Ifrael dwelt.

be Verbig the free pur generally for free; with multinides whereof, God plagued he Egyptians and as it is third in Plate 3 As corrected (or the frequed) them. Frogs are loathform and trouble some creatures, and by Gods law uncleane, and abominable, Levit. 11. 12. 23. and by frogs, ele-

nit facults, which comming out of the mouth of the Dragen, Beaft, and Fulle Prophets (as here they came out of freames , nivers , and Ronds .) goe to the hingsof the carth, (as thefe did into hings chambers, Pialitatino ) to gather them to the hattle of the great day of God almighty, Rev. 1611 3.14. Pline (in his nat. Hiftorie; booke 8. c. 29.) theaking of notable documents of defruction by contemptible creatures mentioneth desite in France, that was (of old driven away by frogs.

V.J.did fo or, did likemifo: fee Exod. 7 11.22. V.8 that be may take away or, and let him remove: by this Pharaoh acknowledgeth both the grien voulnefle of this plague, (for he requested not the like for the first of the blood, Exod. 7.23.) and that his Magicians could adde unto his plagues, but were not able to deliver him from any. Wherfore he is now forced to feeke helpe of that God, whom before he would not know, Exod. 5.2. And when the Philistines land was plagued with mice, (as Egypt was now with frogges) they by counfell of their foothfayers, fent a fin-offring to the God of Ifrael, that they might be healed: and shunned hardnetle of hart, taking warning by this Pharaoh and the Egyptians, 1 Sam. 6.2.3.6.

V.9. Glorie overme. ] in appointing me the time when I shall intreat for thee: so the Greeke transla, teth it, Appoint nato mee when I feall pray; and the Chaldee paraphraserh, Aske for thee a powerfull worke, and give shou the time, &c. The Hebr. properly fignifieth to glorie over, or, to vaunt ones felfe againft another: as ludg. 7.2. Elay 10.15. In this speech Moses shewed both great faith in God, and humilitie towards the king. cut off that is, deenely or, as the Greeke frey, or kill. verf. 13. transleteth, but in the river. So Moses limiteth the mealine of the release, the time he leaveth to Pharaohs choife, who by feeing the remainders of both plagues, (that frogs were in the river where filh had been before, Exod. 7.21.) might be the more moved to keepe his promife, in letting Ifrael go. Therefore this deliverance is called but a breathing, V. 15.

V.12.because of or, concerning the word (or busines, as the Chaldee translateth it) of the frogs: which the Gr. interpreteth for the limited ending of the frogs, as he had appointed to Pharaoh. he had put ] that is, God had laid as a plague : or, weh Moles had put unto Pharash, for choise of the time, v.g. The Gr. favoreth this latter fen(e; so do the words following.

V. 14 upon heaps or, many heaps : Hebr. heapes, beaps; of which phraie, fee Gen. 14.10. with dead frogs, as the river did before with dead filh, Exod. 7.21. The Chaldee translateth, they frank upon the land. Hereby God recompenied the Egypriatiafin in whole eies the lavour of Ifrael did ftink before, Exod. 5. 21. and there remained as yet a memoriall of their plague, the stinke wherof came up into their noftrils: and the ill favour of fuch uncleane forits as were figured by these frogs, (Rev. 16.13.14) is fignified. The like is prophefied concerning the Locusts, in Ioel. 2. 20. and the armie of Gog, Ezek.39.11. and all other enemies of the Church, Efay 3 4-3

V. 15. abkestbing: ] or refpiration, in Gr. arefrefring : this is toine inlargement & respit from the plague, where wich he was before fo ftraitly afflicted. The likeword is uted in Eith. 4.14 heavy unfit to understand, or yeld to the word of God: fee Exodus 7. 14. Thus neither the laying on of the plague, nor taking it off, could worke on any good an Pharaolt x les fauder bee flexed to the wicked, yes will bee not learne righteenfunffa, Elay 26.10. oob : C

V.16 aby red the Graddeth, with thy band, weh the Heb alfo expresseth in v. 17. And so in Exed. 10.21. where Moles is bidden firerchione his band, feemenh to be meant his rodwirhall. Of this third plague, God gave Pharaoh no warning aforehand, as he did of the other two bur haftened his punishment as his fins increased; & bringeth this plague from the earth, which was neerer unto them than the waters. So of the fourth and fifth plagues, God gave the warning beforehand, but not of the fixt, Exod. 9.8. againe, of the leveth & eighth plagues, he warned them, but not of the ninth, Exo. 10.21. & at the tenth plague, the Hraelites are lentaway, Exod. 12. Moreover, thefethree first plagues, weh were from the waters and earth, came by Aarons hand fretching out the rod, Exod. 7-19, 8:8.5.16. three which were from the heavens and aire, came by Mofes freeching our his hand and rod, as the Haile, Exod. 3.22.23 the Locuits, Exod. ro.12.13. and the Darknetle, Exod. 10.21.22. Three came without the hand, either of Moles or Aaron; as the Mixed fwarme, Exo. 8.21.24. the Murraine, Exod. 9. 3. and the death of the First borner Exodus 12.29. and one was by Mofes hand, but not with the rod; as the plague of Boiles, Exodus 9.

V. 17. there were lice | Hebr. there was the lowfe; put generally for the multitude of this vermine; which being of the least fort of Gods creatures, did greatly plague the proud nation. This David rehearfeth, among other Gods wonders in Egypt, Pial. 105. 31: Humane writers doe record, that the Priests of Egypt did shave their whole bodies , every third day, left any lowfe, or other filth; should breed upon them that ferved their gods, Herodot in Euterpe. So, with things which they superstitiously loathed, did God plague them. The Greeke calleth this plague Sknipes, which are a kinde of small stinging gnats: but by the Chaldee and others, they

V.18. did fo] that is, endewored to doe fo, but could not: and when men are faid to dot things above their ability, it meaneth their labour and endeyour thereto: as Matt. 7.1 3 center in at the ftrait gate: that is, freveto enter, Luk. 13.24.

V. 19. the finger: ] that is, the worke, Spirit and power of God; who is faid, after the minner of men, to doe things by his hand and finger, Pfam. 102.26. and 8.4.80 109.27. 1 Sa 6.9. To this speech Christ hath reference, when he refuted those that withflood his miracles, as these Magicians did Moses; If I with the finger of God cast out devils, Luk. 11.20. which another Evangelist explaines to bee the spirit of God, Matt. 1 2.48. Here the cofellion of lannes

21 and lambes: (of whom for before in Enodits 7.
and y consistent Phasels and should be such in the thorough the confidence of the same and the same in the thorough the same and the same mondi men a as a Timbout on The Chaldee expoundeduction (podda thus; who plague from Lodus .. Thus neutrer bear leding of

o Verto so faid or profett the felfe. V. as a mirediment of flies, Walps, hornets; or as lomeshinke; of wide beafts, lerponts, mice, and the like. The Hebrew and Chaldee words. fignificantly aminimization de; but thew not of what encartures. The Greeke now extent, hath Kanomia ahar is the Blad five il Hierom faith, of ield the Lord Huerpreters called it Koinomuia and Aquilarranslaredic Pammuia, that is the commonger all forts of flies d: The Chalde paraphrate on Pfahme 78.45. expoundeth it a mixed [warme of wilde beafts of the field; for the latter Hebrewes, as Aben Ezra, and Sol. Farchi (on Exodus 8.) name them, Lyons, Wolves, Beares, Leopards, and all kinder of will beafts, Serpens, and Scorpions. With whom accordeth Phile, (or the author of the booke of Wifdome) who faith, that as the Egyptians marshipped Serpents word of reason, and vite beafts; fo God ient amulitude of unreasonable beafts apen them for vengeance, for the Lord wanted not meanes (as he faith) to fend among them a multisude of Beares, on fierce Lions, or unknowne wilde beafts full of rage, newly created, breathing out either hery mayour, or filthy fents of scattered smoake, &c. Wild. 41. 15. 17. 18. As in Exodus 12. 38. gne. reb is used for a mixed multitude of people of fundry mitions: fo gnarob here feenich to intend not one, but many forts of creatures, flying, or runming: and fuch they were as did eate (or devoure) the Egyptians, Pfalme 78. 45. and corrupted (or deftrajed) the land, Exodius 8. 24. and because hee faith, their boufes should beefull of them, I thinke rarher they were finall creatures, than Lyons, Bearcs or the like.

Verf. 22. will marvellanfly fever, | will feparate and exempt in a marvellous and glorious manner: whereforethe Greeke expoundeth it, paradoxafo, that is, I will marvelloufly glorifie, of miraculoufly bonour. See Exodus 33. 16. Golben in Greek Gifem: a province in Egypt, where Ifrael dwelt: [ce Gen 45.10. frenderh] that is, fraieth or tarieth, from being fent away to ferve me:as Exodus 9.28. or flandeth, that is dwelleth. midft ] The Greeke translateth, ruling all the earth, colored to deep ( thene 10)

Verilaz aredemption: ] that is, as the Greeke translassih, estudios (ordifination:) whereby it shall appeare that I doe redeeme and save them from this plague. The Chaldee explaineth it thus, Limit par expension to my people, and upon thy peo-ple I will bring a plague. So in Platme 111.9, be fent aredemption to bie people; and herein Gods grace in Christ was figured; for by him, God bith made a rademption for his people; Luk. 2.68.

Vett. 24. didfe, be faid; and there came a mixed heren of these both for the minlettade of these noyleme creatures, (as the Greeke interpreth the

word;) and for the hurt which they did to the people and land which was corrupted, or (a) the Greeke faith) doffroyed by them.

Exbby & VIII.x 3

Verl. 26, not meet : ] or not right, as being not fo appointed of Godswho called into the wildernes, Brod. 3. 18: The Grocke translateth, it cannot fe be done. . . . the abomination : that is, the beath which the Egyptians doe worship, and doe ah. horre to kill, or to fee killed for facrifice. And the fentence twice repeated, may imply two fentes. 1. Shall we facrifice to our God fuch things as the Egyptians factifice? that would bee abomination to the Lord. 2. Or shall we facrifice such things as God requirerh? that would be an abomination to the Egyptians. The Greeke translateth plurally abominations & the Chaldee explaineth ir thus for the beafts which the Egyptian worshippeth, we shall of for for facrifice : loe Shall we facrifice the beafts which the Egyptians worship, &c. The Scripture often calleth the Gods , and fervices of the heathens, aba. minations; as Deut. 7. 25. and 12.30.31. 2 King. 23. 13. Ezra 9. 1. Efay 44.19. Now the principal facrifices of the Hebrewes, were Oxen and Sneep, Gen. 15.9. and all sheepe-keepers were an abomi nation to the Egyptians, Gen. 46.34 for (as humane writers doe record) they that kept in the Temple of Inpiter Thebanus, or dwelt in that province ( in the land of Egypt ) they all abstained from sheepe, and facrificed goats : and those Thebane Egyptians killed no rammes, but counted them holy; and they had an image of Inpiter with a rammes face . Like wife the Egyptians might facrifice no comes because they were consecrated unto Isis; whose image also they had, like a woman with cowes bornes; and all the Egyptians reverenced comes above all of other cattle, as witneffeth Herodotus in his bifforie, booke 2 and and other writers testifie the like things of them: as Plutarch in his booke of Isis and Ofiris. will they not from us?] meaning, doubtleffe they will. Therefore the Grecke translateth, we fhall be fond and the Scripture it felfe often refolveth fuch que stions, by affirmations: as is shewed on Gen.4.7. and 13.9.

Verf. 27. Shall say : ] for they knew not how they should serve the Lord, till they came thithe, Exod. 10.26. The Greeke translareth, bath faid, referring it to that generall precept, in Exod. 5. 1.3.

Verse 28. not remove very farre : | or, not in any edfe remove farre: Hebrew, removing farre, not remove fare: of which phrase, see Gen. 2, 17. intreat ye:] Greeke, pray ye therefore for me unto the Lord: meaning that the plague might bee taken away, as verse 8. and 29. So Simon Magus reque fled the prayer of Perer, Act. 8.24.

Verf. 29. that the mixed fwarme may or as the Greeke translateth, and the mixed (warme fealldt. part: for thefe two phrases are used indifferently, as one Evangelift writeth, and the inheritance shall be ours, Mark. 12. 7. another faith, that the inheri tance may be ours, Luk. 20.14. See also the notes on Gen. 27.4. and 1 2.12. Herein Moles theweth great faith, that his praice shold be granted. any more deceive Heb. adde to deceive or to mock as the word fignifieth, 1 Kin. 18.27 this he faid, because he had Sichard the the before, veners to be one of the more of the control of the contro when things are demed to be done, it moticily and anwilling nettes which the Holy Chollibinerime Explanditias Duvidremoved not the Arkest Chie expraintenas L'anna remaind merchant et sain. E. to. seach of Calalaw, Danses.

## MAN CONTRACTOR the chart pure pure served of the served ser

1, Godebreameth the fift Plague, the murraine of carrell, 4 burresempreth Ifrael. 6.The Egyptianstat tell de : A get Pharach is hanned. 8, God bringeth the fixt planes boyles apon man and beaft: 11, to that the Magicais camios fland before Moles: 12 Ster Phar nohs heart is har aned. 13, Oud threatneth Pharaoh more feverely: 12, The feventh plaque of bayle and fire, falleth upon men and beaft's, and fruits of the earth. 27, Phirachconfesses bis fribe, and sueth to Mores; 33. who praieth to God, and the plaque ceafeth: 34, whereupon Pharaohs heart is hardned yet more.

ND Ichovah faid unto Mofes Goe in unto Pharaoli, and speake unto A him. Thus faith Ichovali the God of the Hebrewes, Send away my people, that they may ferve me. For if thou refule to fend them away, & thou ftill will hold them : Behold, the hand of Iehovah is upon thy cartel which in the field upon the horses, upon the affes, upon the camels, upon the oxen, and upon the theeper a very grievous murraine. And lehovah will marvelloufly fever betweene the cattell of Israel and the cattell of Egypt, and there shall not dyeany thing of all that is the fons of Ifracl. And Ichovah appointed a fet time, faying, To morrow lehovah will doe this thing in the land. And Ichovahrdid this thing on the morrow, and all the cattle of the Egyptians dyed, but of the cattell of the fons of Israel died not one. And Pharaoh fent, & behold, there was not any one of the cattell of Ifrael dead; and the heart of Pharaoh was made heavy, and hee fent not away the people. And Ichovah faid three Moles and unto Aaron, Take to you your hands full of after of the fornace, and lei Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be (surned) to finall dust upon all the land of Egypt: and it shall bee upon man and upon beaft to a boile breaking forth with fealding tookoalhes of the fornace, and frood before | field, and brake every tree of the field.

Phirachtivand Missel iprinkled il roward ! the Heavins and iown arboyten and Littling Proquiente manantiqui letinos gradiend asiniste Anch son blade encociona ad bank finand before Mofes, Becaultopselle boyle; stort bet Plle noque bins an inige Maring a swelved the Egyptiant And behoveth thade, theung God, lendinged anithit withdraid to transferd uhto theni, everfus tetibvahrlidoplikeli inbos Mofes. And Schoval fold unro Woften Hales catelylinethe morning can'd fland bufore Phia rabh, and fhy into him; Thestaichtelidealls the God of the Hebrewesh Sindamny my people; than they may felve me; velol at this? time I will fend all my plagues imorthy barry and upon the fervants and apon the printer that the maintain white where money like menicalitie diriti Phynows frencion, no hand, and I had fining refee and drypipeous ple with the petilences and thou hadit beene cut off from the earth. But in very? deed, for this have I railed thee up; for to thew in thee my power, and that my have may be declared in all the earth. As yet exalreflithouthy felle against my people, that thou will not fend them away! Behold, boill. raine about shortime to morrow, a very heavie haile, fuch as hatti not beene the like in E. gypt fince the day it was founded, even untill now. And now fend and speedily sather thy cattell and all that thou hast in the field: every man and beaft which fhall bee found in the field, and shall not bee gathered into the house, the haile shall even come downe bron them and they thall die. Hee that Feared the word of Jehovah, amongst the fervants of Pharaoh, made his fervants and his cattell flie into the houses. And her that fet, not his heart unto the word of Ichovah, he left his fervants and his caugh in the field. And Jehovah faid unto Mon so Stretch forth thine hand towards the heavens, and there shall bee haile in all the land of Egypt, upon man and upon beaft, and upon every herbe of the field in the land of Egypt. And Mofes ffretched forth his rod towards the heavens, and I chovah gave voices, and haile; and fire went upon the ground :, and lehovah rained haile upon the land of Egypt. And there was haile, and fire catching it felfe among the haile, very heavie, fuch as there was not the like in all the land of Egypt, fince it was a nation. And the haile imote in all the land of Egypt, all that was in the field, from man even unto best : 10 blaines, in all the land of Egypt. And they and the haile smore every herbe of the

Cc 2

care and the flaxe way bolled, Busthe wheat and the the were not finition; for they were hidden. And Moles west out of the cities from Pharaoh, and spread abroad his hands unto lehovah; and the voices and the haile coaled, and the raine was not poured upon the earth. And Pharach faw that the raines. and the haile, and the voices were ceased : & he added for to fin & made heavie his hare.

he and his fervants. And the heart of Pharach waxed firong; and hee fent not away. the fons of Ifrael, even as Iehovah had fpo-

ken by she hand of Mofes.

bediens of the order of the basiles of the bedien bedien the order to be the bedien the the orth, and indisasounts thered inco the ball it, the be to fall even come downer

onwoo one Gove in Chaldee, lewer fain v. 13. and I. J. Ebrewel in Chaldee, lewer fain v. 13. and I. J. Hillarly in other places. For they which of old were called Hebrewet of Hebre the Patriarch, Gen. 14.13. were after called lines, kith, 3. 6. 05. 1004 the Patriarch Lakobs fourth formerice Gen. 20.35. in 14.93. Which their the Chaldee expounds it. a place of the Chaldee expounds it. a place.

from before the Lord . Miscope or flocks both theep and goats . . grievant mirraine von heavie peftilong sche Chaldee and the Greeke calleth it, a ve-

organization of the control of the c W. o. Mibe sarrell that is, of all forts forne : for cond tomeremained for an after-plague, v. 19.25. And this was the fift judgement, of which Ataph faith. God maighed our spath to his auger, &c. and range process beginning the street of the internation. (us positioner.) [1878-9] and [298-9] international factors and the spatiance. Acc Exodus

the mores on Exed 8, 16, affer or embers The matter of this plague is from the fire; as of the former from the earth and watersof the next from the aire. the beavened as figuitying shis punit Ment to tothe him them flow God spile imbe ciall manner. 72 to 4 boyletor, as the Greeke tranflateth herter or fares batches Of fuch oft-times le profic did brendas Lev. 13 .18.19.20. Stalding blaines or herling blifteres a word not used butin this Egyptian plague, and it was an extraordinary & uncurable byle, fuch as Mofes threatned among other curfes for the breach of Gods law. Deut. 28 27. the Lord will smite thee mith the boyle of Egyp, See wheref thou canst not be healed. The Holy Ghos expresser it in Greeke, by an evill and a melignam borle. Rev. 16. 2.

V. Journay or there was, as the Greeke trans tech shere were boyles. Thus the plagues come nee. rer unto Pharaoh, to his skin and fielh : but grea ter follow, even into his heart, v. 14. Vnto this fix plague of Egypt, answereth the first plague of the ipirituall Egypt, where there was an evill and malig-nant boyle; supon the men which had the marke of in beaft and which wor shiped his image, Rev. 16. 2.

V: 11 could not frand as hitherto they had with food Mofest and Pharach would have had them done to fille but now their follie was manifested m to all men : fee 2 Tim. 3.8.9. Exod. 7. 11.12. and8 18. Compare also herewich, Rev. 6.17. where is faid, the great day of (whe Lambes ) wrath is come and who shall be able to stand ?

Ver. 12 made firong: ] and as the Grecke trans. teth it, bardned. See Excd 4.21. Alike events feene in the latter Egyptians, they blatheme the Gal of heaven, for their paines and for their boyles; but no pent not of their workes, Rev. 16.11.

Verf 15 . I fend one my hand by the pestilence murraine among the beafts, v. 3.6 and I had smitte ther with the lame peftilence; and thou hadfi but ent off to jothy finnes deferved; but for another cause, (which after is declared in v.16.) I have spread thee. This seemeth to be the proper meaning of thefe words. Otherwite taking the time pall for that which is to come. (for more certainty) may be read, I will fend, namely, if thou fubut nor. And fo the Greek expounds it, I will fend and the Chaldee thus, for now it is neere before me, that ! will fend out my powerfull playue. peffilence ] in the Greeke and Chaldce death.

V.16. But in very deed or, And verily. for this the Apoltle (Rom. 9.) addeth a word of intention, for this fame: meaning cause, or purpose; as the Greeke expounds it, for this caufe. raifed the up | to the Apolle (in Rom. 9. 17.) expounds the Hebr. Thave made thee fland up or I have constituted (and fer) shee. The common Gr.verfion hath, the hast beene reserved (or kept alive) which thought be true, yet dorh it not express the whole meaning of God, who had not onely kept him alive fothe former plagues, but even raifed, fer and conflim; ted bim for a veifell of wrath, and an exampte of four for a veifell of wrath, and an exampte of four formers agains, the first place is brought upon that agains, the first place is brought upon that agains on the flowing and an analysis of the scripus and both warming given their before: (see ted bim for a vellell of wrath, and an example of

the Angell of the Lord flood by the threshing flore, T Chron. 21.15. another faith, the Angell may by it, 2 Sam. 24 16. for to Bem or, that I may form : as Paul explaineth it. See the notes on Gen. 6.19. inthee: orafhem thee: but both the Greeke translation and the Apostle (Rom. 9. 17-) addeththe word m. Which is often to bee observed in words compounded as this is: as Gen. 40: 20. dwell with me, Plal. 5.5. fojourne with thee, Plal. 42.5. reforted with them; Sinne against me, Prov. 8. 36 andfundry the like. bee declared] Hebr. for to declare (or tell) my name: See the notes on Gen. 6.20. The Chaldee translateth, that they may declare the power of my name. From hence the Apostle inferreth, Therefore God bath mercie on whom he will; and whom he will he hardneth, Rom. 9.18.

Verf. 18. about this time : ] Greeke at this houre, (or time) for the Greeke ufeth thefe two indifferently; as, In that houre, Luk. 10. 21. whereas Matthew faith, Inthattime, Matt. 11. 25. heavy, or, webemently weighty; that is, fore and grievous. This plague proceedeth from the ayre as the former did from other elements. founded that is, the foundation of it laid : as the Greeke faith. created.

Veri.19 [peedily gather] gather for to flee, or to retire, as the word fignifieth, ler. 4.6. and 6.1. This warning, as it implyed great danger to come; fo, no lesse inercie in God, towards such ill deserving even come downe | Hebrew, and Ball people. come downe , and they shall dye ; meaning with the haile, to toone as it should fall.

Verf. 20. made to flie, ] the Greeke and Chaldee translate, gathered; this explaineth the former

word, in verie 19. Verfe 21. fet not his heart, I that is, regarded not. he left, ] or, he also left. But See Exod. 7. 23. the word also (or and) may be omitted, as is shew-

ed on Gen. 8.6. Verf. 23. gave voices, ] that is, fent noyfes of thunder: fo the Scripture eliewhere speaketh of the voice (or noise) of thunder, Rev. 6. 1. and thunders uttered their voices, Revel, 10. 3. And although sometime voices and thun lers are mentioned diftinctly, as in Rev. 4.5. and 8.5. yet here by voices, seeme to be meant thunders. So at the giving of the Law, Exod. 19.16. and 20.18. haile] with fuch God killed also the Canaanites, lof. 10. 11. And unto lob he faith; Haft thon feene the treafures of the Haile, which I have referved against the time of trouble, against the day of battell and war? Iob. 38.22. 23. Vnto this leventh plague of Egypt, the Lord compareth the feventh plague of the Antichriftians, where, upon the viall poured out into the aire, shere were voices; and shunders, and lightnings, and earthquake, fuch as was not since men were upon the earth, and a great haile of talent weight fell upon men, for which they blafthemed God, Rev. 16, 17.18.21. five went, Ithat is, ranne along on the ground, as the Grecke translateth it; which was extraordinary and most terrible: fo that not the baile onely, but the lighting and fiere flames, confumed their cat-le; as the Pialmit winnesseth, Pial. 78.47. 48. and count it a kinde of wheat: as Maimony thewerh in

elfenhere fnewerth; as where one Propher faith, 105. 32.33. So in other judgements, balle and foe mies, and of the Affyrians, Pfal. 18, 13. 14.15. Efay 30.30 31.

linan**si** da wa**t'i** 

Verl. 24 carchingit felfe ; that is, one falli of. lightning taking hold of another, & fo the flames infoulding themselves, did increase and burne more terribly. This word is used onely here, and in Ezek. 1.4. The Greeke translate hi it, inflaming, (or fetting on fire, which word the Apolle weth, lam. 3.6.) and fo the Chaldee faith, inflaming it felfe. And David calleth it, fire of flames , Pfal. ing. anation] or, to anation : which the Greek explaineth, fince there was a nation uponit. Alike phrase is in Re 16.18, fince men were woon the earth.

Ver. 2 . from man &c. | that is, both men & beafts. every tree the Gr. faith, all the trees, meaning of all forts; for there were fome left remaining for an after plague, Exod. 10. 5. A like phrase is in Act. 10.12. all four footed beafts &c. & before in verfe 6:

Verf. 26. no haile ] So God had preferved them from former plagues, v. 5, and ch. 8 ver. 22. and fo God promiferh to preserve his people in quiet refting places, when it shall baile on the forrest, Eta. 32. 18. 19.

Ver. 28. for it is enough, ] or, and let it be enough : fo the Greeke Interpreters tooke it, translating, and let it cease. Voices of God, that is, thunders from God, or mighty loud thunders: as mountaines of God, Pfal : 6.7 are high and frong mounts; fee the notes on Gen. 30.5 and 23.6. The Greeke retail neth the Hebrew phrate. no longer flay Hebr. ye foul not adde to fland: that is, to flay, or remaine, as the Greek translateths or as the Chaldee expounds

V. 20 my hands Hebr my palmes : that is as the Chaldee explaineth it, my hands in prayer. So in'v. 33. The spreading out of the palmes of the hands, was a common gesture used in prayer, as kneeling also was: fignitying a defire that they might receive from God, the things they craved: fo Salomon did when he prayed, 2 Chron. 6.13. and David, Pial. 143.6. and Ezra, Ezr. 9.9. and others, lob 11. 13. Like this was the lifting up of the hands ; whereof is lebonahi or belongeth to fee Exod. 17.11. Iehovah, as the Creator, Pollellor, Governor of all things; doing whatfoever be pleaseth, in heavens, earth, feas, &c. Plal. 135.6. Of this fentence there is often mention and great ute in the Scriptures: fee Deut. 10.14.15. Pial 24.1, &c. 1 Cor. 10.26.28

V.30. will not yet feare | this the event flewed to berrue, v.3 g. Hereby it appeareth, that the prayers of the faithful may remove temporary plagues, even from the wicked and impenitent. Compare 1 King. 18.42.45 Exod 32 11.14.34.35. V. 71. in the eare sche Hebrew Abib, lignifieth a

oreene eare of corne with the stalke, Levit, 2:14. Of it the month when corne was newly ripe is called Abib, whereoffee Exod, 13.4. bolled, or in the Stalke : the Greeketranslateth it feeding.

V. 32. 770: ] or the graine called Zea, or Spelt, in Hebrew Cuffemeth : of this is mention also in

treat of Levench. S.S. L. hidden Hebrew darke, escaped, which remaineth unto you from or, offere that is hidander ground not to be feen: the Greeke translateth is latented. Verf. 33. bale couled This sheweth the effect.

ga Pharaoh harned.

33

of Moles faith and prayer: the Apostie noteth the like of Elias, who projed, and it rained not on the earth by the frace of three pieres and fixe moments; and be proved or aim, and the beaven gaver sine. I am. 5. 17.18. This is written for our comfort, for they were men, fubjett to like passions as we are. The same is to be observed in Exod. 10. 18.19. and the other plagues which Moles by prayer tooke away. VSI 34. made heavie] that is, obstinate and hard. See Exed. 7. 14.

Vert 35. wared frong ] was made fast and hard: fee Exod. 4.21. by the hand | that is, by the minifterie or prophese of Moses, who had signified so much before, verse 30. So Gods word came by the hand of Haggas, Hag. 1.1. by the hand of Malacby. Mal. 1.1. and by the hand of all the Prophets, 2 King. 17.13. that is, by them as his ministers and influments. And the hand of the Lord, fometime is the spirit of prophecie, 2 King. 3.15.

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## CHAP. X.

1, God Sheweth Moses wherefore he hardned Pharaobs heart. 2, Locusts are threatned to bee sent. 7. Pharaob, moved by his fervants, inclineth to let Ifrael gee, but changeth his minds. 12. The eighth plague, Lacuft come upon Egypt. 16, Pharach confessed his fines, asketh for givensife, and defireth Mose; prayer. 19, The Lecuft are taken away, and Pharachs hours. is bardened. 21, Darkeneffe, the ninth plague, is fent upon Egypt. 24, Pharash would fend Ifrael away, but flay their cattell. 25, Moses refuseth to leave a hoofe behind. 27, Pharaob is hardned, and sorbiddeth Mofes, on paine of death, to fee his face any more.

ND Ichovah faid unto Mofes; Goe in unto Pharaoh, for I have made heavie his heart, and the heart of his fertiants, that I may let thefe my fignes in the midft of him. And that thou maift tell in the cares of thy fonne, and of thy fonnes forme; the things which I have wrought in Egypt, and my fignes which I have put amongs them; and that ye may know that I m lehovah. And Moles and Aaron came in unto Pharaoh, and fayd unto him. Thus faith Ichovah, the God of the Hebrewes; How long refuled thou to humble thy felfe before mee . Send away my people, that they may ferve mee. For if thou refuse to fend away my people, behold, I bring to morrow the Locusts into the coast. And they half cover the eye of the earth, and Thall not becable to feethe earth; and diey shall eate the residue of that which is

the haile; and shall eate every tree which groweth for you, out of the field. And they shall fill thy houses, and the houses of all the fervants, and the houses of al the Egyptians which thy fathers, and thy fathers fathers have not feene, fince the day that they were upon the earth unto this day: and he turned himselfe, and went out from Pharaoh. And Pharaohs servants said unto him, How long shall this man be a fnare unto us? fendaway the men, that they may ferve Iehovah their God: knowest thou not yet that Egyptis destroyed? And Moles and Aaron were brought againe unto Pharaoh; and hee faid unto them, Goe serve Ichovah your God who and who, are they that shall goe : And Mofes faid, We will goe, with our yong and with our old, with our fonnes and with our daughters, with our flockes and with our herds, will we goe, for we have a feast offe. hovah. And he faid unto them, Let Icho. 26 vah be fo with you, as I will fend away you, and your little ones: fee to it, for evill ube. fore your faces. Not fo; goe now yee men, and ferve Iehovah, for that you did requelt and he drove them out from Pharaohs prefence. And Ichovah fayd unto Mofes Stretch out thy hand over the land of E. gypt, for the Locusts, that they may come up upon the land of Egypt, and eate every herbe of the land, all that the haile hathlett, And Mofes streethed out his rodde over the land of Egypt, and Iehovah brought an Eaft wind upon the land, all that day, and all the night: the morning was, and the East wind brought up the Locusts. And the Locusts went up over all the land of Egypt, and refled in all the coafts of Egypt, exceeding heavie, before them there were no fuch Locusts as they, and after them shall no fuch be. And they covered the eye of all the earth, and the land was darkned; and they did eate every herbe of the land, and all the fruit of the trees, which the haile had left; and there remained not any greene thing in the trees, or in the herbes of the field, in all the land of Egypt. And Pharaoh hastened to call for Moses and for Asron; and he faid, I have finned against Ichovah your God, and against you. And now forgive I pray thee my finne, onely this once, and intreat ye Ichovah your God, that he may take away from me this death only. And he went out from Pharaok, and intreated Ichovah. And Ichovah turned a vehement frong fea wind, and tooke away the

Locusts.

Locults; and fastened them to the red sea: there remained not one Locust in all the coaft of Egypt. And Ichovah made strong the heart of Pharaoh, and hee fent not away the fonnes of Israel. And Ichovah faid unto Moses, Stretch out thy hand toward the heauens, and there shall bee darkenesse over the land of Egypt, that one may feele the darkenesse. And Moses stretched out his hand toward the heavens, and there was obfcure darknesse in all the land of Egypt three daies. They faw not any man his brother, neither rose they any man from his place, three daies: but to all the sonnes of Israel there was light in their dwellings. And Pharaoh called unto Moses, and said, Goe yee, serve Ichovah; onely let your flockes and your herds be stayed: let your little ones alfo goe with you. And Mofes faid, Thou alfo shalt give into our hand, sacrifices and burntoffrings, that we may doe facrifice to lehovah our God. And our cattell also shall goe with us, there shall not an hoofe be left, for thereof shall wee take to serve Iehovah our God; and we know not with what we shall serve lehovah, untill we come thither. And Ichovah made strong the heart of Pharaoh, and hee would not fend them away. And Pharaoh faid unto him, Get thee from mee, take heed to thy felfe, feemy face no more, for in the day thou feeft my face, thou shalt die. And Moses said, Thou hast spoken well: I will not fee thy face againe any more.

## Annotations.

Dan Herebeginneth the fifteenth Section of Lecture of the Law, fee Gen. 6.9.

Vers. 1. for I or, though I have made heavy, that is bardned : fee Exod. 7. 14. of him of Pharaoh and his fervants: therefore the Greeke translatech it, them; faying, that thefe fignes may bereafter

Vers. 2. shoul this also meaneth Moses and the Ifraelites; as after he faith, yee; and fo the Greeke translateth here. And in Deut. 6. 20. 22. Mofes willeth Ifrael to tell their fonnes, of the fignes and wonders great and evill, which the Lord had brought upon Egypt, The like is in Pfal. 78. 5.6.7.&c.
the initial; the Chaldee faith, the miracles.

Verf. 3. Hebrewer lin the Chaldee Iewes. hum-

ble thy felfe | The Greeke translateth, how long wils then not reverence me ?

Verl. 4. Locafts] or Grassoppers: the Hebrew is Localt; put generally for a multitude of Locusts; (as tree, for trees, Gen. 3.2.) And the original Arbeh, hath the denomination of a multistude, because their nature is to be many together, as Prov. 30.

27. the Locusts have no king, yet goe they forth all of them by beapes: and huge multitudes are therefore refembled to Locusts, Ier. 46. 23. ludg. 6. 9.

Verf. 5. the eye] put for the whole face, or upmost part of the earth, which is seene with the eye: as the Greeke translateth it, the fight, or superficies. The Chaldre explaines it, of hiding the fight of the Summe from the earth: fo in verse 15. Humane writers testifie, that the great Locusts flie, and make great noise with their wings, as if they were birds, and doe darken the Sunne. Plinie, booke 11. chapter 19. that which is escaped Hebr. the escaping, or, evasion.

Verl. 6. boufes the Locusts are reported to gnaw all things, even the doores of houses: Plinte, booke 11. chapter 20. Some of the Hebrewes write, that thefe Locusts did not onely hurt the fruits of the earth, but men alio; as the author of the booke of Wifedome, c. 16. verf. 9. faith, the bitings of Locusts and of flies, killed them, neither was there found any remedy for their life.

Verf. 7. fervants the nobles and counsellors of a [nare] that is, a destruction, by the plagues that he bringeth vpon us. This word frare, usually signifieth the meanes of destruction; as Exod. 23. 33. 10f. 23.13. 1 Sam. 18. 21. which here the Egyptians impute unto Moles, whereas a fnare is in the transgression of an evill man, Prov. 29. 6. knowest thou; the Greek interpreteth it, or wouldest thou know?

Verf. q. we have] Hebr. to us is : Whereby is meant we have; as is noted on Genef. 12. 16. The word is, is supplied here in the Greeke version.

frast of Iehovab] to called, because it was commanded by him, Exod. s. z. and was to bee kept unto him; as the Chaldee expounds it, a feast before the Lord; and as elfewhere it is faid, a feast unto Iebovah, Exod. 32. 5.

Vert. 10. fo with you. &c. It is an imprecation or curfe, because he purposed not to let them goe:but as God forced him to fend them away, fo turned he his curfe into a bleffing to them, Exod. 12.30. 21. and 13.21. 22. The Chaldee paraphrafeth, the Word of the Lord fo be your help. Here Satan , who had before fought the death of Ifraels Infants, Exod, 1. feeketh to retaine them at left in bondage : and when he cannot hinder the redemption of the whole Church, yet to hinder it in part. So in Revel, 12.13. - 17. when the Dragon could not hurt the woman; he maketh warre with the remnant of her feede. evell this word is used both for finne, and for the punishment of the same, as Icrem. 18.8. if they turne from their evill, I will repent of the evill that I thought to doe unto them. Both may be here implied by Pharaoh, but the latter chiefly; threatning more affliction, if they left not off their intended courfe. The Chaldee expoundeth it thus; Ge bow the evill which you thinke to doe, fitteth before your faces. he drove that is, Pharaoh drove, or caused them to be driven out of his presence. Or, he drove, is put for they were driven (ec the notes on Gen. 16. 14.

Verf. 13. over the land of Egypt] the Greeke exthe east winde, poundeth it, towards beanen. which is aftrong and violent winde, with it God

rencement are often lignified, Gen. 41.7. Plalme unto it, the fift plague of the spiritual Egypt is 48.8. Elay. 27. 8. Ezck. 19. 12. Jer. 18. 17. Leante, or Grafboppers; and with them caterpillers allo, as David thewerb in Pfal. 105. 34. 35. and 78.46. They are of Gods heavy judgements upon finners, Deut. 28. 38. 1 King. 8. 37. and unto this eight plague of Egypt, the army of Antichrift is re-fembled, that to true need men, Kev. 9:3:5.7. &c.

Vest 14, heavy, both grievous for the hurt they did, and for the multitude of them; as the Greeke explaineth it, many. ... fuch.] Yet great judgements upon Hrael, are mentioned by Locusts, Ioel 1:2.3:4 and by humane writers it is faid, that in Indiashere are some of three foot long : Plinie, booke

11. chapter 30. Verf. 15, theeye, the face, as verfe 5. darkned,] that is, hid and defaced; and as the Greeke

transleteth, corrupted. Verf. 17. death, that is, deadly plaque; to 2 King.

4 40 death is in the pot.

Verf. 19. fea winde, | that is, west winde, as the Chaldee explaines it: the Greeke faith, from the fea. Forthe maine fea lay westward : fee Genel . 12. 8.

fastened, or, pitched them in, the Greeke and Chaldee translate cast them: but the word meaneth, that they were so throwne in, as there to remaine andrile no more; as when a Tent or other thing is pitched and fast nailed. After this manner God often deftroyeth Locusts in other places; being taken up by heapes with the winde, they fall into feas or lakes, red sea; ] or, weedy sea: fairle Planie, b, 11:c. 29. called in Hebrew, the fea Supb; which word fignifieth fedge, or fearweedes, that grew therein, and whereof it feemeth it had the name: fee Exod.2.2. Ion, 2. 5. The Holy Ghoft in Greeke calleth it, Ernthran, the Red sea, Act. 7. 36. Heb. 11. 29. cither of the red fand of that ica, or red mountaines by its or of one Erythras a king, as Strabo writeth in his if 6, booke. Burche Latines called it Rubrum regs that is, the Redfea, Plinie Hift, b. 13. c. 25.
Ramp. Mela b. 3. chap; 7, and by that name it is ufually knowne in their parts of the world. In this fea, Phyragh himfelfe with his armie, were afterward draymed Exod. 14.

an Visition made frong, that is , hardned, as the

Greke ganliereth, fee Exod 4. 21. hadatseffe, Of this plague also, God warneth not Phanos hefore hand, see Ex. 8.16. that one may feelelor and he ( that, is Pharaoh, or every one) fhall feele meaning, as the Gerranslateth it, palpable darker aging listh as may been felt with the hand, for the thickness the street word fignifierhefomerime in fech ludg. 16. 26, fomerime on consideration in feeds linds. 16. 26. Jonetine on the continues of each linds. 16. 26. Jonetine on the continues of the children paraphrale here appointed to its injuries of the most investigation of the most investigation of the continues of the children of the continues of the children of the childr

Morehacke choses absodut 13, 21, and by it his | plague, David celebrateth, in Pfal. 105. 28, and compared, Rey. 16. 10. Where the kingdome of the Beaft is full of darkeneffe, and men gnaw their tonques for paine. A righteous judgement of God upon those that oppressed his people, the light of the world. Marth. 5. 14. and rebelled against the light; as lob 24. 13.

Verf. 23. Sam not. neither by funne or ftars from above, neither by fire beneath, had they any light. So the light of the wicked shall be put out, and the farke of his fire shall not shine; the light shall bee darke in his tabernacle, Job 18.5.6. from his place, or from under him: the Greek translateth, from his bed. Thus in them the faying was fulfilled, the wicked shall be filent in darkenesse, I Sam. 2.9. was light; ] io they had beene freed from former plagues, fee Exodus 9. 26. and God promifeth like mercie to his Church by the Golpell, faying, Arife thou, beein. lightned, for thy light is come, &c. darkeneffe Shallco. ver the earth, and groffe darkeneffe the peoples, but lehovah shall arise upon thee, &c. Esay. 60. 1. 2.

Verf. 25. doe facrifice, ] or, offer. The word facrifice, here understood, is ellewhere expressed, as in I King. 12. 27. and when the word doe (or make) is joyned with facrifices, as in this place, it fignifieth to offer, as Levit. 9. 7. 22. and 16. 9. Exodus

29.36.39.41.42. Verf. 26. not an hoofe, ] not any thing, faith the Chaldee. Thus Iakob went before out of Metopotamia into Canaan, with all his cattell and subflance, Gen. 31.18. And Mofes conflancie to keep the commandement of God unto the smallest things, in every particular, is an example of theobedience which wee all owe unto the Lord, and from which no perfecution or tyranny should stay us. And the not leaving of an boofe behinde, fignified their full departure out of Egyptian bondage; leaving nothing to tempt or occasion them to te turne thither againe : which God after forbade

them, Deut. 17. 16. and 28. 68. Hof. 9. 3. Verl. 27. made frong.] that is, hardned, as the Greeke translateth. See Exod. 4. 21. would not, or, was not perfraded, confented not to fend them, notwithstanding all these plagues. This word is not used in all this historie, untill now : it setteth forth Pharaohs wilfulnetle.

Verf. 28. no more] Hebr. adde not to fee: fo in the verte following. Here Pharaoh is inraged against Mores, and more fully manifesteth his hardnesse of heart: unto whom Mofes answereth, with no lelle courage and faith in Godinet fearing (as Paul faith) the wrath of the king, but induring ; as feeing him who winvifible, Heb. 11. 27. Therefore ere hee went out of his presence, he denounceth the last plague, (in the chapter following) and departed, neuer feeing him more. As Pharaoh by, all these plagues, is not bettered, but worfe hardned : fo when the beafts throne and kindome is darkened, they gran pheir tongues far paines, and blafthemes the God of his wen, becamped their paines and their fores, and repaires of their deeds, Rev. 16.10.11.

Verl. 29. well or right : the Greeke translateth as them haft faid. So it was not an approbation of Phintohis evill speech, but a signification that it fheild fo come to palle. Wherein Motes shewed great faith in God, and courage against the king, whole wrath be feared not, as the Apostle observeth in Hebr. 11. 27. For before his departure, hee threatneth the last plague, and goeth out very angry Fxod. 11, 4.8.

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CHAP. XI.

1. Gods me fage to the Ifraelites, to borrow jewels of their neighbours the Egyptians. 4, Mofes threatneth Pharaoh with the death of all the First-borne in Egypt. 9, Pharaohs heart is hardened fill.

Nd Ichovah faid unto Mofes; Yet one plague will I bring upon Pharach, and upon Egypt, afterwards hee will fend you away from hence : when hee shall fend you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people; & let every man aske of his neighbour, and every woman of her neighbour, jewels of filver, and jewels of gold. And Ichovah gave the people grace in the eyes of the Egyptians: also the man Mofes was very great in the land of Egypt, in the eyes of Pharaohs fervants, and in the eyes of the people. And Mofes faid, thus faith lehovah, About midnight will I goe out into the midft of Egypt. And every first-borne in the land of Egypt shall die, from the firstborne of Pharaoh that fitteth upon his throne, even to the first-borne of the bondwoman, that is behinde the mill; and every first-borne of beasts. And there shall bee a great crie in all the land of Egypt, fuch as there hath beene none like it, nor shall bee like it any more. But against any of the fons of Ifrael shall not a dogge move his tongue, against man or bealt, that ye may know how Tehovah maruelloufly fevereth between the Egyptians and Ifrael. And all these thy servants thall come downe unto mee, and bow downe themselves unto me, saying, Goe out thou, and all the people that is at thy feer; and after that, I will goe out: and hee went out from Pharaoh, in hear of anger. And Ichovah faid unto Moles; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Mofes and Aaron did all these wonders before Pharaoh: and Ichovah made strong the heart of Pharaoh, and he fent not away the Tomes of Iffael out of his land. ence that mental the one and of the mental harder exceings

Annotations.

Said or, had faid, before he went last unto Pharaoh, being called, Exod. 10.24. therefore ere he departeth out of his presence, hee denounceth this last plague, as appeareth by the 8. verse following thrusting thrust that is, earnestly and hastily thrust, as came to palle, Exod. 12.31.23. The Greeke translateth, with all rejection he Shall rejett (or caft you out; ) and as the Chaldee faith, with

fullrejection. Veri. 2. in the eares | The Greeke addeth, privily. the people | the Ifraelites. his neighbour] an Egyptian: this was fignified at the first Exod. 2. jewels, or, veffels, infruments, of all forts. These they borrowed, but never restored; Gods extraordinary commandement was their warrant, as it was unto Abraham for the killing of his fonne, Gen. 22. and it was a recompence of their labours , wherewith they had ferved the Egyptians.

Verf. 3. grace that is, favour, Hebr. the grace of the people; which the Greeke translateth grace to his people: fee the notes on Exod. 3.21.and Gen. 39.21.

Verfe 4. faid to Pharaoh, before he went out of his presence, verse 8. and Exod. 10. 29. out] the Chaldee faith, I will be revealed :, this God did by his Angell that destroyed them, Exod. 12. 23. And this going out, as the like phrase of passing through, in Exod. 12. 12. is meant for evill unto Egypt : unto which the Scriptures elsewhere have reference, as in Amos 5. 17. I will peffe through thee,

Veri. 5. on his throne that is, which shall reighe after him : the Chaldee explaineth it, which shall sit sponthethrone of his kingdome. And the holy text fo explaineth it felfe, as his throne, I Chron. 17.12. is the threne of his kingdome, 2 Sam. 7.13. and to fit on the throne, is to reigne in ftead of another, 1 Kin. 3. 6. with 2 Chron. 1.8. and a man upon the throne, 1 King. 9.5. is expounded to be a ruler, 2 Chron. behinde the mill or, after the mill ftones; that is, in prilon grinding at the mill, as is explained in Exod. 12.29. Judg. 16.21. Efa. 47. 1.2. and the is faid to be behinde, or after it, for thrusting it before them, as they wrought.

Verf.7.move that is, they shall not have the least 17 let or diffurbance. See the like in lof. 10.21. The dog fignifieth the wicked, Pfal. 22.17.21. that fuch should not move their tongue, is according to that faying, Iniquitie hall frop her month, lob 5. 16. Pfal. (evereth) Grecke, glorsfieth: fee Ex-107.42.

odus 8. 22. V.S. fervants | the Counfellors, Nobles, Courtiers. Their compelled by the plague, should bow down to Moles: 10 greatly would God honour his fervant. So God promifeth his Church, that Kings and Queenes should bow downe thereto, with their face towards the earth, &c. Elay. 49.23. at thy feete, ] following thee: the Greeke translateth it, whom thou leadeft : the Chaldee, mith thee, heat,] or inflammation of anger. Though Moles was a very mecke man, above all the men that were upon the

With whom Pharaoh had fo often mocked, hee is very wroth, and to the king and hee doe part, angry each with other, as Exod. 10.28. And fuch is the end of the ministery of Moles law, unto all Ried hearted linners, Rom. 2.5. and 4. 15. Vato nelle of Gods judgements is to be confidered, for as those whom he loveth, he loveth unto the end, Joh 13:1. and putteth his feare in their heares, that they thall not depart from him, Jerem. 32. 40. forhe wicked (whom his foule hareth, Pfal. 11.5.) he hardneth their heart from his feare, Elay. 63. 17.) that though hee doe many miracles before them, yet rhey believe not; neither can they beleeve, because hee hath blinded their eyes, and hardned their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and heshould heale them, Joh; 12.37. 39. 40. So after their hardnelle and impenitent heart, they treasure up unto themselves wrath against the day of wrath, Rom. 2.5. and God willing to thew wrath & to make his power knowne, endureth with much long-tuffering the velfels of wrath, fitted to destruction, Rom. 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that hee might hew his power in him, and that Gods name might bee declared throughour all the earth, Exodus 9. 16. Romanes 9. 17.

### CHAP. XII.

. 1. The moneth wherein Ifrael went out of Egypt, is made the first moneth. 3; A commandement to prepare a Lambe for the Paffeaver. 11. The manner of cating the Paffeover. 15, Unlovened bread must be eaten feven deses, 32. The blood of the Lamb muft be fprinckled on the doore posts. 29, All the Eirst-borne of Egypt are flame. 21, The Ifraclites are driven out of the land. 35. They spoile the Egyptians. 37, They journey to Success. 43; The ordinance of the Passeover, and who shey are that may eat the same.

ND lehovah faid unto Moles and aunto Aaron, in the land of Egypt, saying: This moneth shall be unto you the head of moneths : it fhall be unto you the first of the moneths of the weere. Speake yee unto all the congregation of Ifrael, faying, in the tenth of this moneth, That they take to them, every man's lambe seconing to the houle of their fairless, a lambe for an house. And if the houle he too little take for a lambe to the houle he, and his tourehe next unto his house, take according southe number of the foules; carry

earth, Numb. 11. 3. yet now in the Lords cause, man according to his cating, yee shall make. your count for the lambe A lambe perfect. male of the first yeere, fliall she to you ver shall take it of the theepe or of the goates. And it shall be by you kept up, untill the fourteenth day of this moneth; & the whole Church of the congregation of Ifrael hall kill it, between the two evenings. And they shall take of the blood, and give is upon the two fide-posts, and upon the upper doore. post, upon the houses wherein they shall eat it. And they thall eat the flesh in that night. roft with fire, and with unlevened cakes; and with bitter herbs they shall eate it. Yee shall not eat of it raw, or fodden at all in water busroft with fire, the head thereof, with the legs thereof and with the purtenance there. of And veedball not let ought, remaine of untill the morning; and that which remaineth of it untill the morning, we shall burne with fire. And thus shall yee cat it : with your loynes girded, your shooes on your feet and your staffe in your hand and ve shall ear it in haft it is Ichovahs Paffcover. And I will paffe through the land of Egypt in this night, and will smite every first-borne in the land of E. gypt, from man even unto beaft: and against all the gods of Egypt will I doe judgements I lehovah. And the blood shall bee to you for a figne upon the houses where you are and I will fee the blood, and will paffe over you, and the plague thall not bee upon you to destruction, when I smite the land of E. gypt. And this day shall bee unto you for a memoriall, and ye shall festivally keepe ita feaft to Ishovah; throughout your generatione shall ye festivally keepe it, by an everla-sting statute. Seven daies shall ye car unlevened cakes, even in the first day ye shall cause the old leven to ceale out of your houses for wholoever eateth levened bread, even that foule shal be cut off from Ifrael from the full day untill the feventh day. And in the first day there shall be unto you a convocation of holineste, and in the seventh day a convocacion of holineffe : not any worke shall bee done in them; but that which shall be eaten of every foule, that onely shall bee done of you. And ye thall observe the (feeft of ) unlevened cakes, for in this felfe-lame day have I brought forth your armies out of the land of Egypt: and yee shall observe this day throughput your generations, by an every fling flattice, in the first (magnets) in the four teemh day of the morein, at the evening, ye shall cat unlevened cakes, untill the one and twentieth day of the moneth at the evening.

Seven dries, old leven shall not be found in | ple tooke up their dough before it was leveyour houses; for whosoever eateth that which is evened, even that soule shall be cut off from the congregation of Ifrael, be he of the stranger, or of the home-borne of the land. Any levened thing ye shall not eat : in all your habitations yee shall cat unlevened cakes. And Moses called for all the Elders of Ifrael, and faid unto them, Draw out, and taketo you lambes, according to your families, and kill the Paffeover. And ye shall take a bunch of hystope, and dip it in the blood that is in the bason, and strike on the upper doore post, and on the two side posts, with the blood that is in the bason: and you, yee shall not goe forth any man out of the doore of his house, untill the morning. For Ichoval will paffe through to finite the Egyptians, and will fee the blood on the upper doore-post, and on the two side-posts: and Ichovah will paffe over the doore, and will not give the destroyer to come in unto your houses to smite. And yee shall observe this thing for a statute to thee, and to thy fonnes for ever. And it shall be, when ye are come in unto the land which Iehovah will give you, even as hee hath spoken, then yee shall keepe this service. And it shall be, when your sonnes shall say unto you, What is this service to you? Then ye shall fay, It is the facrifice of the Passeover, to Ichovah, who passed over the houses of the fonnes of Ifrael in Egypt, when hee fmote the Egyptians, and delivered our houses: And the people bended downe the head, and bowed themselves. And the sonnes of Israel went and did, even as Iehovah had commanded Moses and Aaron, so did thev. And it was, that at midnight Ichovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that fate on his throne, unto the first-borne of the captive that was in the prison house, and every firstborne of beafts. And Pharaoh rose up in the night, he and all his fervants, and all the Egyptians; & there was a great crie in Egypt. for there was not a house where there was not ene dead. And hee called for Mofes and for Aaron in the night, and faid, Rife up, goe our from amongst my people, both you and the sonnes of Israel; and goe, serve Iehovoh, as ye have spoken. Also take your flockes and your herds, as ye have spoken, and goes and bleffe me also. And the Egyptians were urgent upon the people, making hast to send them away out of the land : for they faid, We be all dead men. And the peo-

ned, their lumps of dough, bound up in their cloathes, upon their shoulders. And the 35 fonnes of Israel did according to the word of Moles; and asked of the Egyptians jewles offilver, and jewels of gold, and garments. And Ichovah gave the people grace in the 36 eyes of the Egyptians, and they gave them their asking and they spoiled the Egyptians. And the formes of Ifrael journied from Rameses to Succoth, about fixe hundred thousand on foote, that were men, beside little ones. And also much mixed people went up with them, and flockes and herds, a very great possession of cattell. And they baked the dough which they brought forth out of Egypt, cakes unlevened, for it was not levened; for they were thrust out from Egypt, and could not tarry; neither had they made ready for themselves any victuall. And the dwelling of the fonnes of Ifrael, who dwelt in Egypt, was foure hundred yeeres, and thirty yeeres. And it was, at the end of the 41 foure hundred yeeres, and thirty yeeres, even in the felfe-fame day it was, all the armies of Ichovah went out from the land of Egypt. It is a night of observations to Jehovah, for bringing them out from the land of Egypt: this is that night of Ichovah, of obfervations for all the fons of Ifrael throughout their generations. And Iehovah faid unto Moses and Aaron; This is the statute of the Passeover: no strangers sonne shall eat thereof. But every fervant of any man, 44 bought for money, when thou halt circumcifed him, then he shall eat thereof. A forreiner and an hired fervant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroadout of the house, and yee shall not breake a bone thereof. All the congregation of Ifrael shall doe it. And when a ftranger shall sojourne 48 with thee, and will doe the Passeover to Ichovah, let every male of his be circumcifed. and then he shall come neere to doe it; and he shall be as the home-borne of the land : but any uncircumcifed shall not ear thereof. One law shall be to the home-borne, and to the stranger that sojourneth among you. And all the fonnes of Israel did; even as Iehovah commanded Moses and Aaron, so did they. And it was, in this felfe-fame day. Ichovah brought forth the fonnes of Ifrael out of the land of Egypt, by their armies.

And add Soperation,

Annota-

Mid or, All Lebough had faid to wir, before
More had gone out from Pharaohs prefence;
adthreathed the death of the first Borne, Exode #147 für this paichate Lambe was got ready, the fourthiday before it was killed; as after is manifelt in verten and or be This moneth Inamed in Hobrew, edbib, Exod, 18.4. and Nifan, Nehem. 2.1. (by which name the Chaldee calleth it in this charter, yerles 8), it is with us called March, or April; for it fell out fountime to be part of both the head that is, as the Greeke translareth, the beginning. So the head (that is, the beginning) of the yerre, Ezele. 40. 1: 2 unto you, By reason of this their going out of Egypt, the yeere (which before began in Septemben, Exod. 23. 16, ) hath his beginping to the lewes Ecclefiastically in Abib, or March: but for the Iubilees, and civill affaires, it began as it had done before, Levit. 25, 8. 9. 10. This alfo lofephus tellifieth, in Aniq. b. 1.c 4. See the notes on Gen. 7. 11. Because this release of Israel, was a figure of the Churches redemption by Christ, who reneweth the world, 1 Cor. 5. 7.8. 2 Car. 5. 17. and who was to fuffer death alio in this moneth, Iohn 18. 28. &c. therefore God made it the head and first of the yeere: that by it the Church might bee taught to expect the acceptable jeere of the Lord, which Christ preached, Luk 4.19.

Verf. 3. the tenth | that is, the 10. day: as, the firft, Matth. 26.17. is expounded, the first day, Mar. 14. 12.On this day the Ifraelites after did goe through Iordan, into the land of Canaan, Iol. 4. 19. And Christ (our paschall Lambe ) on this day entred lerulalem, riding upon an affe colt, and was received of the people with palme branches, and crying Hofanna, &c. Ich. 12. 1. 12.13. &c. In him this type was truly fulfilled. that they or, and les themtake: the Greeke translateth, let them take: leaying out the word and; which the Hebrew tometime doth, as is noted on Gen. 8. 6. kid: a young freepe or goat; as is explained in verl. . It was a figure of Christ, the true Lambe of GOD, Cot. 5. 7. Ich. 1:29. boufe, that is, as the Gracke translateth, boufes. The whole armie of Ifrack was divided into twelve tribes, those tribes into families, the families againe into bonses, and thento particular persons, as appeareth by Num. 1. and fof. 7. 14. &c.

Veil 4. to befor of, to be above a lambe; fo that they cannot overcome the fame by earing it up. The words following, shew this to be meant, for caring and the Greeke translateth thus, if there bes few in the boufe forbat they are not enough for the lamb. As the word line, or left, fomerime fignifieth un-As the worthants, on age, construct an automorphism (Sen. 32, 10, 10 here and ellewhere it fignifiesh institle). Which the Scripture maketh plaints, as, soo tittle to receive a King, 80, 61, is explained, nor is the in order to the control of the

feel amber; to wit, how many are meet and fuffici-ent, for the eating of the lambe. Our Saviour and his twelve disciples did cat the same together, after in the Law, Levit. 23. 5. - 8. Num. 9.2. 11

Matth. 26. 18.20. Of this counting the lewes doe. write, (gathering it from this law) that it must be made, whiles the Lambe is yet alive: and the passe. over might not be killed, but for such as were made count of and those they called fonnes of the fociety (that is, communicants.) And that if the Lambe were killed for fuch as were not counted therefore, or for any than could not eat-thereof, ( as infants, ficke persons, Sec.) or for the uncircumcifed, or for the uncleane; it was not allowable. Maimony in Korban pefach, chap. 2.

Verf. 5. perfett, | that is, intire, whole, found, in all outward parts, and fo without blemift; as the Law elfewhere explaineth it; faying, it fall be perfett to be accepted there hall be no blemish therein, Levis. 22. 2.1. And the Greeke in this place, translateth it both waies, perfect, and unblemifhed. This alfore. ipefted Christ our Paffeover, called the Lambe un. blemißed, TPet. 1.19. And all facrifices, the types of him, were to be fuch, Levit. 1.3. 10. &c. And by perfett, and without blemis, is meant ( not to be without foots or fundry colours in the skinor wooll; bur) to have neither want, nor fuper. fluity of members; to bee neither blinde, norbin. ken, nor maymed, nor having a menne, nor skurvie, nor fcabbed, nor bruifed, nor crushed, nor ficke, &c. Levit. 22: 22 .- 24. Mal. 1. 8. And the lewes write of fiftie blemifbes that doe disable beafts for facrif. ces: five in the care, three in the eye-lid, eightin the eye, three in the nofe, fixe in the mouth, twelve in the members of generation, fixe in the fee, foure in any place of the body; as scabs, wens, &c. and three beside over all the body, as trembling with old age, ficknesse, and foulenesse with excrements. Maimony in Misneh, treat. of entring im the Santtnary, chap. 7. Likewise they mention o ther things, that make a beaft unlawfull to be facil ficed unto God; as, if it were untimely, beforeit was eight daies old, Levit. 22, 27. if it were a built of fundry fhapes, as part like a sheepe and partlike a goat, or a shaepe brought forth of a goat, or 1 goat of a sheepe: if it were both male and femals or neither male nor female: if it had lien with, or had been elien with of another kinde, contrary to Levit. 19.19. and 20. 15. 16. if it had killed amin, Exod. 21. 28. if it were the hire of a whore, or price of a dog, Deut. 22.18. if it had beene dedicated to idolativ, for to corruption is in them, contrary to Levit. 22. 25, and the like, shewed by Maimony, in Asurei Mizbeach, chap. 3. of the first yeere: ] Hebr. Sonne of a yeere, of which phrase fee the notes on Gen. 5.32. So from the Lawin Lev. 22,27, and from this place it hath beene expounded by the Iewes, that the Lambe after it was eight daies old, and forward, was allowable to be offered for the Paffeover : and if it were but an houre older then a yeere, it was unlawfull-Maimony in Misneb, treat. of the offring of the fart fices, chap: 1. S. 12.13.

Verf. 6. bryou kept up: ] or, for you kept; Heb. for akeeping up (or acufted)) to you : that is, kept apart from the reft of the flocke, from the tenth to the fourteenth day. Of this rite there is no mention

commanded. And the Iew Doctors thinke it was but for this time onely; for they write of these pardeulas, 1 the eating of it in their houses diferfed WEGypt : 2. the taking up of the paschall Lambe, from the teniholay; 3, the charge to strike the blood on the door post; 4, and that they should eate it in hafter thefathings were not required of the generations after neither were done; but at the Paffcover in Egypt onely. Mamony, in Korsan Pefach, chap. 10. S. 15. So in the Bit Thalmud, treat ! Pefachim; chap. 9. what Church that is as the Greeke translateth it, the whole multisade; all of the Chardror allembly.

the two evenings that is, as the Greeke faith, towards evening: in the afternoone and before fun feeting. For as God ar the first made the day of evening and morning, Gen. 1. 5. to after among the lewes, (as is also amongst us) all the forenoone was counted morning, and all the afternoone evening. The latter evening began at Sunne fetting, Iof 10.26.27. The day (from Sunne rifing to the fetting) had twelve houres, as Christfaith, Are there not melve houres in the day? Ich 11.9. Their first houre, was about fix of the clocke in the morning with us: their fixt houre, was our noone: their much houre, was three of the clocke in the afternoone. By this wee may understand the time of Christ crucified, which began at the third houre (that is, at nine of the clocke in the morning, the ordinary time for the dayly morning facrifice) and ended at the ninth houre, (that is, at three in the afternoone, the time of the evening facrifice;) Marke 15. 25. 33-34. 37. Wherefore the ninch houre, was their houre of prayer, when they used to goe into the Temple, at the daily evening facrifice, Acts 3.1. And this was the ordinary time for the Palleover; as R. Menachem (upon this place) faith, betweene the two evenings, at the time of prayer, at the oblation as I fack our father of bleffed memory hath direlled, (Gen. 24.63.) Howbeit, God fetteth no houre for the killing of the Patleover, because it might vary occasionally; but if it were killed in the afternoone, and before Sunne fet, it was allowable. Further to thew this, the Hebrew Doctors in the Babilonian Thalmud treat. of the Paffeovers, chap. z. doc write thus. The daily evening facrifice (whereof ice Exodi29.38.39.) was killed at the eight houre and abalfe, (charis, halfe an houre before three of the clocke in the afternoone; ) and it was offred up at the ninth houre and an halfe, (that is, halfe an houre after three.) In the evening of the Passeover, it was billed at the seventh hours and an halfe; and offred at right and an halfe; (that is, halfe an houre before three:) And if the evening of the Passeover didfall to the on the evening of the Sabbath it was killed at fixe and halfe, and offred at feven and an balfe : (that is, halfe anhouse before two of the clocke.) The reafor hereof was, because they were first to kill the daily fagrifice, and then to kill and roste the Passeover, and also to relt the evening before the Sabbathy Agreeable unto this, Maintony (in Korban Pelacischunit: S. A.) laith, The kelling of the Passe-over is after mid-day, and if they kill in before, it is not allowable, and they kill it por but after the daily evening

and \$8:16.17. Deut. 16. where the Paffeover is facrifice, and burning of incenfe: and after they have untill the end of the day. This hee speaketh of their manner in the Temple. And by this time of the day God foreshewed the fuffrings of Christ in the evening of cimes, or in the last dayer, Heb. 1. 2. Pet. 1019.20. and about the lame time of the day, when the patchall Lambe ordinarily dyed, he dyed alio, at the ninth houre, Matt. 27.46 .- 50.

Verfe ze give it] that is, frike it, wielliche hof fope prinkle, as is explained in verte 22; fignitying the applying of Christs blood, forinkled upon all beleevershearts, 1 Pen 1. 2. Heb. 3.14. So the Lan was after to be written on their doore polts, Deut. 6.9. intending it biefly upon their hourts, Heb. 8. 10. Compare with this, the Law in Ezek. 45. 10. where the blood of the facrifice was also put upon the posts of the house of the Lord; for to clenfe the fame. This ordinance was but for that time onely in Egypt: for after they might not kill the Patleover mithin any of their owne gares, but in the publique place of Gods workip, Dent. 16 5,6,7. which at laft was Jerufulem; where by the Priests the Patfeover was killed, and flaved in the court of the temple, and the blood forinkled on the altar, 2 Chron. 35.1. 2 6. 10. 11. Levit. 17. 3. -6. Then the owner of the Lamb took it of the Priefts. and brought it to his house in Ierusalem, and roasted it. and are it in the evening; as Maimony shewerh in Korban Pefach, chap. 1.S 6. After this manner Christ with his disciples kept the Patleover, eating it in a chamber within Ierufalem Luk. 22. 7.8. 10.11.&c

upper daore post but on the threshold under their feet, it was not commanded to be iprinkled, Hereby a reverent regard of the blood of Christ, feemeth to be taught ethat men should not tread under foot the fon of God nor count the blood of the covenat whicrwith they were factified, an unboly thing, Heb. 10, 20

Ver. 8. unlevened cakes or loaves: but the word 3 cakes is expressed in the 39 verie. The fignification hereof Paul declareth, laying, Let us keepe the feaft, not with old leven, neither with the leven of malice and wickednesse: but with the unlevened cakes of fincerity and truth, 1 Cor. 5.8. The manner of speaking weh Moles here with, and unlevened cakes with bitter herbs, is changed in Num. o. z I. thus, with unlevened cakes, and bitter herbs : to the one explaines the other. Hereupon the Hebrews fay, The eating of the fleft of the perchall lamb on the I'm night, is commanded to be done : 5: it may be eaten alone; if unlewened bread and bitter herbs cannot be gotten: but bitter berbs without the vaschall lamb, are not commanded; for it to written, with unlevened bread of bitter berbs hall they eat it. Maimony in Korban Pefach, c. 8 S. t. 2. 15 bitter herbs Hebr bitterne fes; but herbs are meant, as cichory wild lettice, and the like; which they did eare with the lamb, in remembrance of their afficitions in Egypt, where their lives had been butter, Ext. 14 And hereunto leremy leemes to have reference in his forrows, faying; He hash fed me to the full with butter herbs (or bitternesses ) he hath made me drank with mormmood, Lam. 3. 4 Themwere alfo to type out the bitter forrowes of Christ & our mortificatio & afflictions with him Cores 7 de 1,26 Phil. 3.10

1 . 34 Zach 13: 10 Revel 10 . Lo. Hercof the | and 13:17.] Then they fill the fecond cup, and Hebbanicanions his The earny of bester berks, is not sometimed by the Lain because of themselves, but dipendeshan thee atting of the plate all Lambe. For it is one cambinated money to the tree fishe of the Baffeover, with bullevered bread and butter berba The bitter berbs formofinthe Lines are Chazereth , and Guoltheir and Canadho and Charebabinds, and Alener: [that is, aspis thought; Wild lettice, Cichorie, Hor chought and shellies : for they are nor well knowner there was at heraftur for ear bother, is called distortheris and they had var of any unique of all of chem Mamorithan of Labou, chapry 3 12. 13. Moreover they nied a certaine fauce; shick ike multardethey called in Charofeth, and fay it was a memorial of the clay, wherein they wrought in Egypt's it was made, of the plaine the branches, or of ray fint, or otheblike berries; which it hey framped; and put vinegor phereta and seasoned it and made it like clay, and brought it man the rape was Mamon bidem, S. I's . This is thought of force, to berthe Wherein Christ dipped the top! which hee gave timo ludas, loher 3. 26 fir by the Hebrewes records, they used to dip the unlevered bread in that Sauce(Charofeth) and to eat; then they disped the bitter Berbs in the Charofeth, canddid est them; Maimony weat of Leven, c. 8. S. 7 Topether with the paschall Lamber they used to drinke wine; for it was a feast of the Lord, and a facrafice; therefore to bee celebrated with joy and with wine, by proportion from cho Law in Dout 16.11.12 Num 15.5 They Lay every one both of men and monten, it hound to drink that night if aire cups of wine without faile and though be be poone and live on almes, bee must not drinke lefte bunutale foure oups; and every cup contained a quarter (of a Log chat is to thuch as an egge and a halfe; whereofice the notes on Exed. 30. 24.) He ble feth (Good) for every of shefe cups severally, and for the fourth cap be accomplished the praise and bleffeth for it, : the bieffing of the Song, Maintony treat of Leven; c. 7. S. 10 Wird thele plantest thonew Toftament feemeth to have reference, whener speaketh of the Cap of bloffing 1 Cor 10 16 dand of finging an hymne, Marking 15. I will herefliew the order which the lester with eager following, kept at the Pallower; as themidives have recorded it. First a cup (of wind) is filled for every one, and headleffeth for it, him that created the fruit of the wine. &cc. and dimkethic. After that thee bleffeth for the waflung of bailds; and washerh his hands. Then is broughein a rable furnished, and upon it, bitter herbs, and insevened bread, and the fance ( Chawhen hand the body of the patenth Lambe, and whether of the Charges for Feath offring, where-by Rediemores on Deuterdnomie 16.1 which is for the fourteenthy daylibs the moneth. Then hee cheguille to bleffe (Good ) which created the permison the carril assurance an herse, and the seeding inches takes, such carriers, the eard all that the archerishes which increase, none careth the carriers are assurance of the carriers and the carriers and the carriers are assurance of the carriers and the carriers are carried to the carriers and the carriers are carriers and the carriers are carried to the carriers are carried to the carriers and the carriers are carried to the carriers are carriers and the carriers are carried to the carriers are carriers are carried to the carriers are carriers are carried to the carriers are carriers are carriers are carriers are carriers

the fonne asketh [what is meant by this fervice: according to Exodus 12.26.] and hee that makes the declaration; faith, How different is this night from all other nights? For all other nights, wee wash bur once, but this night twife. All other nights, were at levened bread, or unlevened but this night unlevened bread onely. All other rights, wee ear flesh, roasted, baked or boyled. but this night roafted onely. All other nights, wee eat of any other herbs : but this night bit. ter herbs. All other nights wee eat either fit. ring or lying t but this night, lying onely. Then the table is brought againe before him, and hee fairh; This Palleover which wee eat, is in refpect that the Lord passed over the houses of our fa. thers in Egypt. Then holderh hee up the bitter herbs in his hand, and faith; Thefe bitter herbs which wee eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt, Then hee holdeth up the unlevened bread in his hand and faith. This unlevened bread which wee car, is in respect that the dough of ourfathers had not time to bee levened, when the Lord appeared unto them, and redeemed themout of the hand of the enemie; and they baked unlevened cakes of the dough which the brought out of Egypt, Exodus 12. 39. Thenha faith: Therefore are wee bound to confesse. to praife, to laud, to celebrate, to glorifie, to ho nour, to extoll, to magnifie and to ascribe videry, unto him that did unto our fathers and unto us, all these signes; and brought us forth from fervitude to freedome, from forrow to joy, from darkneffe to great light; and wee in before him Halelojah. Halelojah, Praise 0 ju fervants of the LORD, &c. unto, the flit. rocke, to a fountaine of maters: that is, the hundred and thirteenth, and to the end of the hun dred and fourteenth Pialme. Then they bleffe the Lord which redeemed them and their father out of Egypt, and hath brought them uno that night, to eat unlevened bread therein, and bitter herbs. And hee bleffeth GOD who cre ateth the fruit of the vine; and drinkerh the fe condcupe hAfter this, hee bletleth for the wathing of hands, and watherh his hands the fecond time; and taketh two cakes; parteth one of them, &c. and bleffeth (G OD) that bringeth bread out of the earth. Because it is said, the bread of affliction ( or of povertie ) Denteronomie 16. ken meat, so heere is a broken part. Afterwards, hee wrappeth up of the unlevened bread and of the bitter herbs together, and dippeth them in the fauce , and bleffeth GOD, which commanded to ear unlevened bread and bitter herbs? and they eat. Then hee bleffeth GOD, which commanded the eating of the facrifice ; and hee esterh fhe flesh of the feal offring; ) and againe bleffeth GOD which commanded the earing of the Paffeover, and then thee circula of the body of the Pale over. After this , they fit long at Supper

and ear every one so much as he will, and drinke as much as they will drinke. Afterward he eateth of the flesh of the Passeover, though it bee but so much as an olive, and tafteth nothing at all after it: that it may be the end of his supper, and that the rafte of the fieth of the Paffeover, may remaine in his mouth. After this, he lifteth up his hands, and bleffeth for the third cup of wine, and drinketh it. Then filleth hee the fourth cup, and accomplisheth for it the Praise ( or Hymne; ) and sayeth for it, the bleffing of the Song, which is, Allthy workes praife thee O Lord, &c. (Pfalme 145. 10. ) and bleffeth God that created the fruit of the vine, and taffeth nothing at all after it, all the night, except water. And hee may fill the fift cup, faying for it the great Hymne, (the hundred thirty fixe Pfalm) Confesse ye to the Lord, for hee is good; for his mercie endureth for ever; unto the end of that Pfalme. Bur he is not bound (they fay ) to that cup, as to the foure former cups. Thefethings are shewed by Masmony in his treatise of Leven and unlevened bread, chapter 8. where also hee noteth some differences at this time, when having no Temple, they can have no facrifice, neither kill the paichall Lambe; but onely use the unlevened bread, bitter herbs, and wine, in their private houses. After, in his Copie of the Haggadah (or Narration) of the Paffcover, hee sheweth what words they used at the breaking and delivering of the unlevened bread, This is the bread of affliction, which our futhers did eat in the land of Egypt: whospewer is hun-gry, let him come and eat: whospewer hath neede, let kim come and keepe the Passeour, &c. These obfervations of the Iewes whiles their commonwealth stood, and to this day, may give light to some particulars in the Palleover that Christ kept, as why they lay downe, one leaning on anothers bosome, loh. 13.23. (a figne of reft and security) and flood nor, as at the first Palleover, neither face on high, as wee use. Why Christ rose from supper, and washed, and sate downe againe, John 13.4.5.12. Why hee bleffed, or gave thankes, for the bread apart, and for the cup (or wine) apart, Marke 14.22.23. and why it is faid, hee tookethe cup after supper, Luke 22. 20. also concerning the Hymne which they sung at the end, Matthew 26.30. and why Paul calleth it the shewing forth of the Lords death, 1 Corinthians 11.26. as the Iewes utually called their Patleover, Haggadah, that is, a Shewing or Declaration. But specially we may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was fanctified by the Sonne of God, to bee a remembrance of his death, and of our redemption thereby from Sathan, 1 Corinthians 11. 24. 25. 26. for which we have much more cause to praise, honour and megnific the Lord, than the Hebrewes had for their temporary falvation.

Verse g. ram] That ram, whereof the Law warnethus, is flesh whereon the fire hath beganne to worke, and it is rousted a little, but not fit for man to eat as yet ; faith Maimony in Korban Pefach, chapter 8. S. 6. It might figure a full and due GODS Word and Spirit, Coloffians 2. 16. 17.

preparation, by the preaching of the Gospell, and thewing forth of Christs death, with an examination of our felues, that wee car not unworthily, and so eat judgement to our selves: 1 Corinthifodden at all ] or any way ans 11, 26. 28. 29. fod, Hebr. fodden fod in water. The Iewes explaine it, fo generally : neither to be fodden in maier, hor in any other liquor or juyce of fruits. Neither roasted , and afterward sodden ; nor perboyled , and afterward roafted, &c. Yet they fay it was Limfull to baste it with wine, or oyle, or any liquor except water: alfo, lawfull to dip the flesh when it was reasted, in liquors, or jusce of fraiss. Maimony, in Korban Pefach, chapter 8.S.7.8. At the Palleover which Christ did ear, the Euangelists mention his dipping of a fop, and giving it to Iudas, John 13. 26. Infeething, the water is mixed with the flesh: the forbidding whereof, feemeth to teach the fimplicitie that should be in Christ; that weeknow nothing but Christ and him crucified, 2 Corinthians 11. 3. with fire: ] a figure both I Corinthians 2.2. of Gods Spirit, compared to fire, Matthew 3.11. through which Christ offred bimselfe to God, Heb. 9. 14. and of the fire of Gods wrath which Christ was to suffer, whiles he was made a curse for us, by his death, Galath. 3. 13. Ierem. 4 4. Lament. 1.13. and 2.4. This charge to rost it with fire, the Iew Doctors observed precisely, holding it unlawfull to bake it any manner of way; also to hear a furnace, and taking away all the fire, to hang the Lambe therein, and so rost it, or the like, they say was unlawfall. Maimony, Korban Pefach, chapter the purtenance, or , the inward: 8. S. o. 10. meaning that the Lambe must bee roasted all and whole not cut into peeces. To fignific our full Communion with Christ, whole and undivided, 1 Cor. 1.13.30. Gal. 2.20.

Verf. 10. till the morning; they were to eat up 10 all (if they could) at that meale. To teach care for the prefent injoying of Chaift by faith, and of his whole covenant, without delay. For by the morning, the change of our estate is often signified, Plalme 30. 6. Elay. 17. 14. 2 Kings 19. 35. for our fleepe is an image of death. And the Iewes have recorded that though it was lawfull to eat all the night long, till the day dawning; yet might none of the company eat againe after hee had flept, though it were in the beginning of the night. Maimony, Korban Pefach, chapter 8.5.14. So Manna, might not be left till the morning, Exodus 16. 19. nor fome oburne | that fo it the facrifices, Lev. 22. 30. might be confirmed; and fuch was the law for other facrifices, which by being referved over-long, were made abhominable to bee earen, and must cherefore be burned, Lev. 7. 15.18, & 19.6,7.50, flesh of the sacrifices that touched any uncleane thing, might not be eaten, but burnt, Levit. 4. 19. Hereby also God might teach Israel, that when the morning, the time of grace in Christ is come there should be no longer refervation of those legall shadowes, which should have their accomplishment and end at our Lords death; and bee condemned as unlawfull, as if they were burned by the fire of

Co. 3.2. 10, 11. Hebr. 13.9. 10. And fo the Pro- Luke 2.41. and 22. 7. and the Lambe of GOD mercroise told, that the daies flouid come when in final manner, be faid, The Lord liveth, mbich friends specifications of the land of Egypt, ler 16.14, neither should they fay any more, The Ash of the covernment of the Lord, for it Shall come no mare familed neither statches remeber it, Sec. I cr. 3. 16. take a journey, or any other work in hand, 2 King, 4,20,2nd 0 1. ler. 1,17. Luk. 12.75. 36. and figured, the eirding of the lornes of the minde, with trength, inflice veritie, &c. Prov. 31.17. Efay. 11. 5. Eph. 6.14. Wherefore the Apoffle faith, Girdup the loques of your minde, be fober, and hope perfectly for the grace that is to be brought unto you, at the revelation on of lefus Chrift, I Pet.I.I 3. Shooes on, another figne first of readinesse to goe forth, E(ay. 5.27. dage, (asthe contrary to goe barefoot, was a figne of captivity, Efay. 20.4.) and thirdly of joyfulneffe for their deliverance from affliction; (as contrariwife in forrow men went barefoot, 2 Sam. 15.30.) It was also a figure of the Gospell of peace, wherewith our feer should be ready and firme, Ephesians 6.15. Of which the Holy Ghoft faith, How beautifull are thy feet with shooes, O Princes daughter: Song 7. 1. flaffe; to fustaine their infirmities: and this in their hand, was also for expedition to the journey, Zach. 8.4. Mark, 6.8. Compare herewith, lakobs speech; with my staffe I passed over this in hafte,] because they Iordan, Genesis 22. 10. were now in danger, and for it to gee que of Egypt in hafte, Deut 16.3. and so in hafte, and as with vieleuce, to apprehend and apply Christ unto them by faith, Matth. 11.12. The originall wordfignifieth, an haftening away through feare or amazement; as in Deur. 20. 3. and to may fignific the fudden feares wrought in the conscience by the Gospell of Christ, at the first preaching thereof. (as in Act. 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt: neither were the generations following bound to these rites, when they were come to their reft in Canaan; as is before notedon verie 6. Neither did Christ and his Disciples thus ear it; for they flood nor girded with flavesin their hands : but fate, or rather lay downe, leaning one on anothers breaft, as was then the Iewes manner, in figne of their rest and security otherwife than they had in Egypt : as their Do-Cors reach in the Thalmud, treat. of the Paffeover. Sce Marke 14. 18. John 13. 12.25. Alio Efaias prophetied see half not goe out in hafte, nor depart by fleeing away, &c. Elay. 52. 12. Pafeover] called in Hebrew, Pafach; and after in the I crufalemirane language, Pafeba: which name the Evangelifts keepe alfo in the Grecke, Matth. 26. 2. &c. and in other tongues, it is now called Pajche: wee in old English called it Faeld, at this day we name it the Paffeover, according to the interpretation of

Christ is so named alio, 1 Corinchians 5 7. be. cause for his sake God pattern over us, and destroy. eth us not with the world, John 3. 16. 18. Seven famous Paffeovers are recorded in Scripture to have beene kept. The first, this which lirael kept in Egypt, The fecond that, which they kept in the wildernesse, Numbers 9. The third, which left kept with Ifrael, when hee had newly brought them into Canaan, Josh. 5. 10. The fourth, inthe reformation of Ifrael by King Ezekias, 2 Chron 30. The fifth under King Ionas, 2 Chronicles 35. The fixt, by Ifrael returned out of the captivity of Babylon, Ezr. 6. 19. The feventh, that which le fus our Saviour desired so earnestly, and did ear with his disciples before he suffered, Luke 22. 16. &c. At which time, that legal! Pafleover had an end, and our Lords Supper came in the place, The memoriall of Christ our Passeover, lacrificed forus

Verf. 12. the gods; the Chaldee translateth, the idals: the fame is againe mentioned in Num. 33.4. And after, a like thing is prophefied, the Lord full come into Egypt, and the idols of Egypt shall bee moved at his prefence, Efay. 19.1. and againe, he shall breate the images of the house of the sunne, &c. and the houfes of the gods of the Egyptians, Shall be burnt with fire, Ieremie 43. 13. So Laban loft his idols, when lisel fled from Syria, Genef. 31. 19.30. the idols and images of Babylon perished, when it was destroy. ed, lerem. 50. 2. and all fuch shall perish in the time of their visitation, Ier. 10. 15. and 51.18. Of thisthe Hebrew Doctors also fay, when Ifrael came out of Egypt, what did the holy bleffed God? he threw down all the images of their abominations, and they were bro ken in peeces, Pirkes R Eliezer, chapter 48. judgments, ] the Greeke translateth it, vengeance. This was done, that God might be knowne to be greater than all the gods, Exod. 18. 11. and to avenge the corruption that Ifrael had gotten by the idos of Egypt, Ezck. 20. 8.

Veri. 13. paffe.] or leape: the Hebrew is pafach, and this shewerh the reason of the name Pasch or Paffeover, and fo Christ is called, because his blood clenfeth us from all sinne, and delivereth us from wrath, I loh. 1. 7. 1 Thef. 1.10. The Greeke translateth, I will protect you: the Chaldee, I will pare you: and fo in verie 27. to destruction, Hebr. to corrupti on; that is, to be corrupted, or destroyed, by the destroyer, as verf. 22.

V.14.festivally keepe, jet implieth mirth & joy, for their deliverance bereby remembred, fee Ex. 5.1. and at their feasts, they were commanded to rejoya, and forbidden to mourne or weepe, Deut. 16. 11.15. Nehem. 8.9.-12. everlasting statute] Heb. statut of etermity; meaning an eternall ordinance, to be kept once a yeere, al daies of their life, till Chrift became our Passeover:since which time it is also kept eternally, in remembrance of his death untill he come, Deur. 16. 1.3. 1 Corinth. 5.7. 8. and 11. 25.26.

the feigener, according to mean expression of the feigener word, which figuither ho fare, paffer the feigener was a diffined feaft and commandement. The feigener was to be kept on the fourteenth day of the fraction of the feigener was to be kept on the fourteenth day of the frift month answernthe feaft of Vulcumed bread, be game the fifteenth day of the fame month, and for the fifteenth day of the fame month, and the fifteenth day of the fame month. Veri. 15. Seven daies] after the paschall day, for

chelwareh day, were holy convocations, wherein they might doe no fervile worke, as Mofes plainely fhewethin Levie. 23. 5 6.7. 8. The Palicover ( in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, Deut. 16. 5.6.7. which afterward was in Ierufalem: but the feaft of Vnlevened bread, the Hebrewes thought themselves bound to keep in every place, where they dwelled, if they could not be at ferusalem. And the eating of it (they say) depended not on the eating of the Passeover, but was a commandement by it self: Maimony treat, of Leven and Unlevened bread, chap. 6.S. 1. Howbeit, with the Palleover they might ear no leven, as before is thewed in verie 8. It is unlawfull to eat Leven, in the fourteenth day, from mid day and upward, which is from the beginning of the seventh boure of the day: and who fo eateth is at that time is to be beaten by the law for it is faid ( in Deut. 16.3.) Thou falt eat no leven with it, meaning with the facrifice of the Paffeover. This they have expounded thu, Thou shalt not eat leven from the houre that the Paffeover may be killed, which is between the two evenings, and that (beginneth) at mid-day. Maimony shidem, c. 1. S. 8. Theje feven dases wherein they might cat no Leven, figured the whole time of our lite, which must be holy, with the unlevened cakes of fincerity and truth, 1 Corinch. 5.8. and with thankfull remembrance of our deliverance out of miferies; as this unlevened bread is called the bread of affittion, Deut. 16.3. For feven is a full and perfect number of daies, and the whole world was created therein: fee the notes on Gen. 2.2. and Lev. 4.7. canfero ceafe] that is, put away, or abolifh, as the Greeke explaineth ir. The Hebrewes expound it thus, that a man should abolish it in his beart, and count it as dust, and determine in his heart. that he will have no leven at all within his power, but whatfoever Leven is in his power, it be as dust, and as athing whereofhe will have no use at all. And by the expolition of the Scribes, he is to fearch after Leven in secret places, and in corners, and to finde it out, and to bring it forth ont of all the bounds of his habitation. And forbey fearchout and abolish Leven that night, at the beginning of the night of the four teenth (day ) by the light of e candle, out of all boles and corners, &cc. And the putting away thereof was thus, either they charne is or broke it (mall, and threw it into the winde, or threw it into the fea, Maimony treat, of Leven. shap, 22 S. 2.13. and 3.14. This ordinance the leves carefully observed, for in the day before they did earthe Patfeover (called the Preparation, ich so is ) the father of the familie, with other men, having lighted waxe candles, fearched all corners to purge out all the remnants and crums of hevened bread very diligently : first bleffing the Lord who fan (lifted them by his commandements, and had bidden them puraway Leven; as is recordedin Thatand Bab. steas. of the Paffeopers, chap. 2. kinghand the purring away of wickednesse and malice our of our hearts, and of wicked perfons cont of the Church L. Commits 748.13. Louis Town words are used for Leven, by Motes, mini yerlegthe one feer, which hath the name pounds it, that then. So in verse 19.

lasted four dises, of which the first day, and the last, of being left, or remaining this we may cal old Leven, fo called of the fewrenesse of the tafte: of it, the Greekes (by transplacing the letters) call Leven, Zumee. These signified two forts also of spirituall Leven, the one hidden and fecret, which our Saviour faith is Hypocresie, Luke 12. 1. the other more open and apparent, as falie and corrupt Dollrine, Matthew 16.6. 12. evill manners, as Malice and Wickedneffe, 1 Corinchians 5. 8. and wicked persons, unto whom the Saints are oppofed, as being Unlevened cakes, 1 Corinthians s. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the word of God, and infe-Acth with errour, a Levened perion, or Levener, Pfalme 71. 4. and the heart infected with errour, and vexed with griefe, is faid to bee Lewened. Plalme 73. 21. Wherefore Leven was forbidden at the paschall Feast, to leade men unto foundnetle in the faith of Christ, and fincerity in all their convertation. The footsteps of this Law remained among the heathens; for, the Flamen Dealis (or Romane Prieft) might not, by their cannons, touch any levened meales Aul. Gellius, book 8. chap. 15. and Plutarch (in Queft. Rom.) Icanneth the reason of it; because Leven it selfe proceedeth from corruption, and corrupteth also the meale with which it is mixed. Now what Leven properly was, the Hebrew Doctors thew thus: Notices is forbidden by the name of Levened bread in the Passeover but of five fores of corne onely, which are two forts of wheat, namely the common Wheat, and the Rye : and three forts of Barley; which are the common Burley, and the Foxe eare (Barley) and Oates. But the kindes of pulle, as Rice, and Mollet, and Beanes, and Lintiles, and the like; there is not of them any levened bread. For though the meale of Rice and the like, lakne sded, and covered with cloubes, like dough which is levened: yet is it lawfull to be eaten, for it is not levened but putrified. The five forts of corne aforefaid, if they be kneaded with the liquour of fruits onely, without any water, they are never counted levened, but are lawfull to be eaten: for the juyce of fruits doe not leven, but putrifie. And the liquors of fruits, are as wine and milke, and honey; and oyle olive, and the juyce of opples, and pomoranats. and all such like. But if any water be mixed with them. ibey doe leaven. They may not boyle wheat in water. neither the beaten graine, nor the meale, for then it is perfelly levened; and if that it be burft in the boylying. They may not frie the paste in oile in a pan. But they muy boyle the grains and the meale of parched corne. It is lawfull to boile the corne or the meale, in the liquor offruits. Lakewise paste, that is kneaded in the liquor of fruits, if they boyle it in the liquor of fruits, or frie it in a pan in erle it is lawfull : for the liquor of fruits leven not, &cc. In any broth or pottage that they boile; if any Barley or Wheat be found therein, and the graine be burft, all that broth is unlawfull; for leven is mixed with it. If the graines be not broken, they take them out and burn them. and the rest of the pottage they may eat: for corne so mixed or bouled, and not burft, is not by the Law, perfettly lewened, & c. Mantiony in treat of Leven and Unlevened bread,c.5.S.1.&c. that fonte | the Chaldee ex-

eGreeke faith, deftroyed fee Gen. 17. The Hebrevo cannons lay, who fo exterb fo much as anolive of leveninthe Paffeover, from the beginning of the might of the I quight, unto the end of the one and twentioth day of Nifan, if he doe it prefumptuoufly, is quitin of being cut off if ignorably he is bound to bring the fame offring appointed for the same. If he's eat any whit of leven at all; it is forbidden by the law; and though be bee not take out off, or bring an offring but for the forefaid quantitie of an olive, yet be that eateth leffe than that presumptuonsly is to be chastised with stripes, Maimony from the first. treat, of Leven. chap. 1.S. 1.7. &c. Itharis, who fo eateth leven any of these daies. Verf. 16. convocation, an holy affembly, of all the people: and fo a Sabbath; as Levit; 237 39. The like order was at other feafts, Levit. 23. 2. 3. 7. 21. 24. 27.25. So there fealts were for the honour of God. and increase of fairh and holinette in this people, affembling for religious exercifes. done, dreffed and made ready to cat which yet on the Sabbath day, was unlawfullto be done: Exodus 16. 5. 12. 29 and 35. 2.32 : in disse 1. 4 gnor

Verf. 17 felfa famer Hebr. the frength (or body) ofthis day : fo verle 412 and 512 fee Gen. 17. 23. I brought forth God did this by his Angell, as it is written, be fent an Angell and brought us forth one of Egypt, Num. 20. 16. The Hebrew Doctors (ay, The redemption from Egypt, was by the hand of the Angell the Redeemen with the power of the great God, at is (aid, (in Exod. 32. 1 1, ) which their baft brought forthant of the land of Egyps, mith great power and with a fixing band, R. Menachem; on Exod. 12. . Vert 18. fuff. The Chaldee nameth it, In No.

Becoming in the foursecuts day of the first moneth. Werfe's g. not be found from hence the Hebrew Doctors gather, Whofeever leaveth leven within his pomer at the Paffeover, atthough he earnot of it, yet bee transquellach two probibitions no oldigoen fhall be feene mishabea Frod 12.7 and sold leven fall not be found in pour hanfes, Exod. 12.19 Moreover, Leven when the Paffeover is gone overit, is for ever anlawfull to bee que la any use. Azamony, trentroly Berben, chapole. Sacreton : franger behat is, franger, arthe Greek

fan in she tenth day foe verlo v. The Greeke laith,

mandetechnic opposed to the naturally livelites to "Mest 21 ders by whom the would figurific shis law to all the people, as work 13. So before, in Execute 2:16. drawent | foparate from the reference and definere und white with Es beforeinwerles 6. The Greeke translateth. God and taken which lambs or stocke bruffer of the facepe or goars as wanted in Southe Grocke and Chalelae trapflate it plainally, moither is the Mebrewwood con used for one parricular lambe, were for many Refferver | cline to rebe Parchalt Limber called by figure of forech, and locamernally, the Pallob

per assistenticition is walled the soprement General per jesteleneninin is entrort i correct i correct desired and single selection of the track and single selection of the track and selection of the selection of

Greeke (by the Apostle) hy fopos, Heb. 9. 19. When upon we English it eizep, or byffope : bur whether it were that herbe, which wee commonly call by that name, is uncertaine. It grew out of walk 1 King.4.33. The lewes write, that there were foure forts of by fope, and that this foeken of in the Lan was such as men used to eat of, and season portuge nith And the bunch poken of, was three stalkes of hysoe bound together. Maimony in Mifn, ereat. Of the red Com, chap. 3. S. 2. and chap. 11. S. 1. This herbe was used to sprinkle with in other services, and purifications : See Exod. 24.6.8. Leviticus 14.4. Num. 19. 6.18. and fignified the instrument wherby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of finners, Att 15. 9. and it commeth by the preaching of the Word, Rom. 10. 14 .-- 17. which ministreth unto us the fpirit. Galat. 3.2. and wee are elect through fanctification of the spirit, unto obedience and forms. ling of the blood of lefus Christ, Pet. 1.2. Which pur. geth our conferences from dead workes to ferve the living God, Hebr. 9. T4. See Ptal. 51.9. Arikela frinkle: Hebrew, make rouch : which the Greeke translateth fer (or put) the Chaldee, fprinkle.

Exopvs XII.

norgoe] This also was but at the Palleover in Egyp; for the present danger of death by the destroying Angells after it was not required; and Christ with his Disciples, went out that night they are the Pasche, Marth, 26.30. The houses of the Ifracing thus fanctified by the parchall Lambe, and blood thereof, out of which they might not got the night, (when great cries were in Egypta verse 20.) fignified the fafety of Gods people by faith, ke. ping themfelives in the holy affemblies, when Christ and his blood preserveth them from death. Acts 2.47. Floh. 2. 10. So the Prophet warned us, to enterinto our chambers, and flut our doors about us hiding our felves for a little moment, il the indignation be overpast; Esa. 26, 20. 21. So Noe was faved, being thur up in his Arke; Gen. 7 

Verlie 3 frine or phone as Brod 8.2. forfitt, andmiverfe-27. nor pive the definater that is, worlfuffer turn, as the Greeke transfareth it. Bu the Hebrew speech is more forcible to express Godsprovidence and hand in all things As God by an Angelhdelivered his people. Numpeo 1070 by an Angelithe deftroyed decirenemics as inthe petitience that was in little he is calle Cebe Anim That deflowed the people, & Sam ba. 161 And Paul frich (speaking of this Paffcover) toff bee that de Hroyed the first birne, foodld touch them Heb. 1 118. Compare alle Plates 8:46% bond gil gnived and

to Worf das this thing . Hebruphic word or hocommandement Bfithe Palleover every pocte: excepting the special rices for booken of the were out ly ablaned in February and in the control of the co howbeinehilotrept it prosig the wildefreile, be foresthey come income land thums on the sorting le Verf. 26. Shar ist that is, what lightforh ? 80 books he burward rive and the meaning of my was tobe sughe to their children. Touching whom

Heleweshold from the Law, in Exod. 23.14.17. Deut 16:14. 16, that every child that could held bis failer by the band, and goe up from ler of alette (gares) cottle mountaine of the Temple; bis father was bound to caufe him to goe up, and to appeare (before God) with him to the end be might catechize him to the commindements. And who fo was bound to appeare, was bound to keepe the feaft, Maimony in Hagioth; ch. 2 S. 3. 4 Allocity lay, Achilde that is able to the a morfel of bread they catechize him in the commandements, and sive him to eate fo much as an olive of the onlevened bread. Maimony treat. of Leven, and unlevened bread c. 6.S. 10. Ver 17 bended, and fo humbly thanked God for

this mercie: fee Exod 4.3 Tin the annotations !!

Verl 28. and did, lin faith Mofes and they obeyed Gods word, for which it is wirnesfed of them. by faithhe did (keepe) the Taffeover, and the fprinkling of blood shat hee who deftre ed the first borne, might hat touch them, Hebr. 11.18. Wilsoelle kespingiof this Pallcover, the Hebrew Doctors do applyahat forechin Song 2. 9. My beloved is like a Roe or a young Hart , behold hee flandesh behinde our wall, Secithus: The congregation of Hadl Taid 1 Mt what time the clory of the Lord war sedded in Egypt. in the night of the Pufferver, and killed all the firstborne ? he afcended upon fivife lightning , and run is a Roe, or as a gong Hart, and protetted the houses wherin we were, and food behinds our walls, and lothed through the windowes, and howed himselfe through the tatte fes & and He have the blood of the fact fice of the Pafforer (and sheblood of Circumstifon) relictions for an information of the party and from the high beatiens he did behold and faw his people; which did ease the factifice of the blemme feaft; roafted with fire, with the partenance, and with middlessice, and unlevened cukes, and he pared us, and gave not the deftroging Angelt power forto defloy us. Thargum on Song. 2.9. Verl 29. at midnight par the time of mens moft

focute ich, when they fay peace and fafety; then commeth fudden de frieteon, 1 The C. 5. 2.310 , 40 midnight The or arry made , when all flumbred and flepe, Marth. Apply Birie rothe Egyptians here: The mont, the hiffel I allo the Hind of judgentent "" Thore than strike Chaldee expounded it; willed. And the Thargamici Med Tonachans, wilderh? The world of the Lord, willed . Severy first-borne, or all the Hill book to Wenge the wrong they liad doire to Godon F. born Truet Exod 4:22:21. Thele full binit, were the besiming for chiefelt) of all their The Courses of the Astal Albertaine of Intell, White The ten hand specific for the branch; in Pfal. that the Chaleserman barband a res Esd. Boye of the pay, with the Characte Harflacede,

house of originers : where they ground with mill. (c. 13. "bove did but fele ger iboxx 333

43

Verter rate and rec wit, baffily; for an extraordinary pricke in the Hebrew word, implyed to much : Tee allo Gen. 1 9.14: Compare Mur. 25 6. Where at midnight there was a cry mude there was a crie made. Behold the bride wooms tommeth, goe ye out to meet him.

Vortig 2 bleffe me, charisgas the Chaldee translateth, pray for me. In share Pharaoh defired the prayers and bleffing of God's people, both before, (Exod. 8.8.28. and 9: 28. and 10:16.17.) and now at their departing : it sheweth, that in his heart he was convicted of fin, in oppreffing Gods fervants, and that with reluctation of conference the had refuled to lee lirael goe. his arter and

Verf. 33 . were argent or, were frong : and as the Greeke translateth, forcibly urged. This was wish hamble mercane, Exod a v. 8 and the rejoyced when they went out for the dread of them was fallen upon the Pial 305138. they faid the Terul demy Than-Burt expoundsit, the Egyptians faid, if Ifrael tarle one houre, toe all the Egyptians are dead men.

Verf 34 tumps of dough lo the Greeke here tran- 34 flareth it. "The word may allo be interpered. breading troughes : fee Exod & 3.

Verligs jewels or veffells anftruments: fee Exod. 2 22, and 11:2 Pial 10:37.

Verl. 36. grace Hebrew, the grace of the people : fee Exod 3.21. gave them their asking; I the Greeke trauflateth, lenvather bem. Thus the promile to Abraham wastulateds They hall dome out with oreat fubstance , Gen. 15.14.

Vert. 37. Ramefesta citie in Egypt, Gen. 47.11: 37 This journey began the raiday, the day after the Palleover was killed; and they went out with an high hand, in the fight of all the Egyptians, Nutnig 3.2.

Succost by interpretation, Boothes or Tabernacles of fo'called of the Hraelites making them boothes of the boughes of treet, in this place; for perpetuall memorie whereof God appointed a Fealt of boothes to be kept in lived every socie Lev. about 600000] & not afeette perfon 23.42.43. among them Pfal. 105. 37 Thus the bleffing of God in'midtiplyingthael was fulfilled; Gentis.s. and 46 3. The word about (or as h were) is not of Houbrer uncertaintie, but often affirmeth a thing fully and certainly : as is faid of the Prophers, about 460 men, 1 King, 22.6. Which another expound-Hin Prophers 200 men, 1 Chron 18:51 dionali

dayen 148 Mixed people Epybrians and othernations; (the Chaldee teith; many (Banvers) who were moved by Godslworks Indived in Hoype, rethe our with I weel. There dicenward full adulting and turned away, Month 111 2 amilogramit and the essent anterest weether adjusted the Western . Verigo bouff out and abbetold of God, Exo-

dus 6. 1. A yeerely remembrance of this cheir mainter or teroing Egypt wiste the death of airilevery that is, of money, or holowing Controlling ENEH. 46. Wedling fing peropo marten, ella simunata

But at firement Porte che Greekerrantiment, and the whome subthemedical Amiguy Soin Brod:

Abraham, Gen. 3.16. by. Verf. 41 (elfe same Hebrew , the body (or firength) of the days as Gen. 17.231. The lew Doctors gathered from this, that God brought Ifrael forth at mid day, (is hee flew the first-borne of Egypt at mid-night) Pirkes R. Elisear, chap. 48. And Motes faith, it was with an high band, in the fight of all the Egyptians, Numb. 33.3. But, for the beginning of their riling up to goe their journey, they are faid to be branche forth by night, Deut. 16 1. with Num. 33.30 annies or bofts; meaning the tribes of

. Merting of observations, I that is, to bee much and or efully observed of the people.

Veri spitheflatute, or ordinance; in Greeke, the ed in his ambeleefe, as appeareth by yerf. 48, and to by propertion, forbiddeth all fuch as thould foriskenthe faith ; and the Chalder paraphraft translatethis, ne some of Westlehat is oppliate (or faleafrice the faith) feell rate of it. So Dayid calleth the perfecting lemes frangers, Pfaliga 5, and heaworn Ralism & Alto by the lowes ancient canons, it was tiplambilled let the Paticover her esten of enradiofisia (chai changed his true religion) or any Balanta onforcess, on hir of locustris. Moisings in Korban Pifich, ch. 9.5. 7. And for unclease peran Acrons refuce, ch.9.2.7. And for nuclease per-femal to the distributed blumby. Number 2, 3, and 9, and 40. Sacradomans: visions A. 1.3 sub-lification of many or become part of the state of many or becompanies. Company and the latter of company of the state of the state of many or becompanies. Supply of the state of many or become part of the state o

cleanling; which by proportion with the Law. Numb. 10. 11. was to bee feven daies. Andfothe Iewes objected for any stranger that became a pro. felyse on the 14 day of the full moneth, and was then circumcifed and baptifed, yet they killed nor the paicha for him, because he might not cate of irat evening for he was as one comming out of the grave, [ having been as Paul faith, dead in trefaffer and finner, Ephel 3. 1.) and hee must abide seven dayes, and afterward be cleane. Maimony in Ker. ban Pelach, chap. 6. S. 7. Compare alfo herewith Num. 31.19.24. lof. 6.23.

Verl. 45. forreiner, or fojourner, (28 Gen. 23.4) one that dwelleth in the land, but not his owne: that hireth his house, or is an in-mate; (to differing from a franger, who dwelt in another countrey) no fuch, nor bired person, might eare. Such for reiners, (leaving the worthip of idols, and other heathenith practites) though not circumcifed nor joyned to the Church, might dwell in the land of Mrael, even in Priests houses, but were reftrained from the holy things ; fee Lev. 22.10. and 15.6. 45.47. Such a ftranger the lewes called Ger tofat a lo journer among them; or, a ftranger within their pares (as Mofes (peaketh) Deut. 14. 21. and heway to submit unto the seven commandements given unto the fonnes of Noe; whereof fee the notes on Gen. 9. 4. not eat: and fo by proportion, not have communion with the other rites, as fprink ling of the blood and the like, unlette he were incumcifed, ver. 48. So the Iewes explained this law, If shey kill (the Pallcover) for perfons circum cifed, and brinkle the blood in the name of the circum cifed and uncircumcifed, is is unallemable ) or abomine ble) for the fprinkling is a weighty matter, for it will roote (the principall) of the facrifice. Maimon in Korban Pelach ch. 2.S.6.

Verf. 46. one house, in the same house, or room: which the Chaldee translateth, in one focietie. The Lew Doctors explaine it thus : Who fo eateth of the palche may not eat, but in one focietie, (or, in the fami company) maisher may they carie ought thereof out the focietie wherein they eat. And the flesh of the Pall over that is corried out of the fociety, whether prefump must be barne. Alto, two focieties that eat in one houls. must each make them a figne (of distinction) &c.and the one can pany mult turne their faces togetherward, and the other company must turne their faces rogetherward and car, fo that they appeare not mixed. Maimony in Korban Pefach, ch. 9. S.1. 2.3. which the lewes (as before is noted) dec understand, not onely of the ftreets, but not out of the roome nor fociety where ir is to bee caren. a bone : 1 to forethew that not a bone of Christ our Palleover should be bro ken; as was fulfilled Joh 19.33.36. which fignified his victory and deliverance our of affliction and death; (from which he role the third day;) 25 Plat. 34.29.23 . the Lard keeperb all big bonrs, not one of them & speech. And in hope of refurs (1921) to the gave, change of the hope of refurs (1921) to the gave of the hope of the first that the gave of the first that the fi of the Patisoym were baise (with the Helh that te mained, v. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not ease them, for that mere the breaking of the bones. Maimony in Korban Befach, ch. 10.5.2.9

Vert 47. doe it] that is, prepare, offer, and eate the pifehe, as is ordained. For neglect, and not doing it, men were to be sut off, Numb 9.13.

Verl.48. a franger, ] The Greeke translateth; when any professe come unto you: and so the Chaldee faithy when a franger fall become a profetite (or jong hmfelfe) with you. So this differeth from that which was before in v. 2 2 and allo in yer. 45. and is meant of a third forth of strangers that were converts, in Greeke called profelytes, fuch as were joynedroche lewes Church, Act. 13.43. and 2. 10. Matth. 23.15. Such they were wont to call frangers muthin the covenant; and just ftrangers; to diftinguish them from frangers within the gates (that did but dwell among them ) mentioned in doe the Pase-Deut.14, 21, and here in v. 45. over that is, keepe or celebrate it. This phrase is used in Matt. 26.18. Heb. 11.28. and then,] to not onely himfelte, but his male children must be circumcifed, ere hee might bee admitted to the Palleover, for he was yet in his sinne, whiles his children were (through his default) uncircumcifed; fee Gen. 17.12.13.14. Exod. 4.24.26. And thus the Lewes have interpreted this place, that as the circumcision of bimselfe, (if it be omitted) debarreth bim from doing the Paffeover, fo doth the circumcision of his sons, and of his servants, &c. and if hee kill it before hee doe circumcife them, it is unlawfull. Maimony in Korban Pefach, chap. 5. S. 5. uncircumcifed: I the Chaldce turneth it , profane

person. So God faith, No stranger uncircumcised in heart, nor uncircumcifed in flesh, shall enter into my Sandwary, Ezek 44.9. And the Hebrew Doctors fay, Whiles the power of uncleanne fe, and the superfluous foreskin is upon him, hee is unfit to be untted with the divine Maiesty, &c. R. Menachem on

Verf. 49. that fojourneth, Ithe Greeke here (as in ver. 48.) translateth, the profelyte that is come among you, So the obedient heathens, might by faith in Christhave part in all the holy things with Ifrael alwaies : for in Christ all are one, Galat. 2,28. Act. 15. o. And unto ftrangers, is promited inheritance with the tribes of Ifrael in the holy land, Ezck, 47. 22.23. The Iew Doctors of old have thus written concerning this; Moles our master gave the inheritance of the Law and commandements to Israel onely, as it is written (Deut. 33.4.) the inheritance of the congregation of lakeb: and unto any of the other nations that willingly joyned himselfe a proselyte, as it is written, (Numb. 15.15.) as yee are, fo shall the stranger be before the Lord. But who foever is not willing, they force him not to receive the law and the commandements. But they force all that come into the world, to receive the commandements given to the sonnes of Noe, [whereof see on Gen. 9. 4.] and who so recesveth not them, is killed; and be that receiveth them, is called the firanger that sojourneth, &c. Maimony in Mifneh treat of Kings, ch. 8. S. 10. Likewife in their

commentary upon Exodus, called Elle Shemoth rabcommencing point Exting a tree tries pointed to the which is written (in Elsy 56.3.) And let not the some of the stranger that hith symped himself to the Lord, speake spring. The Lord hash niterly spearated mee: for Infaith, The stranger shall not lodge sixthe street, Not 31. 32.) And why? Because the boly ble fed (God) exeludesb no creature, but receiveth all. For his gates are open every bours, and who soever would be received in, be entreth and is received. For this it was (aid by Iob, the stranger shall not lodge in the street. And againe he faith in the person of God , I will open my doores to the traveller, (100,31.32) Rabbi Barachias (aid. In whose person speaketh lob this? Doubtlesse because it Shall be that the strangers Shall be Priests, ministring to the holy bleffed ( God : ) as it is written, and the stranger shall be joyned them; (Elay 14.1.) and this joyning is not meant but of the Priests, as it is written, joyne mee unto one of the Priests offices, (I Sam. 2. 36.) For it shall come to passe, that proselytes shall ente of the Shem-bread, &c.

## 

CHAP. XIII.

1. God commandeth to fanctifie all the Firstborne, unto him: 3, to remember the day of their going out of Egypt : 5, to keepe the feast of Vnlevened bread, in Canaan: 8, to thew their formes the caufe thereof: 12, to fet apart for the Lord, the firstlings of beafts. 16, Phylatterics, for a sione of Gods former mercies. 17, The way by which God led Ifrael in the wildernesse: 19. The carying of Iosephs bones with them. 20, Ifrael campeth in Etham. 21,God guideth them by a pillar of a cloud, and pillar of fire.

N D Ichovah sp.ke unto Moses, faying, Sanctific unto me every firstborne, that which openeth every wombe, among the fonnes of Ifrael of man and of beaft; it is mine. And Moses said unto the people, Remember this day, in which ve came out from Egypt, from the house of fervants; for by ftrength of hand Iehovah brought you out from hence : & no levened bread shall be eaten. This day you come 4 out, in the moneth of Abib. And it shall be, when Ichovah shall bring thee into the land of the Canaanite, and the Chethice, and the Amorite, and the Evite, and the Iebusite, web he sware unto thy fathers to give thee, a land flowing with milke and honey: that thou shalt serve this service, in this moneth. Seven daies thou shalt eat unlevened cakes: & 6in the seventh day shall be a feast to lehovah. Vnlevened cakes shall bee eaten seven daies; and no levened bread shall bee seene with thee, and no old leven shall bee seene with thee, in all thy border. And thou shalt | 7 thew thy foune in that day, faying ; because

bretar which lehovah did unto mee when I time out from Egypt. And it shall bee to thee for a figne upon thy hand, & for a memoriall betweene thine eyes, that Ichovahs Law may be in thy mouth; for with a firong hand hath Ichoval brought thee out from Egypt, And thou halt keepe this fatute in his feafon, from yeere to yeere. And it shall Be when Iehovah fhall bring thee into the land of the Canaanite, ashe fware unto thee, and unto thy fathers, and shall give it thee : That thou shalt cause all that openeth the wombe, to paffe unto Jehovah: and all that openeth (the wombe) of the yong of a beaft, which thou shalt have the males shall bee Iehovahs. And all that openeth (the wombe) of an affe, thou shalt redeeme with a lambe; and if thou wilt not redeeme it, then thou shalt breake the necke of it; and all the first. borne of man, amongst thy sons, shalt thou redceme. And it shall be, when thy fon shall aske thee to morrow, faying, What is this? that thou shalt fay unto him; By strength of hand Ichovah brought us out from Egypt from the honse of servants. And it was, when Pharaoh was hard, to fend usaway, that Iehovan flew every first-borne in the land of Egypt, from the first-borne of man, even to the first borne of beast; therefore I sacrifice to Ichovah all that openeth the wombe, the males and every first borne of my sonnes I redeeme. And it shall bee for a signe upon thy hand, and for phylacteries betweene thine eyes; for by ftrength of hand Ichovah brought us out from Egypt.

And it was, when Pharaoh had fent away the people, that God led them not the way of the land of the Philistines, though that menneere: for God faid, left the people repent, when they fee warre, and they returne to Beyot. But God led the people about, by the way of the wildernesse of the red sea. and the fons of Ifrael went up harneffed, out of the land of Egypt. And Moses tooke the bones of Joseph with him; for he had swearing fworne the fons of I frael, faying; God will vifiting vifit you, and yee shall cary up my bones from hence with you. And they journeyed from Succoth, and encamped in Etham, in the edge of the wildernesse. And Ichovali went before them by day, in a pillar of a cloud to lead them the way, & by night, in pillar of fire, to give them light, for to the pillar of the cloud by day, and the pillar Michely night, before the people.

#### Annotations.

Sancisfie or, Hallow, Confecrate; that is, put apart unto holy use for me and my service. The men and uncleane beafts were to be redemed with mo. ney, which was given to the Lords Priests: the cleane beatts were to bee killed in facrifice to the Lord. Numb. 18. 15. 16.17. Moles is commanded here, to teach this unto Ifrael. Afterwards the Levites were taken for all the first-born liraclites, and imployed in the fervice of the Lord, Numb that which openeth | fo the holy Glioft translateth it in Greeke, Luk. 2.23. but the Hebrew phrate is, the opening (or emission) of every wombe or matrice) meaning the first birth of man or beaft; and lothe Chaldee, in v. 1 3. expoundethis. the first-borne; and in Exod. 34. 19. 20. the Greeke translatethit, first-borne; (or firstling.) This law fignified, that Gods people (which are a congress. tion of first-borne, Heb. 12. 23. Exod. 4. 22. being redeemed from death by the blood of Christ) should both themselves and theirs be consecrated to the fervice of the Lord, Rom. 6.13.19.22. and 12.1 even as he is their God; and fanctifieththem to himfelfe from the wombe, Pfal. 22.12. Efay. 46. 3. Ier. 1.5. Gal, 1.15.

V.3. Remember The Heb. Zacor, here & in Exo, 20.8.and lof. 1.13.are properly indefinites fignify. ing Toremember; but used for Imparatives, as He lok, To go, 2 Sam. 24.12. is explained, Lok, Go thou, in 1 Chro.21.10. To eat and to drink , Efay 22, 13.18 expounded, Letus eas and drinke, 1 Cor. 15.32. and in Gr. Chairein, To rejoice, for Rejoyce thou, 2 lok. 1. 10. But there be of the Hebrewes that fay the work Zacor is indefinite, because me are bound for ever tonmeber this matter: R Elias in Sepher reshith chocmit. treat. of Holineffe, ch. 6. This remembrance here commanded, was not onely to keepe in mindelor themselves, but to mention and speake of ittoo thers; as after Moses faith in ver. 8. Thou Shalt flore thy fonne, &c. The Hebrew canons lay ; It is com manded by the Law, to tell of the tentations and ma vellous workes which were done to our fathers in Egyi, upon the fifteenth day of Nisan (that is, March) wit is written (in Exod. 13.3.) Remember this day of. and (in veri.8.) Thou falt flew thy fonne, &c. And although he have no sonne, though they bee great wife men, they are bound to tell of the going out of Egypt and who so maketh a long speech of the things that fell out and came to passe, it is commendable in him. Mamony in Mifneh, treat. of Leven, ch.7. S. 1. fervants the Greeke and Chaldee expound it forvitude, or bendage. witude, or bondage. firength of band the Greek expoundeth ir, firong band : and fo Moles him

felfe fpeaketh in veri. 9. This manner of deliverance, figured also our redemption by Christ, who being stronger than (Satar) the strong man armout overcame him, and tooke from him all his armout wherein he trusted, and divided his spoiles, Luk-11. 21. 22. \*\*Levened\*\* of this, fee Exod. 12. 8.

15. It figured our fanctification, in abstaining from all corruption in doctrine and conversation, Matt. 16. 12. Cor. e. 8. Versa. Abis. which the Greeke translateth Northuits: the world significity, a greent eare (or finance) of terms. Exad. 9: 31. and because in those Constitutes corne was eared and began to bee tipe Constitutes corne was eared and began to be tipe contenties corne was eared and began to be tipe content of the Greekes name it the moneth of some of the Greekes name it the moneth of some of the Greekes name it the moneth of some of the Greekes name it the moneths see and part of April, as we now call the moneths see the sadduces used to weare them upon the best the Sadduces used to weare them upon the set the Sadduces used to weare them upon the set the Sadduces used to weare them upon the set the Sadduces used to weare them upon the set.

allo Exod. 12.2.
Veri; s: Camaanite] that is, as the Greeke translateth, Camaanite; and Chethites, &c., lee Gen. 10.16.
18. Ibustie] the Greeke version addeth, Gergessies and Pheresies; to make up the number of leven, which is here understood, as in Deut. 7.1.
[erve] that is, observe, as Exod. 12.25. or (4)

the Greek translateth) doe this fervice; which after followeth.

Verl. 6. Seven or, a feven (2 weeke) of daies:
figuring our whole life: tee Exod. 12.15.
a feaf; which among other duties, was kept with

an holy convocation, Levit. 23.8.

Vers. S. show thy sonne It is commanded that wee them our fonnes, though they aske not : according to the knowledge of the fonne, must his father teach him, faith Maimony in treat. of Leven, ch.7. S.2. or, for this which Iehovah did unto me : understand, This is done; or, This feast me keepe, for, or because of that. Such want of words is oft in the Scripture, as in 2 Sam. 23. 8. againft 800.meaning, bee lift up his Speare against 800. as the words are supplyed in t Chron 11.11. So before in Exod.4.5. The Hebrew Doctors understand it mystically, faying, what is that which the Scripture faith, For this? It is like This is my God, Exod. 15. 2. as if he should fay: for his names (ake and for his glorie, did he unto us, and brought us out of Egypt; and not for our righteoufne fe. R. Menachem, on Exod. 12.

Verf. 9. a figne or, a token: fo in verf. 16. but in Deut. 6.8. and 11.18. it is faid, Thou fbalt binde the for a signe upon thy hand, and they shall be for Phylacteries betweene thine eyes: and thou halt write them upon the posts of thy house, and upon thy gates. memoriall or, a monument. This is an explication of that word Totaphoth, the Phylatteries mentioned after in the 16 verf. The manner of keeping thefe lawes among the lewes, was; They wrote foure fections of the law upon parchments, namely thefe, Sanclifie unto me every first-borne, &c. Exod. 13. 2. to the end of verfe 10. And it shall bee when Tehovah (hall bring thee into the land, &c Exo. 13.11. to the end of verie 16. Heare o Ifrael, Iehovah our God, Tehovah is one, &c. Deut. 6.4. to the end of verle 9. And it shall be, if hearkening ye shall hearken unto my commandements, coc. Deut. 11. 12. to the end of verse 21. These foure sections (containing in all 30 verses) written on parchments, folden up, covered with lether, they tyed to the forehead, & to the hand. Those that were for the head, they wrote on foure parchitients, and rolled them up every one ieverally, and pur them in foure places which were joyned rogether in one skin, or peece of lether. For the hand, they wrote the fame 4. fections of the law, in 4 columes upon one parch-

ginning. Thefe all were written exactly according to Mofes copy, not a letter more or letfe, otherwife the phylacteries were not lawfull to be worne. They were also artificially fowen up in the lether, and tied with ftrings upon the head, from the crowne forward; and upon the left hand or arme, above the clbow, on the infide, that they might be towards the hearts (as Deut. 6.6 ) Howbeit the Sadduces used to weare them upon the forehead (or brow ) and upon the palme of the hand (as Maimony observeth in Tephillin, chap.4. S. 2. They used these phylaeteries religiously, alwates bleffing God for the commanding of thefe things, when they put them on, which they used to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feath daies, because (fay they) it is written, It Ball be to the for a figne, whereas the Sabbath it felfe was a figne. And though they might weare them all the day, (fo it were not in an uncleane place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, Tephilin, that is, Oratories, or Prayer ornaments:) and abused them to great super-Stition teaching, that all the while a man had the phylatteries upon his bead and arme, bee was meeke and fearing God, and not drawne away by laughter or vaine meditation, nor conceived any evill thoughts, but turned his beart to the words of truth and justice. Thefe and many other particulars about them are largely fer downe by Maimony in his treat. Tephil-In: and the like rives they had for their poft mritings, (from the Law in Deut. 6.9.) and for their fringes, (from the Law in Numb. 15.18.) And our Saviour blameth the Pharifees hypocrifie, in wearing their phylactaries broad, and their fringes long; Matt. 23.5. And how well they thought of themfelves for their things, appeareth by the faying of the Chald paraphrait, upon Song 8.3. The congregation of Ifrael faid, I am chosen above all peoples, because I binde phylatteries to my left hand, and to my head, &c. But God hereby taught them diligently to regard, and dutifully to professe and practife his Lawes, having them written and laid up in their heart and foule, Deut. 6. 6. and 11. 18. Prov. 3. 3. 21. and 7. 2. 3. With this wee may compare that in Rev. 14. 1. of those holy ones that had Christs Fathers name written in their foreheads, as a figne of the profession of Gods Law: (for that which in the Gospell is called his Name, Matt. 12. 21. in the Prophets is called his Law, Elay 42.4.) So againe, Antichrift exacteth the obedience of his precepts, as by a marke upon mens right hands, or on their foreheads. Rev. 13.16.

Verf. io. from yeere.] Hebr. from dayes to dayes: but dayes often lignifieth a full yeere, as is flowwed on Gen. 4. 3. The Chaldee translateth, from time to time: The Greeke keepeth the Hebrew phrase: wherefore dayes are prophetically used for peres, in the Greeke of the New Testament, Rev. 11. 3.

Veri. 12. to paffs] namely either through the fire; as this phrase is explained in Deut. 18.10. 2 King, 16.3, and implyeth, in Ezek, 20,26, Levit. 18.21.

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Verl.

mothe law for the firstlings, sheweth in Numbers Landhere in verf. 19. it is expounded Sacrifine Or, then Stale caufe to paffe, namely, under the rod, asin Levit, 27 30. and to conference, or, (as the Greckettanflaceth) gut apart unto the Lord : and to make it pass from under the power of an all & c. ]
High; made very engine : which obs Greeke traisf-laters, all that openeds the wombe : Gerverie 2. And this is meant of cleane beafts, as the exception of the affer, and of mankind, in the verie following thewerh : therefore and, in Hebrew is by way of explanation of the former speech, for even, or that is, as is noted on Genera. 15. of the young the sucreafe of as the Greeke translateth it of the berds: for this word is spoken of kine, as flocks is applyed to fheepe, Deut. 28 4. 18. 51. but the Chaldechere expoundeth it youngling. Shall be Ie-hovalis or, thou shalt make puffe (shalt facrifice) to Iehovab; the Chaldee faith, thou shalt fanctifie before the Lord.

Verf. 13. an affe] fo in Exod. 34. 20. but in Num. 18. 15. it is faid, of an uncleane beaft: fo that by the affe here may be implyed all other uncleane beafts. not meet for tacrifice. Howbeit some of the Iew Doctors understand the uncleane beaft there, to meane the a fle onely ; as Maimon in Milneh, treat. of First fruits, chap. 12.S. 3. and R. Solemon Iarchi. upon this text. alambe] or kid, as the word implyeth both, Exod. 12. 3. And this the Iewes take strictly, of a living lambe onely, saying it may not be redeemed with a calfe, or with a wild beaft, nor with a lambe that is killed & c. Maimony treat. of First fruits, chap. 12.S.8. This lambe was to be given to the Lord, that is, to his Prieft, Num, 18.8. 15. and then the owner of the affe might use it for his own fervice; which otherwise he might not doe, Deut. 15.19. breake the necke] or, cut off the necke, as the word is translated in Deut. 21.4. and Esay 66.3 where it is spoken of a dog. The lerusalemy paraphrast here expoundeth it, kill it. redeeme] for five shekels of money, Num. 18. 16, And (by the Hebrew Doctors) the father when hee redeemed his fonne, was to bleffe God who gave this commandement, and preferved his sonnes life. And if the father transgreffed, and redeemed not his ion; he was when he came to age to redeeme himfelfe, Maimony, creat. of First fruits , chap. 11. S. 2.5. See the annotations on Num. 18. Hereby was figured the redemption of Gods elect, (the Church of the fifth form which are written in beaven, Heb. 12, 23.) from the farond death: for in respect of the first death, no man can give any ransome to God, Pfal. 49.8.9. Heb. 9.27.

Val 14 to morrow | that is, in time to come : fee the notes on Gen. 30. 33. The Greeke translateth, hereafter : elfewhere the Greeke keepeth the Hebrew phrale, as in Deut. 6.20. Iof. 4.6.21.

month the things done to the fathers, are to be remembred as if they were done to the children : fo the Prophets explaine things, as Pfalm 66.6. they pelled through the river an foot, there did we rejoyce in and Holes. A be found him in Rethel, and there the with see. So the Hickoria Canons fay, Thoall generations, a man is bound to them himfelfe,

as if it were he himselfe that came now out from the ho dage of Egypt, as it is written, AND HEBROVGH. Vs Ovr & cc. and for this cause the holy bless (God) bath commanded in the Law, AND THO! SHALT REMEMBER THAT THOY WAS A SERVANT, (Dent. 15.5.) as if he fould fay, A skey, so thou thy felfe mast a servant, and camest out from and mast redeemed, Maimony, treat, of Leven, cha 7.S.6. The Apostle speaking of the things the befell Ifrael, faith, thefe things were our example 1 Cor, 10:6, and the Rabbines have a common (a. ing Whatfoever bappened to the fathers, is a figne man the children. R. Menachem on Gen, 12.

Verse 15. mas hard to fend us] that is, was stubbon refusing to fend in away. Or, hardned himselfe, a gainst fending us away, so that hee would not leve goe. The Hebrew word which commonly fign fieth to, is fometime used for from, as is noted as Gen. 26.6, and so here Pharaoh hardned his hem from fending ; that is, he would not fend. In 2 Ch. 11. 4. it is laid, they returned from going : where in I King. 12.24. it is written, they returned to ou Compare, both for phrase and matter, that in lo 9.4. who hath bardned himselfe against (God) and hath prospered ? the males ] or, being males : and this the Iewes understand of males simply : for it be a female, or both male and female, they holde free from this fervice; not holy at all, Maime treat. of the First borne, chap.2.S.5.

Verse 16. phylatteries or, frontlets : in Hebren Totaphoth, typicall monuments : called in verle out memoriall : the Greeke translateth them, an m moveable monument: the Hebrew Doctors ulual call them Tephillin, prayer monuments, because the used to binde them upon them when they prayet as is noted on veric 9. The Syriacke in Matt. 236 keepeth that name, but the Euangelist in Greek nameth them phylatteries, of conferving or keeping the memoriall of Gods Law: whom wee follows this translation. So in Deut. 6. 8. and 11. 18. 84 the annotations there.

Dob Here beginneth the 16 Section of the Law: fee Gen. 6.9. and 28. 10.

Verf. 17. the way of ] that is, towards the land : in Num. 14.25, the way of the red fear is towards it Or, by the may; as in the verie here following. fee warre that is, be warred against by the Phil ftines, who would deny them pallage: for they had before this killed some of the Israelites, while they dwelt in Egypt, in the dayes of Ephraimin of lofeph; as is mentioned in 1 Chron. 7.21,22,23 Thus God provided for his peoples infirmity, left ar the first they should bee discouraged; and would not fuffer them to be tempted above that they were able, I Cor. 10.13.So in his Law,heor dained that no fearfull or faint-hearted should goeso warre, Deuteron. 20.8. See alfo the notes on Ge nesis 1 1.3.1.

Veri.18. went up] it is the usuall phrase in the Scripture, to call the journeying from Egypt 10 Canaan (which was northward) a going up as hes and in Gen. 13.1. and 44. 17. and often. On the contrary, from Canaan into Egypt, they are aid to grediene, Gen. 12, 10, and 26,2, Deut. 10,22, Act. 7.15 and usually. barrasfed.] or mar shalled by free mar ander the word in Hebrew hath the name office, either of the harnelle girded under the fit ribbe, (asthe Ghaldee translateth it girded,) or, of marching five in a row. The Greeke verlion faith, in the fift generation: but not well ; for Ifrzell went out in the fourth generation, as God foretold, Gen. 15.16. and this word is elsewhere used for armed, or harnessed; as los. 1.14. and 4.
12. Judg. 7: 11. Thus God led out his people with anhigh hand, Exodus 14. 8, and trained them forfuture warres, to conquer Canaan. See Numb. 1.3.and 14. 3.9.&c.

Verl. 19. fwearing fworne, or, as the Greeke hath it, fworns with an eath, that is, ftraitly and earnestly adjured. Of this, see Gen.50.25.

Vers. 20. Succeste] the place of Boothes: see Exod. 12.37. Etham] in Greeke, Othom. Of Exod. 12.37. this and their other journeyes, fee Numb. 33.6. the edge or the end; that is, which Etham was in the end (or edge) of the wildernelle, Numb 33.6. The Greeke translateth, by the wil-

Verl. 21. Ichovab] called in Exodus 14.19. the Angell of God; meaning Christ whom the Israelites tempted in the wilderneffe, i Cor. 10 9. he is named lehovah our justice, Ierem. 23. 6. before them that is, as the Greeke expoundeth it, guided them. pillar | which in Hebrew is named of flanding up, or flabilitie: and is by similirude here applyed to the cloud and fire, that flood over the hoft of Ifrael, (as elfewhere smoake ariling is called a pillar, Judg. 20. 40. and pillars of smoake, Icel 2. 30. are by the Apostle called vapour of (moake, Act. 2. 19.) In Pfalm 105.39. this cloud is faid to bee fread for a covering ; to that it shadowed them from the heat of the Sunne : and in it they were baptifed, 1 Corinth. 10.2. and as there was occasion it removed, sometime before, sometime behind them, Exodus 14.19. and in it God fometime appeared and fpake, Deut. 31.15. Pial. 99.7. but the ordinary use of it, was to lead and to cover them, Numb. 9. 17. 18. And it figured Christ his guidance and protection of his Church, travelling through this world, unto his heaven-ly rest; as it is said, The Lord will crease upon every dwelling place of mount Sion, and upon her affemblies, a cloud, and smoake by day, and the shinning of a flaming fire by night : for upon all the glory fall be a cowering, &c. Elay 4. 5. 6. of fire | thelame dark cloud, which shadowed themby day, was also fire, and gave them light by night, Exodus 14.19. 20192 So Christ baptifed the Ifraelites in the cloud, with the Holy Ghoft and with are, I Cor. 10 2 Matt. 3 2 1. Efay 4. 2.4.5. Therefore Ifrael in faithedid becake themselves under the shadow of Gods Majeftie in this cloud, and Mofes fanctifieddieschon by prayer, Numb. 9. 17. 18. 19.23. and 1034.35. 1-Cor. 10. 1. Then it can be then perhips the Man.

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CHAP. XIIII.

1, God inftructeth the Ifraelites in their journey. 5, Pharaeh pursueth after them. 10, The Ifraelises are fore afraid and murmur. 13, Mofes comforteth them. 15, God infrutteth Mofes to leade the people forward; and with his hand and red to divide the Sea, for Ifrael to goe thorom, 19, Gods Angell and cloud remove bebinde the campe. 21, The Ifraelites paffe therow the red Sea. 23, The Egyptians follow them into the Sea. 24. The Lord out of the cloudtroubleth the Egyptians. 26. Hee biddeth Mofes stretch his hand over the Sea. 27, It returneth to his strength, and drowneth the Egyptians.

ND Ichovah spake unto Moses, A faying; Speake unto the formes of Israel, that they turne, and encampe before Pi-hahiroth, betweene Migdol and the Sea, before Baal-zephon: over-against it shall yee encampe by the Sca. And Pharaoh will fay of the fons of Israel. They are intangled in the land. the Wildernesse hath shut them in. And I will make strong the heart of Pharaoh. and hee shall follow after them; and I will bee honoured upon Pharaoh, and upon all his Hoft; and the Egyptians shall know that I am Ichovah : And they did fo. And it was told the King of Egypt, that the people fled : and the heart of Pharaoh and of his fervants was turned against the people; and they layd, Why have we done this, that wee have fent away I frael from ferving us? And hee bound his Charet, and tooke his people with him. And he tooke fixe hundred chosen Charers, and all the Charets of Egypt, and Captaines over every one of them. And Ichovah made strong the heart of Pharach King of Egypt, and hee followed after the formes of Ifrael : and the fonnes of Ifrael went one with a high hand. And the Egyptians followed after them, and overtoke them encamping by the Sea, all the horses, the Charets of Pharaoh, and his horse-men, and his Army, beside Pihahiroth, before Baal zephon.

13 hot this the word which wee spake unto thee in Egypt, faying, Let us alone, that we may ferve the Egyptians : For it had beene better for us to ferve the Egyptians, than that we should die in the wildernesse. And Moses saidunto the people, Feare yee not, stand still and see the salvation of Ichovah. which he will doe for you to day : for the Egyptians whom ye have seene to day, yee shall not againe see them any more for ever. lehovah will fight for you, and you shall hold your peace. And Iehovah said unto Mofes, Wherefore crieft thou outunto me? Speake unto the fonnes of Ifrael, that they goe forward. And thou lift up thy rod, and firetch out thy hand over the Sea, and cleave it : and the fonnes of Ifrael fliall goe

in to the midst of the Sea, on dry ground. And I, behold, I will make strong the heare of the Egyptians, and they shall goe in after them: and I will be honoured upon Pharaoh. and upon all his army, upon his charets, and upon his horsemen. And the Egyptians shall know that I am Ichovah, when I am honoured upon Pharaoh, upon his charets, and upon his horfe-men. And the Angell of God, which went before the campe of Ifrael, removed and went behind them and the pillar of the cloud removed from before them. and flood behind them. And it came betweene the Campe of the Egyptians and the Campe of Ifrael & it was a cloud and dark-

on came not negrethe other all the night-And Moles freighted our his hand over the say and Ichovah caused the Sea to 1896, weeks by a frong East winde, all the night and made the fea dry land: and the waters were cloven. And the fonnes of It racing at in to the spids of the fea, upon the dric exound and the waters were a wall unto them; on their gight hand and on their left.
And the Feynman tollowed, and went in after them, all Pharaobs hones, his charets.

netic, and it made light the night: and the

ing hoffe, mere more than midst of the And it was to the morning watch that looked unto the campe of the E-

And tooke off their charet wheeles, and led them heavily: and the Egyptians faid, Let us flee from the face of Israel, for Ichovah fighteth for them, against the Egyptians And Ichovah faid unto Mofes, Stretchou the wilderneile ! wherefore hast thou done thy hand over the sea, and the waters shall returne upon the Egyptian, upon his charets. and upon his horse-men. And Moses firet. ched out his hand over the Sea, and the fea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Iehovah shooke off the Egyptians into the midft of the fea. And the waters returned, and covered the cha rets and the horse-men, with all the armie of Pharaoh that came after them, into the Sea: there remained not fo much as one of them. But the sonnes of Israel walked on dry land, in the midst of the sea and the waters were a wall unto them on their right band, and on their left. And Ichovah faved Ifrael in that day out of the hand of the Egyptians: and Ifrael faw the Egyptians dead vpon the fea shore. And Israel faw the great hand which Ichovah did upon the Egyptians; and the people feared Ichovah, and they beleeved in Icho. vah, and in Moses his servant.

### Annotations.

Pl-habiroth]or, the mouth of Hiroth, that is, the fraight (or passage) betweene the mountains of Hireth: for in Numb. 3 3.8.the word Pi, (thatis, Mouth, ) is left out of the name. Into these streights did God lead Israel, both to free them from war with the Philiftians, Exod. 13.17. 18. and to give the Egyptians occasion hereby to pursue them,(s) the verfes following here shew; ) as also to try the faith of his people; which even here at first was turned to unbeleefe and rebellion, verfe 11.11 Deur. 8, 2. Pfalme 106.7. Migdel in Greeke Magdel : the name of a citie of the Egyptians, Ist. 44 L. by interpretation it fignifieth a Town.

Baal-zephon in Greeke Beelfepphon. Thelerufalemy Thangum expoundeth it, the idell of Ze phon: and foir feemeth to be an idolatrous place of monument of the Egyptians; as Baal-Pehor was the Idoll of the Moabites, Num. 25. 3, and Badmehon, the name whereof the liraclites chasged, when it came into their poffession, Num 32. 38. For as Ifrael paffed from Egypt to Canal of the nations; whereof hee warned them to be-

war, Dent. 29. 16.17.18, Yeri, 23. intended] or, perplexed, not knowing what to doe, as the Greeke translateth, they wender (orfire) and the word is used in lock 1.18. of cattell perplexed for want of patture. So Pharaoh fee, ing the liraclites to take this indired way, thought they were afraid of the wildernesse, and in perplexity of mind: whereupon he hardned himselfe to follow after, and bring them againe into his

Yerl 4 make frong that is, as the Greeke faith, barden: fo after, verie 8 17. See Exodus 4. 21. honoured or, as the Greeke translateth, of ried : will get me honour, by their destruction, vert. 17.18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, Roman. 9. 22, 23. So Ezekiel 28.22.

Verl. 6. bound in Greeke, joyned, to wit, the horfes to his chariot : made ready. So Gen. 46.20.

Verf 7 captaines or Princes, the third fort of governours in the kingdome: having the name of three, or third: the Chaldee calleth them Mighties.

Verf. 8. a high kand that is, powerfully, openly, and boldly, like armed men, as in Exod. 13.18.and in the fight of the Egyptians, Num. 3 2. 3. not like fugitives. So to finne with a high hand, Num. 15.30. is to doe it boldly and openly. The Chaldee changeth the phrase, laving, they went out with uncovered (or open) head: which meaneth, openly, boldly, cheerfully : as, the covering of the head, fignifierh forrow and hame, 2 Sam, 15.30. jer. 14.4.

Verl.9. army Hebr. power: used for an army or holf, as the Greeke here translateth it; fo in veile 17.28. And here againe is to be understood, they followed and overtooke them.

Verl. 10. were fore afraid or, feared webemently. This was for want of faith and love towards God, Matth 8.26. 1 John 4.18. But was occasioned by the firaits they now were in: the congregation of Ifracl was fout in, from the foure parts of the world : before them was the fea, behind them followed the enemy : and on each fide of them were wildernesses full of fiery Servents which did lite and kill men with their venome: faith the Chaldee paraphraie upon Song, 2.14.

Verf 11 . at all or, none : a double deniall shewing the earnest passion and distemperature of their unfaithfull and unthankfull minds. Of this David faid, the remembred not the wultitude of thy mercies, but rebelled at the fea, at the red fea : yet he faved them for his names Jake, Pial. 106.7 8.

Verl, 12 Let us alone or Cease from us. They returne to their former rebellious carrage in Egypt,

mentioned in Exod. 6.9.
Yell 13 fewe not the Greeke faith, be bold, (or, good confort.) whom ye have seene or, as the Creeke wanslateth, 6 as ye see: meaning, they should fee them no more alive, but dead, as verse 30. not againe fee Hebr. not adde to fee. By thele promifes, God would flay their murmurings, flrengthen their faith, and shew his grace to an undeterving people for which hee is after celebrated, in Nch .9.9. thou heardest their cry by the redsea.

Goddid letthem feethe aborninations and idols | Verf. 14 fall hold your peace or, Shall bee filent. Shall cease from speaking or doing any thing in this battell. The original word is often used for ceafing to heare or speake, as they that are deafe; but applied also to actions, fignifieth filence or ceafing from deeds as they that neglect and fit still, 2 Sam. 19. 11. Pfal 87. 2. and 50. 3. Efay 42.14. 15. It may allo be meant, hold re your peace, that is, ceafe from murmuring against God and me.

Verle 15 mberefore Hebr, what, that is, For what crieft thou? God encourageth Mofes to goe on with the worke in hand, which the peoples murmuring began to hinder. So after (in Exod. 17.4) hee cried unto the Lord, upon the like occation. Though here no words of prayer bee mentioned, yet Moles might cry unto God by the Spirit, which maketh intercession for the Saints with groanings which cannot be uttered, Rom. 8, 26. The Chaldee paraphrast turneth it, I have accepted thy prayer : speake to the somes of Ifrael, orc. as if he had cried our for feare of wrath to come upon them for their finne. as they deferved. So elfewhere another Chaldee paraphraft (on Song 1.9.) more plainly faith, When Pharaoh and his host were drowned, Israel also had likewife perished if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turnedaway the Lords wrath from them. A like prefervation of them by Moses prayer is after recorded in Deut. 9.13.14.-19.20.

Verte 16 thy rod wherewith miracles were done in Egypt, Exod.4.2. and 7.9. &c. the rod of God, Exod. 17.9 it fignified the Word of God, which is the rod of his mouth, wherewith hee smiteth the earth, Etay 11.4. but feedeth his people, Mic 7.14

cleave it that is , forcibly divide, and (as the Greeke translateth) rentit. It is a commandement implying a promife.

Veri.17. honoured upon ] or, as the Greeke turneth it, glorified in Pharaoh: get me glory and honour upon him. The Lord knew that they dealt proudly against his people, so hee made himselfe a name, as it is this day, Nehem.9.10.

Veil. 19. the Angell, that is, Chrift, called lehowah, Exod.13 21. So the Hebrew Doctors have acknowledged this Angell to be Michael the great Prince, who was made a wall of fire, betweene the Ifraelites and the Egyptians; Pirkei R. Eliezer, chap. 42. And others of them fay this Angell was (Shechinah) the presence (or Majestie) of God, and called an Angell and Prince of the world, because the government of the world is by his hand : R. Menachem upon this place. This 19. verte, and 20, and the 21. following, have every of them in the Hebrew. 72. letters; from which the Hebrew Rabbines have their curious speculations, of to many Angels, concurring in this glorious worke of dividing the ica, and leading lirael through it.

Verl. 20. a cloud and darkneffe,] that is, the cloud was thicke and darke to the Egyptians, and made light (or illumined) the night to the Ifraelites, And io the Chaldee paraphraie, and Thargum Ierufalemy explainesh it, the cloud was halfe light, and halfe darkneffe, the light, gave light unto Ifrael; and the darknesse, gave darknesse unto the Egyptians.

The Greeke translateth, and there was darknesse & chickedarknesse; and the night came. A like maniteflation of Gods glorie, the Pfalmite celebrateth He fet darkneffe, bis fecret place; vound about bim bas possillient darkneffe of mayers, (that is, of watrie clouds) shicke clouds of the skies, P(al. 18.12.

Verl. 21. 20 goe buche. O for what ailed thee, that then fleddeft? Plalme 114.5. The waters fan thee ô God, the waters fam thee, they trembled : the depths al-Gwere troubled; Plat. 77. 17. This worke of God figured the afflictions of this world, made calle for Christs people to passe thorow by the power of God, Pi. 66. 12. E(ay 43.2. eaft winde] which being violent, is used to denote Gods anger, Ier. 18. 17. Ezek.19.12.Pfal.48.8. And of this worke, the Prophet faith, was thy wrath (Lord) against the fea? Habakkuk. 3.8. and David faith, herebuked the fea, and it was dried up, Pial. 106. 9. It figured also the power of Gods Spirit, for the salvation of his Church by Christ, Efay 11. 15. who for the help of his people, flyeth swittly on the wings of the wind, Ps. 18.11. dry land Come & see the works of Godine is fearfull in his doing toward the fons of men; he turned the feature dry land, Plal. 66. 3. 6.

cloven or, forcibly divided, into parts, as Pial. 1 36.13. from which the Iew Doctors teach, that there were 12. according to the number of the twelve tribes of Ifrael: Pirkei R. Eliezer, c. 42. and Thargum lerufalemy, on Deut.1.1.

Verf. 22. went in ] following the Lord by faith: for he led them by the right hand of Mofes, with his glorious arme dividing the water before them, to make himfelfe an everlasting name, Elay 63. 12. and, by faith they paffed through the red fea at by dry land; which the Egyptians affaying to doe were drowned, Heb. 11. 29. And in this fea they were baptized, 1 Cor.10.2. a wall] standing up stedfast, as an heape, Pfal. 78. 13. fo they went fafely : God led them through the deepe, as an horse in the wildernesse, that they fould not flumble : as a beaft goeth downe into the valley, the Spirit of the Lord quietly led the people to make himfelfe a glorious name, Efay 63. 13.14.

Werf. 24. watch,] or ward, cuffodie; so called be-cause men kept watch and ward there certaine houres in the night. As here, and in 1 Sam. 11.11. is mentioned the morning watch; fo is Lam. 2. 19.
elegispinning of the watcher; and in Iudg. 7. 19. the
middle watch is spoken of: in Luk. 12. 38 the feede
and send watch; and in Mate. 14. 25. the fourth prefence with Itrael, and wrath against Egypt; for the clouds streamed downe waters, the skies gave out a founds Gods arrowes alfo (or halestones) went abroad, the voice of his absinger was in the aire, lightnings lightness the world side earth rembled or quaked, Plat. 384.8 19. pilles offer, wherein God did as it there is no support to the charter of alwasion, for his people, Habakes, 8,9 troubled the campe] The learned in their boft; and terribly fronke and the second second second

God threw downe upon them pitch, and fire, and haile. stones, and astonished the host of the Egyptians. This word is after used, when God promiseth to de. ftroy the Canaanites from before his people, Deug 7.23. And David in like fort, celebrateth his victo ries, faying; he fent out his arrowes, and scattered them: and he hurled forth lightnings, and troubled thems, Pfalme 18. 14.

Verl. 25. heavily, ] Hebrew, with heavine fee Greeke by force. For the raine and tempeft fo loft. ned the ground, that they could drive but flowly, and with much adoe. Egyptians Hebrew, the Egyptian faid, let me flee : spoken as of one man. to note their joynt confent. So in v. 26.

Verf. 26. fhall returne] the Greeke translateth. let the water returne and cover the Egyptians. The word cover is borrowed from v. 28. This was donwith a wind, as before, v.21. Exed. 19.10.

Vers. 27. the looking forth, or, turning towards of the morning at the day dawning: which time the Scripture noteth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in Plal. 46. 6. It was also the time of Christis resurrection, Matt. 28.1.2. The like phase, is, of the evening, in Gen. 24. 63. that is cast away, destroyed: to this word is elsewhere ufed, Job 38. 13. Nehem. 5. 13. Herein Godit. 3 compenced them, according to their workes : for they had drowned the children of Ifrael in the river, Exod. 1. 22. and now they themselves were drowned in the fea. This overthrow of the Egyp. tians, was also a figure of Christs victory over our spirituall enemies, by subduing our imquities, ad cafting al our sinnes into the depths of the sea, Micah, 15. 19.

Veri.29. walked or went on dry land, as before, so whiles the waters retired and drowned the B. gyptians. Of this miracle Afaph fung, O God,th may was in the fea, and thy pathes in the many water and thy foot-fleps were not knowne : thou didft leadth people like a flocke, by the hand of Mofes and Aam, Pial. 77.20.21. Alike marvellous worke, was at the river lordan, when Ifrael entred in Canaan, ld

Vers, 30. flore] Heb. lip of the sea.
Vers, 31. shand, ] that is, bandy workes so in Plaint
109. 27. the Chaldeerranslateth it, the power state great band. in Iebovab] the Greeketrallise teth, beleeved God: 10 in Gen. 1 5.6. where is forwed, that the Apostles approve the version.

in Mofes, that is, in the word which Mofes raught them from God : as the Chaldee explainethis they beleeved in the word of the Lord, and in thepre phefie of Mofes bis fervant. So in 2 Chro. 20. 20 itis faid, beleeve in Iebovah, &c. beleeve in his Prophets; and in Exod. 19.9. that they may believe in the. It meaneth truft or confidence in the faithfulnellt of any; as in 2 Cor. 2. 3. Gal. 5. 10. A like speech is of Sion, in Efay 14. 22. the poore of his people had truft in ir. So, in I Sam. 12. 18. the people reared Ichovah and Samuel. See further in the notes on Exod. rg.g.

636063600X00X00X00X00X00X00X00 CHAP. XV.

2, The fong of Moses and Ifrael; wherein they celebrate Gods power and grace, for drowning the Eexperiant, and saving of Israel, in the red sea: 13, for leading his people through the wildernesse. 14, for terrifying the nations round about. 17, for seating his people in Canaan. 20, Marie and the women, answer the menin singing Gods praise. 22, The people in the wilderneffe are brought to bitter maters. 25, atree (weetnesh them. 27, At Elim are twelve wels, and seventie palme trees.

→ Hen fang Moses and the sonnes of Israel this fong unto Iehovah; and they faid, faying; IWILL SING unto Iehovah, for hee excelleth gloriously: the horse and his rider bath he throwne into the

Ish is my strength and song, and hee hath beene to me a falvation : this is my God, and I will make him an habitation; the God of my father, and I will exalt him.

Ichovah is a man of warre: Ichovah is his

Pharaohs charets and his hoft hath he caft into the fea; and the choise of his captaines are drowned in the red fea.

The depths have covered them: they fank downe into the bottomes as a stone.

Thy right hand, O Ichovah, is become glorious in power: thy right hand; O Iehovah, hath dashed in pecces the enemie.

And in the greatnesse of thine excellencie, thou hast overthrowne them that rose up against thee: thou sentest forth thy wrath, which did eat them up as stubble.

And with the blaft of thy noftrills the waters were gathered together; the floods flood upright as an heape, the depths were congealed in the heart of the fea.

The enemie faid, I will purfue, I will overtake, I will divide the spoile: my soule shall be filled with them; I will draw out my fword; mine hand shall destroy them.

"Thou didft blow with thy winde, the fea covered them they fank as lead in the mighty waters.

Who is like thee amongst the gods, O Iehowaha who a like thee, glorious in holinesse, fearfull in praises, doing wonders!

Thou ftretchedst out thy right hand; the earth fwallowed them.

Thou leadeft forth in thy mercy, this people which thou haft redeemed: thou guideft them in thy friength, unto the habitation of thineholineffe,

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ľ	thereon, into the fea throwne downe hath	2.7	
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	he. lah is my strength and melodes, and	2	
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l		l i	
١	hath beene my salvation.		
ļ			
١	This is my God, and for his sake		
i	I will an habitation make;	1	
1	God of my father is this fame,	1	
1	And I will highly him preferre.		
1		3:1	1
1	lehovah is a man of warre:	2	
1	Iehovah his renowned name.		
١	Charets of Phar'ob, and his hoft,	4	
1	He downe into the sea hath cast:	1	
١	His Captaines eke each chosen one	1	
١	The Captaines ere each chojen one,	1	
Ì	He did them in the Red sea drowne.	1	
1	The deepes them covered: they sanke downe	\$	
۱	Into the bottomes, as a stone.	1	
l	Thy right hand, O lehovah, is		
ł	Clavian beams in C. 1	6	,
l	Glorious become, in powerfulnesse:		,
	Ichovah, thou with thy right hand,	1.	
١	Hast dasht in peeces th'enemie.		ì
l	And in thy great excellencie,	- 1	ŀ
	Thrown down them that did thee withstand,	7	
l	The former would be to the state of		ì
١	Thy fervent wrath thou forth didst poure,		
١	Which them as flubble did devoure.	1	
ı	And waters with thy nostrils blaft,	8	1
١	Together gathered were; as heaps		1
١	The flouds flood upright; and the deepes	23	
1	In seas heart were congealed fast	٠ ا	
1		1 1	
1	The enemie faid, I will make	0	
1	Purfuit, I will them overtake,	<b>و</b>	
1	I will divide the gotten poile:	1	ì
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1	On y joste junt be repressined	-	
i	With them; my fword I will unshead;	1 1	į
١	Mine hand shall utterly them foile.	1 1	ļ
. !	Then with thy wind thou diddeft blow,	1	1
1	The feathem coverd : they fanke low,	10	١
1	Inches them tovera: they janke low,	3.0	ľ
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The peoples shall heare, and bee Rirred:
The peoples they shall heare and quake:
Forrow shall take hold of the Inhabitants of
Palestina.

That in Palestinaremaine.

Then frie Dukes of Edom flial be amazed; the mighty men of Moab trembling shall take holdspon them: all the inhabitants of Canan shall melt away.

Terrout and dread shall fall upon them, by the greatnesse of thine arme they shall becas still as a stone; till thy people passe over, O'rehovah, till this people passe over which thou hast purchased.

Thou wilt bring them in, and plant them in the mountaine of thine inheritance, in the place, O Iehovah, which thou has made for thee to dwell in, in the Sanchuarie, O Lord, which thy hands have chablished.

Ichovah shall reigne for ever and aye.
For the horse of Pharaoh went in, with his charets and with his horsemen, into the sea, and Ichovah brought againe the waters of the sea upon them: but the sonnes of Israel went on dry land, in the mids of the

18

20

And Mary the Propheteffe, the fifter of Aaron, tooke a timbrell in her hand, and all the women went out after her, with timbrels, and with dances.

And Mary answered them: Sino yee to Ichovah, for he excellent gloriously; the horse and his rider hath he throwne into the season.

And Moses removed Israel forward from the red fea; and they went out into the wildernesse of Shur: and they went three daies in the wildernesse and found no water and And they came to Marah; and they could not drinke of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drinke? And he cried out unto Ie. boyah: and Ichoyah thewed him a tree, and he cast is into the waters, and the waters were made I weer: there he appointed to him a ftatute and a judgement, & there he tempted him. And hee faid, If hearkning thou will hearken to the voice of Ighovah thy God, and wilt doe that which is right in his eyes, and wilt give eare to his commandements, & keepe all his flatures; I will not put upon thee any of the diseases which I have the upper the Egyptains, for I am Ichovah, healeth thes. And they came to Elim, herewood switch well of water, and fe-culous hees and they enclared there rto thine boly manlion.

The peoples they shall beare and quake:
Sorrow shall bold upon them take,
That in Palestina remaine.
The Dukes of Edom shall be then
Amaçed, Moabs mighty men,
Take bold on them shall txembling paine.

In Canaau [hall melt away
The dwellers all. Fearfull difmay
And dread [hall fall on them from thee:
They shall as flill be as a flone,
By thy great arme, till over gone
Thy people, O lehovah, be;

Vntill this people over past
Shall be, which purchased thou hast.
Thou wilt bring in and plant them sure,
In mount of thine inheritance
In place which for thim habitance
Thou, O Ichowah dost procure:

Even in the Sanctuarie, Lord,
Which thy hands firmely have prepar'd.
Ichovah ev'r and aye is king.
For Pharaohs horfe, cars and horfemen,
Went into Sea; lehovah then
Did the sea waters on them bring:

But goe the sonnes of Isrel did V pon dry land, the sea amid. V no I chovah sing doe yee, For he excels with glorious same, The horse and rider on the same, Into the sea throwne downchath he.

#### Annotations.

V Nto Ichovah ] that is, unto his praise, as De vid laith, They believed in his words, they fast bit praise Pall 106.12. So the Chaldee beginned the song chus, We will sing praise and confesse musta Lord. With this song of victory over Pharab, the Holy Ghost' compareth the song of those that have gotten victorie over the spiritual! Pharab, the Beast (Antichrist) when they stand, by the fast gates of the song that the season of galase mingited with sire, (as I stael here standed by the red sea, beaving surpes of God, (as the women here had timbrels, v. 20.), and they sing she sing of Adoles the song of God, and the song of the Lord, the Son of God, Rev. 15.3.3.2. glorious [] of excellently, the the excellent general seasons of God, are the same that the song of the same seasons of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord, the Storm of God, and the song of the Lord.

Verl. 2. Inh. I this is one of the proper names of God, PlaLos, 5, firth uled in this fong; and feldom but in fongs and pfalmes. The Hebrew Haldingh. (that is, Prayle rejah) is kept by the Holy Gholl in Greeke, Alleloina, Rev. 19. 1.3.4.6. The method all the statements of this mainly was kept allo among the had then Romans, who called their greatest god Is.

puer that is, Iab father: The Greeke Bible usually translateth Iab Lord, the Chaldee, Feare: and Thurgum Ierufelemy on this place expoundeth it, the Feare of all the world. Other Hebrewes make it an abridgement of the name Ichovah, and a part of it; Maimo y in Iesudei hatorah, chap. 6. S. 4. fo it fignifieth the effence or being of God, (as Iehovah alfo doth, whereof fee the notes on Gen. 2. 4 ) or, as lab is ponounced with breathing, it may lignifie God, who giveth to all, Life and Breath, and all things, Acts 17. 25. my frength] he which giveth me ftrength, as in Pfalme 68. 36: (fo the Greekehere translateth it Helper: ) or, he to whom I give strength, that is, strong praise; as in Pialme 29. 1. give ye to lehovah glory and strength: 10, out of the mouth of babes and jucklings, thou hast founded frength, Pial. 8. 3. is expounded by our Saviour, thou hast perfetted praise, Matth. 21.16. Howbeit, we may here retaine the name Strength, which the Holy Ghost often ascribeth to God among other his praifes; as in I Tim. 6. 16. to whom be honour and strength: in I Peter 4. 11. to whom be glory and frength, and fundry the like, Revel. 1.6. and 5 13. Strength is here and alwaies aferibed unto God, for byhis owne strength shall no man prevaile, I Sam. fong or pfalme, melodie; that is, the argument of my long; or whom I praise with Pfalme; fo the Chaldee translateth it, my praise: also the Greeke in Efay. 12.2. though here it turneth it, my protectour. It is generally all melodie, with voice of man, Efay. 51. 3. or instruments of musicke, A. mos 5.23. There words the Prophets after ule, when they fing of Christ and of his graces, as Pfal. 118. 14. and Elay. 12. 2. where the name Ichovah is added, for Iah Ishovah is my strength and jong. There immediatly before, he hath reference to liraels falvation from the Egyptians, Efay. 11.15.16. which being by him applied to our falvation by Christ, sheweth that all these things happened unto them for types, as the Apostle faith, I Cor. 10. 11.

and be or, for he: as, And he heard, Elay. 39.1. is expounded. For he heard, 2 King. 20. 12. And then wilt fave, 2 Sam. 22. 28. is For thou wilt fave, a salvation or, for a salvation: Pfain e 18.28. that is, bath faved ( helped or delivered ) mee from mine enemies, who were too ftrong for mee. So this phrase meaneth, as in 2 Sam. 10.11. If the Syrian; be too strong for me, then thou shalt be to me a salvation; that is, shalt helpe or rescue me. Thus Christ is called Gods falvation, Luke 2. 30. because by him God hath faved and delivered us out of the hands ofour enemi's, Luke 1.71.74. The Chaldee here paraphrafeth, hee faid by his word, and hath beene to mee aredeemer. an habitation or a comely dwelling, and to will dwell with him : the Chaldee explaineth it, I will build him a fanttuarie. Or wee may Englishit, I will adorne him; will doe him feemely honour; as the Grecke translateth, I will glorifie him.

father; it cemeth principally to intend Abraham, the father; it cemeth principally to intend Abraham, the father in many nations, Genel. 17.5, and with him, flack; Iakob; and the reft, to whom God gave his protuites; which now beganne to be perfound to their children, Gen. 15.14. exat!

with fong and praise, as this word is often used in Pfalmes, wherein God his name and actions are extolled, Pfalme 30. 2. and 118. 28. and 145. 1. Elay. 25. 1.

Veis. 3 man of warre, that is, a noble warriour: 3 for the word man, added to other things, often fignifieth excellencie : as, a man of arme, is a mighty one, lob 22.8. a man of words, is an eloquent perion, Exod. 4.10. And so the Chaldee here expresseth it, calling him the Lord, and Victour of wars: and the Greeke, a breaker of warres. Now did the Lord ride upon his borfes, and his chariors of falvation, his bow was made quite naked; Habakkuk 3.8.9. This allo may have reference to Christ, the Conquerour, as Pialme 24.8. Revel. 19.11. &c. vab this name among other things, noteth Gods powerfull effecting of judgements upon his enemies, for the falvation of his Church; and hee is therefore called Ichovah of hofts, Pfal. 83. 14-19. and 46. 7.8. 12. See the notes on Genet. 2. 4. and Exodus 6. 3.

Verí. 4. the choife] that is; as the Greeke translateth, bis choife captaines, meaning the fairest, best and valiancest; as the Chaldee translatest, best fairress. The constant of the captaines, see Exod. 14.7. Like triumph shall be cover the enomies of Christ, when all the sowless of heaven shall be called to ear the flesh of Kings, and of Captaines, and of mighty men; and the slesh of horses, and of them that sic on them, &c. Rev. 19. 17. 18. 2.1.

Verl. 5. as a frone: ] that they could not helpe 5 themselves with swimming; neither rife up any more for ever; as I crem. 51. 63. 64. 80 after in verte 10. they fanke as lead. This is remembred in Nehem. 9.11. their perfectuors thou through into the deepes, as a fone into the mighty maters. A like judgment God will bring upon Babylon, the spiritual Egypt; ser as a flowe cast onto the feat, so with violence shall that great citie Babylon be throwne downe, and fault be found no more at 1th Revel. 18, 21.

Ver. G. become glerious.] or, wondrous excellent, G ample and magnificent. It may also imply, is become glorious to me. So David extolleth the workes of Gods right hand, Pfal. 118. 15. 16.

Veri 7, against thee, the Chaldee saith, against them, is people: for that which is done against them, is against God himselfe, Zacharie 2, 8. Mathew 25, 45. Acts 9.4. eat them up] that is, devoure and consume them; as the Chaldee explainent it, consumed them as the sire doth the stubble. So Gods wrath is likened to fire, Plaime 89, 47, and the wicked, to stubble, Ela, 5, 24, and 47, 14.

Vert. 8. blaff; ]or, shirit, or winde of thy wrath, as the Greeke traillacted it: becaule the Hebrew been may alph signifieth both anger, and the specific wind this specch is used in cases of judgment upon Gods enemies, as in Iob 4.9. bits blaff of God they perify, better than the word of the mount, and the word of the mount, the specific word of the mount, the specific word of the mount of the word of the mount, with a street verte 10. So the Lord will, confume Authoritis, with the spirit of his mouth, 2 Thes. 2.8. gabered or, beaped up: became as heaps. And this being done with a mighty winde, was with a great

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Verf. o. divide the foile | which is done after vi-Gory, Luke 11.22, and with joy, Efay. 9. 3. Thus the enemie vainely promifed themfelves the victory: fo in Judg. 5.30. foule, ] that is, lust, or, will: fo in Psal. 27. 12. and 41.3. and 78. 18.

destroy them ] or, repossesse them: for to the originall is used fometime for destroying or disinheriting; as Numb. 14. 12. lometime for causing to inherit, or taking possession, Numb. 14. 24. The Chaldee here translateth it, destroy: the Greeke, have dominion, (or Lordover them) The Egyptians came out as a whirlewinde to scatter Israel: their rejoycing was even to dovoure the poore, in fecret, Hab. 3. 14.

Verf. 10. blow; the Chaldee translateth it, thon didft fay with thy word. Of this winde there was no mention in Exod. 14. 27. but it is gathered from verse 21. where the Lord, by a strong east winde, caused the sea to goe backe. covered them God made the waters of the red feato flow over their faces, as they pursued after Israel, Deut. 11.4. the waters covered the diffressers of Israel, not one of them was lest, Pial. 106. 11. And here God brake the heads of the Dragons, in the waters : the heads of Livjathan, Pialme 74.13.14.

Verf. 11, the Gods, or, the Mighties, the Potentales: fo the Princes of the world are called, Pfal. 82. and 89.7. wonders] or marvels: io the Greeke also and Chaldee translateth it: the Hebrew being fingular, awonder, or miracle: but one is often put for many, as is noted on Gen. 3. 2. So in Pfal. 78. 12.

Yenf. 12. the earth, ] in the bottome of the feat fo longas in the lea, faid the earth with her bars was a-

cloud and fire; also by the hand of Moses and Aaron, but afcribed to God as the principall; even as

ron, but atched to Godas the principall; even as in veift z.z. God is faid to fireted out his hand, which was ministerally, done by. Moles, Exchange the so in Plaine 77. 11, thou dust leads thy people the second favor and Aron, and the second favor and Aron, the second favor of the former of the out give his people reft, and feed them | Ierufalem which is above R. Menachem, on Ex. 15.

with his Word, So when God promifeth to return them out of Babylon, hee with this word, I will bring Ifrael againe to his habitation, and hee Shallfeed &c. ler. 50. 19. and in that land Ierufalem was at the fold of the flocke, and is called a quiet habitation, Elay. 33.20. The fulfilling of this prophetie, is celebrated by Alaph, shewing how God made his people to goe forth like flicepe, and guided them like a flocke in the wilderneffe; and led themon in fafety, and they dreaded not : but the fea cove red their enemies. And hee brought them to the border of his Holineffe, to that mountaine which his right hand had purchased, Pial. 78,52.53.54.

Verl. 14. firred, with feare, or anger: both which doe ftirre the minde and body, and cause it to quake and tremble: and thele were in the peo. ples hearing of Gods workes for If ael, Deut. 2.25 Iof. 2.10.11. Num. 20. 18. 20. and 22. 3.6. The Greeke here translateth it, angry.

Verf. 15. amazed or suddenly troubled: it impliesh both feare and hafte; and to the Greeke translateth it haften. See this fulfilled in Deur. 2. 4. and of E. doms Dukes, see Gen. 36. take hold] that is, they shall greatly tremble. For passions of the minde, feare, trembling, aftonishment, and the like, are faid to take hold, or fall upon men, when they are overcome by them. In Luk. 5.26. it is faid, amaze. ment tooke all; which in Mark. 2. 12. is expounded, all were amazed. melt, ] that is, faint with featt as was accomplished, Iof. 2. 9. 10. 11. and 5. 1. A similitude whereby the heart is likened to man. which melteth with feare, as waxe with fire, Pial, 22. 15. and 68. 3.

Vers. 16. terrour; this also is signified in Deut. 2.25. and 11.25. Thargum Ierusalemy expounds it the terrour of death: which phrase David usethin Pfal. 55.5. terrours of death are fallen upon me. The Hebrew amathah, hath here a letter added in the end, to denote the excelle of feare, great in rour. This, though it was in respect of the people, as it is faid, your terrour is fallen upon us, Iol. 2.9. ye proceeded it from God, as he faith, I will fend my terrour before thee, Exod. 23, 27. purchased of gotten, bought, and possesses. The Hebrew Kand fignifieth to ges either by generation, as Gen. 4.1. or by buying and purchafing, whereby it becommeth ones owne pollellion, Gen. 25.10. Ex. 21.1. All are in God, creating, redeeming, and regenerating his people in Christ. So Moses elsewhere faith, Is not be thy father that hath gotten ( or bought) thee? Deut. 32.6. and Alaph faith, Rememberth congregation which thou hast purchased, Psalme 74.2. and the Apostle speaketh of such as deny the Lata that hath bought them, 2 Pet. 2.1. The Chaldechere translateth it, redeemed, as in verle 13.

Verf. 17. plant ] that is, give them a fetled dwelling : a similitude from the vine tree, as Pial. 80.91 and 44-3. mountaine] that is, mountany country; fuch as Canaan was, Deut. 11. 21. and in pe ciall, Mount Sion, where the Temple was after builded. This land & fanctuary, did alfo figure heaven,as is noted on Gen. 12. 5. & Exod. 25. 8. Sothe Heb Doctors fay here, the Santharie, fignifieth the

that which is to come: as the Chaldee explaineth it for ever, and for ever and ever. God is faid to respie or he King, when he manifesterh his power and goodnetic, in subduing his enemies, and faving his people. So after Antichrifts overthrow. voices in heaven doe fay, The kingdomes of this world are become (the kingdomes) of our Lord, and of his Christ; and he shall reigne for ever and ever. Wee give thee thanks O Lord God almighty, &c. because those half takento thee thy great power, and reignest, Rev. 11.15.17

progration i

Verl. 20. Marie in Hebrew Mirjam, in Greek Mariam: which was also the name of the mother of Chrift, Matth. 1.16. This Marie the Prophetelle, was one of the three principall guides, which God fent before his people; which mercy is remembred in Mich. 6. 4. I fent before thee, Mofes, timbrell, fee the notes on Aaron, and Marie. Gen. 21.27. These and other instruments were used not onely in civill mirth, but in spirituall joy, and thankingiving unto God : as here, to in Judg. 11. 34. 1 Sam. 18. 6. 7. 2 Sam. 6. 5. prophefied alio of, in [cr. 31.4.0 Virgin If rael thou shalt againe be adorned with thy timbrels, &c. dances or, flates, as the word sometime fignifieth, Pfal. 150.4. and 149. 3. but the Greeke and Chaldee translate it here, dances: which were wont to be used religioufly, as ludg. 21.21. Icr. 31.4. 14.

Vers. 21. them: that is, the men, to whom the word in the originall, plainely hath reference. Wherefore her words answer to theirs in verse 1. which it may be also she repeated at the end of every verie of the forefaid fong, as the 136 Pfalme repeateth in every verie, for his mercy endureth for ever. So alfo in 2 Chron. 5.13.

Verf. 22. of Shur, ] called also the wilderne fe of Etham, Numb. 33. 8. Exod. 13. 20. Of Shur, ice Gen. 16. 7. three daies; ] fo long a journey they requested of Pharaoh, Exod. 3.18. and now found it full of wants and tentations. So after in Num-

Verl. 23. Marab, that is, by interpretation Birterneffe: fo called of the bitter waters. Which the liraelites not being able to drinke, leade us to confider the nature of afflictions; both spirituall by the terrors of the Law, upon the confciences of finners; and other tentations, wants, and earthly miferies, all which are bitter as wormewood, and forrowfull to the flesh, Lament 3. 15. Pfalme 80.6. Mark. 10. 38. and 14. 36. Hebr. 12. 11. called to the Greeke also translateth the Hebrew phrase he called: which may intend chiefly Moses, who called it fo : or, he, that is, every one called it. So where it is faid, in 2 Sam. 5. 9. he called : in Chroic 11. 7 it is faid, they called. See the notes on Gen. 16. 14.

Vert as . arree, the Ierufalemy Thargum faith, And Moles prayed before the Lord, and the Word of the Lord howed him the tree Ardiphne. This is faid to be a tree that hath flowers like lilies, but very bitter: Elias in Lexico Chald. It feemeth to figure out the Tree of Chrift, the Croffe, whereby the bitterneffe of our afflictions, ( likened to waters, Pialme

Verf. 18, and aye.] or, and yer: in this world, and | 69.2.) is turned into sweetnesse and joy, Gal. 3, 2 2. 1 Per. 2. 21.-24. 2 Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3.4. So Elifeus healed evill waters with falt. 2 King. 2. 21. The Hebrew Doctors, [ in Thancuma, ) upon this fay; It is the manner of the bleffed God. to make that which is bitter , (weet, by that which is bitter. Somethought, the wood it felfe had this vertue to fweeten the waters: of whole minde was Iefus the sonne of Syrach Saying Was not the water made Sweet with wood, that the vertue thereof might bee knowne? Eccluf. 28.5. Others expound it myffically, of the tree of life, which removed Satan away: 25 R. Menachem on this place sheweth. he appointed to him] or he ( meaning God ) imposed upon him, that is, upon Ifrael, the people spoken of as one tempted him meaning Israel: whom man. God tempted or proved by this affliction, as by other the like afterward, to know what was in their heart, and to doe them good at their latter end; as Deut. 8. 2. 15. 16.

Verf. 26. right or, pleasing; for so the phrase al- 26 fo fignifieth, 2 Sam. 19.6. and fo the Greeke translateth it here : and the Holy Ghoft ufeth the like, in I Ioh. 3.22. What seever we aske, we receive of him, because wee keepe his commandements, and doe those things that are pleasing in his fight. This is often mentioned in the scriptures; see Deur. 6.18. difeafes, ] or, fickneffen the plagues of Egypt threatned to the transgretsors, in Deut. 28. 27. 60. So Gods blesfings, under the name of health and welfare, are promifed to the keepers of his Law, Prov. 3. 7. 8. and 4. 22. Pial. 103.3. bealeth: ] this word is applied to the foule as well as to the body: and implieth the forgivenelle of fins: as heale my foule for I have sinned against thee, Pialme 41. . And Christ when he healed diseases, forgave sinnes also, Marth. 9. 2. 6. and healing of men, Marth. 13. 15. is expounded to be forgiving of their sinnes, Mark. 4.12.

Veri. 27. palme trees, or, date trees, which are 27 upright and tall of stature, beare sweet fruits, the leaves alwaies greene and flourishing, good for fladow, Song 7.7. 8. Levir. 23. 40. Pial. 92. 13. To beare the branches of this tree, is a figne of victory over afflictions, Revel. 7. 9. The number of 12. wels, and 70. palme trees, the Icrusalemy Thargum maketh answerable to the 12. tribes of Ifrael, and the 70 . Elders of the Synedrion, mentioned in Gen. 40. 28. and Num. 11. 16. It accordeth alfo to the number of 70. foules of Ifrael, that came into Egypt, Gen. 46. 27. Likewise to the 12. Apo. fles, and 70. Disciples of Christ, Luk 9.1. & 10.1. Rev. 21. 12. 14.

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#### CHAP, XVI.

1. The Ifraelites come to the wildernesse of Sin. 3. They murmur for want of bread. 4. God promifeth them bread from heaven. 11, Quailes are fent, 14, and Nanna. 16, The ordering of the Manna. 25, It was not to be found on the Sabbath. 32, An Omer of it is kept for the generations following.

allahe congregation of the founcs of I had some unto the wilderhelfe of Sing Which a betweene Ellin and Sinar, in the imeenth day of the lecond moneth after righ departing out of the land of Egypt. And all site, congregation of the formes of frack murmured, against Males and against Agron in the wildernesse. And the sonnes of Ifrael faid unto them. O wee wish wee had died by the hand of Ichovah; in the land of Egypt, when we fate by the fielh pots, when we did ear bread to the full : for yee have brought as forth into this wildernesse, to kill this whole affemblie with hunger. And Ichovah faid unto Moses, Behold, I will raine unto you bread from the heavens; and the people shall goe out and gather a daies portion in his day, that I may prove them, whether they will walke in my Law, or not. And it shall be, in the fixt day, then they shall prepare that which they bring in, and it shall be twice fo much as they gather day by day. And Moses and Aaron said unto all the sons of Ifrael, In the evening then yee shall know that Ichovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of lehovah, for that he heareth your murmurings against Ichovah: And what are we, that yee murmure against use And Moles faid, (This shall be) when lehovah shall give unto you in the evening flesh to ear, and bread in the morning to the full: for that Ichovah heareth your murmurings; which ye murmure against him: and what are weer your murminings are not aghirift us, but against Ichovan. And Moses tion of the fonnes of Ifrael, Come neere before lehovah : for he hath heard your murmurings. And it was, as Aaron spake unto all the congregation of the fonnes of Ifrael and they looked toward the wildernelle, that behold the glory of Ichovah appeared in the tloud And lehovah frake unto Mofes. faying, I have heard the murmurings of the fonnes of Ifrael: Speake unto them, faying, Recognishe everevenings ye shall eat flesh; and in the morning yee shall bee filled with bread: and ye shallknow that I am Ichovah your God. And inwas in the evening; that the Coules came and Second the campe, and the morting the campe, and the morting there was a view that ay bell up, and belieff miss the dew that a wilderness was a mail found thing.

ND they journeyed from Elist; and the formes of Ifrael faw it, and faid each man unto his brother, It is Manna; for they knew nor what it was . and Mofes faid unto them. Phis wthe bread which Ichovah hath given unto you to eat. This is the word which le hovah hath commanded : gather ye of it. very man according to his eating; an Omer for an head, according to the number of your foules, wee shall take every man for them which are in his tene And the fonnes of Ift. el did fo; and they gathered, both he that did (gather) more, and he that did (gather) leffe And they did mete it with an Omer; and he that had gathered much, had nothing over and he that had gathered little, had no lacke they gathered, every man according to his eating. And Mofes faid unto them, let no man leave of it till the morning. And they hearkened not unto Moses, but some men left of it untill the morning, and it bred wormes and stanke: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating ; and when the Sunne waxed hot, it melted. And it was in the fixt day, they gathered twice fo much bread, two Omers for one men: and all the rulers of the congregation came, and told Mofes. And he faid unto them, This is that which Ichovah hath fpoken, To morrows the fabbatisme, the Sabbath of holinesse to Ichovah : bake that which yee will bake, and feeth that which yee will feeth ; and all that remaineth over, lay up for you, for a refered tion untill the morning. And they laid it in untill the morning, as Mofes commanded, and it did not stinke neither was there: worme therein. And Mofes faid, Eat thatto day, for it is the Sabbath to day unto Ichovah : to day ye shall not finde it in the field Sixe daies ve shall gather it : but in the fe venth day, the Sabbath, in it there shall bet none. And it was, in the feventh day somtoil the people went out to gather and they found none. And Jehovah faid unto Moles How long refule yee to keepe my commandements, and my lawes? See, because Icho. vah hathgiven you the Sabbath, therforehe giveth you in the fixt day the bread of two dayes: abide ye every man in his place; let no mangoe out of his place in the feventh day. And the people rested in the seventh day. And the house of Israel called the name thereof Manna : and it was like coriander feed, white; and the taffe of it was like wa fers with honey. And Mofes faid, This the word which lehovah commandeth: Fill for a reference front, on the earth. And an Omer of it, for a reference for your

generations, that they may fee the bread which I have given you to eat in the wilder. neffe, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take thou one golden pot, and put there an Omerfull of Manna, and lay it up before lehoval, for a refervation for your generations. As Ichovah commanded unto Mofes, fo Aaron laid it up before the Testimonie, for a refervation. And the fonnes of Ifrael did eat Manna forty yeeres, untill they came to a land inhabited: they did eat Manna untill they came unto the border of the land of Canaan. Now an Omer is the tenth (part) of an Ephah.

### Annotations.

OF Sin after they had been againe by the red fea, which journey here omitted, Moses expreffeth in Num. 33. 10. 11. It had the name of Sina strong citie of Egypt, neere which this wilderneffe lay, Ezek. 30.15.16. The wilderneffe whereinto God brought his people, was a place of great wants and afflictions, as is noted on Exod. 3. 18. therein God tried their faith and patience, and suffred their manners forty yeeres, Act. 13:18. It figured the peoples of the world, through whom God leadeth his Church; as it is said, I will bring you into the wildernesse of the peoples, and there will I plead with you face to face, as I pleaded with your fathers, in the wilderne fe of the land of Egypt, Ezek. 20. Sinai the mount called also Horeb, where the Law was given, fee Exod. 3.1. and 19. 1.18. after or, from their departing : fo an whole moneth, they lived of their provision brought out of Egypt: which being spent, they murmure, Here the Hebrew lesfeth, of departure, is put for mitfeth, from or after their departure fo in Exod. 19.1. Num. 3 3 - 38. Ezr. 3.8. The Scripture iometime fheweth this, as laleketh, I King. 12.24. is explained milleketh, from going, 2 Chron. 11.4.

Vert. 3.0 we wish | Hebr, who will give : which is a wish, oh that some would give; or, that God would mane; namely, to have ones request, as is explained by the hand; the Chaldee faith. by the word: the Greeke explaineth it, fmitten of the Lord. This was in them a desperate unthankfulneffe, with contumelious carriage against God and his ministers: and is written for an ensample to us, notto doe the like; as 1 Cor. 10. 10. 11. So they murmured againe, Num. 14, 2. this whole affemblielor, all this Church. The wildernelle whereinte God pring the in people, was a land of drought, and fleelikation of death; a land that no man paged through; and where no man dwelt, Icr. 2. 6. They that wall the death of the latter that was the latter than the latte famed miben Pfal. 107. 5. There the Lord affi-Hed Ifrael and fuffered them to hunger, that he might Pove them, and doe them good at their latter end, Denteronomie 2: 3: 16: But as yet, this generation side, 4s the Greeke explaineth its fee Exodus 12: 6.

on had not prepared their heart aright, and their therit was not faithfull with God, Plal. 78.8.

Exopvs XVI.

Veri. 4. bread, ] Manna, the wheat of heaven. whereof they made themselves bread or meat Pial. persion, Hebr. word: put for any thing: and here for the portion of meat by the day. Wherby God raught them also, to take no thought for the morrow, what they thould eat or drinke; as prove them] or temps them, Matth. 6. 31 . 34 . . Heb. him, meaning the peoples, spoken of as of one man. Therefore the iccipture ufeth thefe indifferently, as is shewed on Gen. 22. 17. And this end of proving (or tempting) the people, is also mentioned in Deut. 8. 2. Exod. 15. 25.

Veri. 5. then they Shall Hebr. and they Shall prepare. This is meant of every fixt day, the evening of the Sabbath; then were they to make ready their food, that there might bee no working, or fire kindled on the Sabbath day; as verte 23. and day by day, that is, daily: fee Ge-Exod. 35.3. nesis 39. 10.

Verf. 6. Jehovah bath brought and not we of our felves, as was objected, verle 3. So hee affureth them (by the miracle of Quailes which God would give) that their calling into that place and stare, was of the Lord.

Verf. 7. the glory] a visible signe of Christs glorious prefence among them, appearing in the cloud; as verf. 10. to affure them, that the Lord was with them in the midst of all their wants: (whereof they also doubted now, as againe afterward, in Exod. 17. 7.) and that hee heard their marinurings. By fuch apparations God used to repretie the peoples rumultuous rage, Num. 14.10. and 16.42. and 12.4. But when he withdrew the cloud, it was a figne of his face and favour withdrawne from them, Exod. 33.7. 9.10. Or by the glery of Iehovah, may be meant that glorious worke of his the Manna which they faw in the morning, verse 1 s. So Christs divine worke, in raising Lazarus from the dead, is called the glory of God, Ioh. 11.40. So glory is used for glorious workes, in Num. 14. 21. 22.

Veri. 8. This (ballbe, ] or understand from veric | S 6. ye fhall know this. Such wants are often to bee. supplied, as in Exod. 4 5. not against us, to with us onely, or, us so much as against the Lord; for it. was also against them, verie z. The like speech is in 1 Sam. 8.7. Ioh. 12.44. See alfo Gen. 32. 28.

against Ichovab, the Chaldee expounds it. against the word of the Lord. Verl. 9. before Ichovah] that is, affemble toge-

ther before the cloud: wherein Ichovahs gloris ous presence was manifested, verie to. So Vzzah died before God, 1 Chron. 13.10. that is, by the Arks of God, 2 Sam. 6. 7. And the commandement to appeare before the Lord Iebovah, Exod. 23. 17. Was at the place which hee did chuse to put his name, there; namely, the Tabernacle, or Temple, Deut, 12. 5.6. Levit. 17. 4.5. 1 King. 14. 31.

Verf. 10, the wilderneffe] wherethe cloud went before the people to guide them, Exed. 13.21.

Charles extening, for naturally they tewin the day time over the feat and came to land seconds given fee Num. 11.31 And Mama came deforming because it fell with the morning dew. les Charles are notion Scripture noted to be a fire riselle ment, as were who Manne, I Cor. 10. 3. the Hells therefore which was to fill their bellies came to wards higher the binne of darknesse: but the bread of licaven came in the morning; which usually fignifical decimal of grace from the Lord, Pfali filled with 20.6.and 147 8: Lam. 3. 32. 22. bread, incarring wish Manna, a figure of Christ, the Bread of his that came downe from heaven, Ich . 6. 48. 58. Vaco this fpeech Mofes feemeth to have reference, in Plal. 90. 14. Fill us in the morming with the mercy.

Verf 1 ; the quailes, Hebr. the quaile : put for a muleitude of quailes: (as freg, for fregs, Exod.8.6.) A like miracle God wrought for them about a yeere after this, Num. 11.31. This David rehearfeth, in Pfal. 105. 40. they asked , and he brought the that lay, ] or, that lay poured out: Hebr. Quaile. abed (or, an effusion) of dew : the Chaldee translateth a descension of dew, that is, dew which descended or fell downe; which agreeth with Num. 11.9. And the Pfalmift faith, God opened the doores of heaven and rained upon them Manna, Pial. 78.23.24. The dew is often used to fignific the bleffing and favour of God, as Genel. 27. 28. lob 29. 19. Efa. 26. 19. Hof. 14. 6. Mich. 5.7. Zach. 8. 12. and in mysticall speech of the birth of Christ, (figured by this Manna) the dew is mentioned, Pial. 110. 3. And as the preaching of the Word is likened to the dew Deus, 32.2. fo Manna falling in and with the dew, figured Christ given unto us by the preaching of thie Gofpell, Rom. 1. 16.17. and 10. 8. 14. Gal. 3. 1.3. The Hebrew Doctors lay of the dew, that the hole bleffed God will raife up the dead unto life therewith, in the time that is to come : and that is the Manna prepared for the just in the world to come. R. Menachem on Exod: 16.

"Verf. 14. went up, into the ayre, vanishing with the heat of the Sun. So going up is used for going a way, or vanishing, in Ierem. 48.15. round-shing: or barething, as the Chaldee translatethit, pilled. The Greeke faith, like coriander; according to werfe a 1. So that the Manna was covered, and as it werehidden with the dew upon it, till it afcended, and lavalfo upon dew underst, Num. 11. 9. 10 which it teemeth the Scripture hath reference, when it promifeth Manna that it bid, Revel. 2. 17. - 191 Manua Ho the Chaldee and the Holy Ghoft Greeke calleth it, Ioh. 6. 31. of the Hebrew refrontificated) portion: for it was a ready meat towar as it was warhered, if they would, or to beat, grinde and bake; as the people liked, Num. 14.8. And the lew Doctors, some of them so explaine it, cilling it singelsfood aprepared bread fent from beaselling (t. dengatipang aprepara menagamyom mangam, mishow mangapang aprepara menagamyom mangapang menagamyom mangapang menagamyom mangapang menagamyom me

faith) shey know not what it was. The Manna where of Galen and other Phylitians write, and which at this day is used for medicine, not for mear, diffe. reth in many things, from this Manna which God gave unto Ifrael every day, the space of 40 years. till they came into the land of Canaan , lof. 5.11 God by it both fed their bodies and foules, tea ching them hereby, that man liveth not by breadow. ly, but by every word that proceedeth out of the mouth of the Lord, Deut. 8.3. and it was a spirituall men. 1 Cor. 1.40, and a figure of Christ, the true Bread whom the Father hath given us from heaven, lon 6. 31. 32.48.49. 51. and of the spiritual comform which Christ filleth his people with, Reve. 2, 17. And so the lewes (though now ignorant of this grace) have heretofore acknowledged it tobers figure of the food of just men in the world to com; 3, Ifaak on Gen. 1. and R. Menachem on Exodus 16, 26 See more in Num. 11.7. 8. Pfal 78. 23-25.

Verf. 16. an Omer, or Gomer as the Greeke cal. leth it Gomer: the tenth part of an Epha or bullelle an head or skull, poll: that is, in fee verfe 26. a perfon; the head being put for the whole man, So in Exod. 18. 26.

Verf. 17. both he that did gather more, ] or, for did gather more, and some leffe: but the former expolition the Greeke followeth, here and in the 18. verfe, which the Apostle also approveth, 2 Conn. thians 8. 15.

Verf. 18. nothing over, ] to wit, belides an Ont full for a man, according to the number of perions in his familie: and fo there was an equality both for poore and rich; and hereupon the Apostlege for poore and rich; and hereupon the Apostle gethereth a reason to persuade unto liberality. Indeed, and communication of Gods blessings one with and ther, 2 Cor. 8. 14.15. It figured also the equal portion which all forts of beleevers have in Chiff

our heavenly Manna, Gal. 3. 28.29. 2 Per. I.I. Verf. 20. is bred, Hebr. wormed wormes, that is, bred abundantly, or crawled full of wormes. The miraculous judgment God sheweth for theirunbeleefe, curiolitie, and disobedience and taught them to be contented with things prefent, with out coverous caring for the morrow; as Heb.135 Matthew 6. 31.34. Compare also the law of the Pallover, whereof nothing might be left till the morning, Exod. 12. 10. Ielus faid unto the lewes Moses gave you not the bread from heaven, but my Fa ther giveth you the true Bread from beaven, loh.6. 32. Io Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other fhadowes) become vaine and unprofitable, to the corruption and hurt of those that retaine them, Col. 2. 16.17. Gal. 4.9.10.11. Heb. 13.10.

Verl 21, and when or for when the Sunne waxed bor, and to heared the Manna, is melted; therefore they were to gather it in the morning : whereby God taught them diligence to provide for the food of their bodies and foules, whiles they had

busmihe Helle verschiebeth, in reasined by the lange freihe in Serceien Sekbaton; Marthe as sill in the Labover Sekbaton, Liers, 1902), 15, by, she is the Labover Sekbaton, Liers, 1902), 15, by, she is the helps of the Sebbath in the labover Sekbaton, 1904,

joyned together, fignifie an exact and carefull reft. So Exod. 35.2. Levit. 23.3. for a refervation] that is, to be referred of there. fo in vert. 22.33.34. Verbiller out thereoday, aschey that labound inche fixe day, had what to ear on the Sabbails! lo they that in this life & white God giver time to workes doe labour in Chrift, shall have in the life ro come the fruition of their labours, with evernall reftin heaven toh. 6. 27. 29. 58. Gal. 6.7. 10.

Verf. 26 there Shallbe none This life and world is the sime and place of working; the world to come is forzeward, when it will be too late to feeke for Manna if we have gathered none before, Matth 25.8 5010. And thus the Hebrewes of old understood this figure, taying, As in the fixe daies aman must prepare for the Sabbath both in respect of food and of workes foif a man prepare not aright his workes in this world, he shall have nothing to eat in the world to come. Againe they fay, The Sabbath, in it there hall be none. Exod. 16. this fignifieth the world which shall bee all Sabbath; for there shall bee there no doing of the Lam, but receiving of reward; as our Doctors of bloffed memory have explained it, Who fo laboureth in the evening of the Sabbath, he Shall eat in the Sabbath. R. Eliw. in Sepher resbith chochmab, treat. of Holinesse, cap. 2, folio 194 b.

V.29 Out of his place | The Sabbath was fanctified with an holy convocation, or affembling of the people in Synagogues, Lev. 23.3. Act. 15.21. This place therefore whereto God restraineth them, was not their private tents, but the camp of Ifrael : out of which they might not goe on the Sabbath. From hence the Hebrewes gathered a generall prohibition of going out of towne on such dayes; and held it unlawfull to travell beyond the fuburbs of any citie, which fuburbs they fet to be two thoufand cuhies, from the Law in Num. 35. 5. and a like space was betweene the Arke of God and the people, at their passage over Iordan, Ios. 3.4. The Chaldee paraphrase on Ruth 1.16.(in the Masorites Bible,) faith, Noomi faid unto Ruth, we are commanded to keep the Sabbaths & good dates, (that is feafts,) & not to goe about two shon/and cubits. The like measure is set in the Bab. Thalmud, in Eurobin, c. 4. And R. D. Kimchi in histannoratios on Eze. 48.7. faith, two thousand enbits are amile; meaning an Italian (or English) mile. Hereupon in the Apostles dayes the speech was common of a Sabbath dayes journey : and to farre Mount Oliver was from Ierufalem, Acts 1.12. wherethe Syriak explaineth it, almost seven fur-long alla the Hebrewes canons it is said; Who so go-th one of the limits of a cirie on the Sabbath day, is to be beaten for it is faid, Let no man ove out of his place in the feventh day; (Ex. 16.29.) this place is the limits of the wie Ste By the dollrine of the Scribes no man may goo ne of a citie above two thousand cubits; to goe further, is

indiany fully and the control of the and in Nurse is 7 former think it to be marked fixed: but the track comes and the Chaldes Puber in Thousand the Chaldes Puber in Thousand the Chaldes Puber in Thousand the Common trackets of Company to Common translation. The Application of Company to Common translation of Company in the Common translation of Common transl

Visa golden per, le the Modile in thebes corfole lowing the common Graversion) translated whis word, which is not found but in this analy place.

put there. Mcb. give there the fulne se of an Omer. before leb wah: char is before the Arka of instimonie, which was a figne of Gods prelence. So it is explai-ned in v. 7 4. And in z Chro. 2 0, 8 3 all lugal flood before lebou be hat is in the honfe of leboual, vertes

Vert. 14 Teftimonie, Prhat is, the vables of Gods 34 law which we com the Arker which tellified Gods will to the people fee Exod 25 16.11. Their were given afterward ar mount Sinai, and therethe Arke was made, although therefore Moles rehearfeth the thing here, to make a full end of the florie of Manna, yet the performance of this was not

Verf. 35. dideat Manna: 1 all of them for their naturall food, and it preferved their life : but inany of them pleated nor God, by reason of their unbeleefe, 1 Corinchians 1015. Jude verfere therefore though they did cat Manna, yet they are dead, Joh, 6, 49. even as they that now eat the Lords Supper unworthily, are quilty of his body and blood and doe eat judgement to themselves, not discerning the Lords body, I Cor. 11.27.29 but they that by beleeving in Christ, doe eat the true bread which came downe from heaven, doe not die, but have life! eternall, and he will raife them up at the last day, lohn

6. 35. 47. 51. 74. Veri. 36. Ephah, ] & common measure, much like and English bufbel; containing three Seals ( or pecks) mentioned in Gen. 18,6,3s the Chaldee here translateth, an Omer is one of ten ( that is, the tenth part) of three Seahs: so also the Greek lath, the tenth of three medfares. The Ephah therefore contained fo much as 432. hens egges; about 7. gallons and a halfe of our measure. So the Omer was more than twice fo much as the Chanis, (a measure fooken of in Rev. 6.6.) which Chanix was wong to Be a mans allowance of bread come for a day, By which Gods bounty appeared to his people in allowing for every of them daily, an Omer of Manna (verse 16. ) which contained to much as 43. hens egges, and formewhat mores

CHAP. XVIII . And has a North

1, The people murmure for water at Rephidies 4, Mofes crieth to the Lord, who fendeth him for water water Rest in Herebon . The place is select Maffale in the place is select the find in a working in the first that is a working in the first partie, in a working in a first partie, in a working in a first partie, in a working in the first partie, in the first partie in

A by In the congregation of the long conding to the mouth of Ichovah ; and they ters for the people so drinke. And the peopleiconsended with Mofes, and faid, Give veus waters, that we may drinke : and Moles faid unto them, Why contend you with me? why tempt ye Iehovah? And the people thirtied there for waters, and the people murmured against Moses, and said, Wherefore sthis, that thou haft brought us up out of Egypts to kill us, and our fonnes, and our carrell, with thirds And Mofes cried unto Ichovah, laying, What shall I docun-to this people? they bee almost ready to stoneme. And Ichovah faid unto Moses, Goe on before the people, and take with thee of the Elders of Ifrael; and thy rod, that wherewith thou imotest the river, take in thy hand, and goe. Behold, I will stand before thee there, upon the rocke in Horebe and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke and Moses did so, in the eyes of the Elders of Ifrael. And hee called the name of the place Massah, and Meribah, because of the contention of the fonnes of Ifrael, and because they tempted Ichovah, faying, Is Ichovah among us, or not? And Amalek came, and fought with Ifrael, in Rephidim. And Mofes faid unthou out, fight with Amalek; to mor-row I will frand on the top of the hill, and the rod of God in my hand. And Iostrua did as Mofes had faid to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Molesheld up his hand, then Ifrael prevailed; and when he let downe his hand, then 12 Amalek prevailed. And Mofes hands were heavy; and they tooke a stone, and put it under him, and he fate upon it : and Aaron and Hur staied up his hands, one on this fide, and one on the other fide; and his hands were steadie untill the going downe of the Sunne. And Ioshua discomfited A-malek, and his people, with the edge of the fword. And Ichovah faid unto Moses,

put with the cares of lowns, That wiping! will wipe on the remembrance of Anie from under the heavens And Moles bill Maltar, and called the name of it, Jehoval Mits And laid Because the hand upon the throne of lab, Ichovah will have warre with Amalek from generation in generation.

Annotations,

A From Sinco Dophkah, from Dophkah, to Alie and from thence to Rephidin, the place here in ken of, Num 9 3.12.-14. she month | charis, a the Lord. See Gen. 24.57. Rephidim in Grete. Raphidein.

V.2.contended or, did chide: with many & teoret. full provoking speeches: so they did again in Nun. 20. 3.4. upon the like occasion. and Aaron who have brought us hither: fee Erod tempt ye by unbeleefe: for the doubted of Gods prefence with them, verfer, and would by miracles be affured thereof : which is to tempt God; as Matth. 16.1. Pfal. 78.18.19.

Verf. 3. m, I fo the Greeke also translateh in the Hebrew is, me, and my fonnes, &c. fpcakingd the multitude, as of one man.

Verf. 4. cried, the Chaldee translateth, pol This was Mofes usuall refuge, in such troubles in Exod. 14. 15. and 15. 25. Num. 11. 10. 11. they be almost ready: Hebr. yet a little, and then frome me. Like outrage they shewed also in Nusbers 14. 10.

Verf. 5. Goeon, ] or, paffe on : that is, joung towards Mount Horeb, and goe thou and the ders foremost. rod, or staffe, mentioned in in Exod. 7. 20. Num. 20. 8. 9.

Verf. 6. I will fand. Hebr. I fanding : to win the pillar of the cloud, (the figne of my prefent) standing at mount Horeb: whereof fee Exod 314

in the eyes, or, before the eyes of the Elden, a witnesses of this glorious miracle; whereby (in turning the Rocke into a lake of water, the finite) fountaine of water, Pfal. 114.8.) gave them dritt both for their bodies and foules. For the Rate water out of it, fignified Christ, and is therefor called a firituall Rocke, 1 Cor. 10.4. Hee bill finitten with Moles rod, and bearing the curle a the Law, for our finnes; and by the preaching the Gospellalio, crucified among his people, Gil 3.1. from him flowerh the spirituall drinke where with all beleeving hearts are refreshed; and out their bellies flow rivers of water of life, Joh 7. 38. 39. Elay. 53. 4.5. Gal. 3. 13. Therefore water out of the rocke, is often mentioned to praise of God, and strengthning of his people faith, Deut. 8.15. Pial. 78.15. 16. and 105. 41. No. 9. 15. The Hebrew Doctors lay, the turning of rocke into water, was the turning of the property judgement, signified by the rocke, into the property mercie, signified by water R. Menachem, on Exod. !! the this for a memorial in a booke, and Veri. 7. Maffah] that is in English Tentain

which name was given both for a memoriall of therefrane, and a warning to generations following that they fould not tempt the Lord, at they remetablemen Maffab, Deut. 6. 16. Plal. 95. 8. 9.
Hich 3. 8 9. Meribab, that is, Contention, of,
Bitter ebiding, and so provocation to anger: which
therefore the Holy Ghost calleth in Greeke Parapurafmos; that is, Provocation, Or bitter contention which here was with Moies v. 2. and not fo much with him, as with the Lord himielfe, Exod. 16.8. Num. 20, 2, 13, Hcb. 3.8.9. Is lebouah,&c. that is, the gracious presence of Jehovah, and testimony thereof: or, are we deluded by Mofes? The Chaldee explaineth it thus; Doth the Majeftie of the Lord dwell among us, or not? Of this they would be confirmed by fome figne or miracle, which was to tempt God; whole presence and power they had io often feene.

Vers. 8. Amalek | the Amalekites, the posteritie of Amalek, a Duke of Eliphaz, the fonne of Etau, the brother of Ifrael, Gen. 36.15 16. This was the first of the nations, who warring against Israel, procured their owne ucter destruction, Numbers 24. 20. Deuteronomie 25. 19. 1 Sam. 15.2.3. But for Ifraels finne, came this chaftifement upon them; as the Iewes themselves acknowledged, saying, After they had paffed through the fea, they murmured for waters : then came against them, the wicked Amalek, who hated them for the first birth right and blef-sing, which our father lakeb had taken from Esau; and he came and fought against Israel, because they had vio-lated thewords of the law, &cc. Thargum on Song 2.15.

fought, ] or, warred; but treacherously : for hee smote the hindmost of Itracl, even all that were seeble behinde them, when they were faint and weary, and bee feared not God , Deut. 25. 18.

Verf. 9. Iofbnah] or, lefus: in Hebrew Ichofbnah. whom the Holy Ghost calleth in Greeke lefus, Acts 7.45. Heb. 4. 8. Hee was first called Hofeas. and Moses called his name Iefus, that is, Saviour, Num. 13.17. Hee was a figure of Iclus Christ the Saviour of the world, both in his name and aclions, fighting the battels of the Lord, and bringing his people into Canaan : hee was the minifter or fervant of Moles, and his fuccetfor in the government of Ifrael, Exodus 24.1 3. Numbers 27.18-23. Deuteronomie 34. 9. lof. 1. &c. Hebr. the band of the hill: to in vert. 10. There Mofes holding up his rod as an enfigne, might be icene of the people, for the ftrengthning of their faith. Compare Iof. 8. 18. 19. rod of God: ] the Chaldce expoundeth it, the rod wherewith miracles have beene done from before the Lord. Of it, see Exod.

420. and 7.9. &c. Verl. 10. to fight] that is, as the Greeke explaineth it, and fought. See the notes on Genel. 2. 3. A likephrafealio is in Numb. 18. 22. Deut. 2. 16. King 12.33. The Hebrew text fornerime manifeiteth this, as to build, 1 Chron. 14.1 for which in 2 Sam. 5. 11. is Written, and they built. To say, (or, Some) 1 Chronicles 13.12. for which in 2 Sam. 6.9. is written, and faid. So in 1 Chronicles 34.16. compared with 2 Kings 22. 9. Har or Chur:

Tribe of Iudah, being the forme of Caleb, the fort of Ezron, the fonne of Pharez, the fonne of Iudah, 1 Chronicles 2. 5. 9. 18. 19. This Hur was also left with Aaron to judge controversies, when Moles went up unto GOD, upon mount Sinai, Exodus 24. 14. His ionnes fonne Bezaleci. was the mafter workeman of the Lords tabernacle,

Verf. 1 1. held up, for, beld alofe his hand, with the rod of God in it, for a figne of Gods power and helpe unto his people; and confequently, praying unto God tor affiftance; as the lifting up of the hands also fignifieth, Pfal. 28.2. And fo the Thergum lernfalemy explaineth it, when Mofes beld up his hands in prayer, the house of Israel prevailed; and when he let downe his hands from prayer, the house of Amalek prevailed. Hand is here for hands as the Greeke translateth, and the verse following manitesteth.

Veri. 12. heavy: ] that he could not continue to hold them up: a figne of mans infirmities, not able to indure long in spirituall exercites. The firit is willing, but the flet is weake, Mitch. 16. 41.43. Scealfo Luke 18. 1. Rom. 12 12. under this similatude of a flone, Christ is often lignified, Elay. 28. 16. Pialme 118. 22. Zacharie 3.9. Pet. 2.4, upon whom our weake taith is fuftained in prayer, and by whose spirit our infimities are holpen, Joh. 14.13. 14.16.17 Romans 8.26.

were fteadie Hebr. was fteadmesse, (or fairbfulneffe.) And herethe force of the Hebrew word amunah, which fignifierh faith, is fliewed to bee 2 fleadie or firme pe I walion in the promites of God : and that which is most necessary in prayer, Matth, 21.22. James 1.6.7. and 5.15. Romans 4. 20. 21. And this phrase his hand was, meaneth that both his hands were steadfaft. For fleadinesse, the Chaldee faith; Mofes hands were fpred-out in prayer,

going downe Hebr going in of the Sunne: which was the end of the day, and withall of the victory and falvation of Ifrael. So be that indureth to the end.

he shall be saved, Marth. 24.13. Vers. 13. edge:] Hebr. mouth: which the Greeke translateth flaughter of the fword: and that phrase the Apostle followeth, in Heb. 11.37. So in the Greek verlion of Num. 21.24.Deut. 13. 15.

Verf. 14. put in the eares, ] that is, rehearfe it in the bearing of lefus; he was to be Moles his jucceffor: and to the charge was to continue fucceffively till it was accomplished. wiping [will wipe] that is, will utterly wipe (or bles) out. This God performed by the hands of Ifrael, to whom hee gave this charge, thou fall wipe out the remembrance of Amalek, from under the heavens forget it not Deuteronomie 25. 19. Whereupon the Hebrew Canons lay, Wee are commanded to deftror the remembrance of Amalek, (Deuteronomie 25.) and commanded to remember consinually his evill deedes, and his treacheries to the end to store up enmitte against birm, &ccandit is unlawfull to forget bis enmi-ty and hatred, Maimony in Miss treat. of Kingisc. 3. S.c. This, 25 it figured the deftruction of Antichrifts to the fulfilling of it, is by the lewes themselves called in Greeke Oir; hee was a Prince of the referred to the dayes of Christ: for they fay;

lethro commeth

The forest of the second of th to be from him. The Greeke translatech, the Manager of the State of th gainft whom Amaleks band was, while it was a-gainft whom Amaleks band was, while it was a-gainft his people and Church, Zach, 2,8. Acts o. 4.5. And to Tenfalem is called the Lords throme. It is 1,7. Otherwise, it is beneferred to God, on Mojestije fervant, and his hand upon (or unto) the things of the it may lignifican eath, vowing perpe-tuall waire with Amalek! for to the lifting up of the hand to heaven, (which is Godschrone,) is a the hand to heaven, which is Godschrone, is a signe of averang Revel. 10.5.6. Gent. 14.22. And thus the Chaldee paraphratein upon this place is with only the Chaldee paraphratein upon this place is with only time a fail from before the fearefull (God.) whole partifies a upon the throne of large 10 months of the house of the most of the Lord, againg the mon of the house of Amales, so active 3 storm from the generations of the world. So, I have guard the tuilling of it, to King Shill; and to Mordeon and Ether, I Sam, 15. Ether. 2 and 3. Se. The Greeke translateth, with hidden band, the Lord will more against Amales, from generation to generation, in Perket R. Elizeer, c. 44. It is still the Lord will more against Amales, from generation to generation, in Perket R. Elizeer, c. 44. It is still the gray of mental point and active 4. At its still the gray of the through the property of the translated of the throne of his glory, and impress or one and to deliver a 4. Amales (Ed., and physical point in the contract of the parallel for the parallel for the contract of the parallel for the pa

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Il a dante bringer bear Mafesbie wife and two fonnes III. M. danne ermy ca war in openar way and two former; jed. M. dandam in metabolini, and flowine bliris with at bell and had dande for If rade. (no.) Lethro ble first God, and offerth fact was 32. Addoff in first within a co judge the panels, industrial media fluid built me day point industry for wife transit and extra for wife transit and extra for wife transit and extra for wife transit and the subject of which is a day of the subject of which is a day of the subject of the subj

han (25 ) and departure brother owne land; to remer the cathada his could decide en herie : whe end so flore up enmise

WD scelibouthe Prieft of Midian, the

forth Ifrael out of Egypt And Lethro Moles father in lawe took Zipporah Moles wife at rethe had lenthen backer And her two fons of whichthe hame of the one was Gerthon for the Mall Have beene an alien in a frame Brot A de He hame of the other was Electri-location God by Kather have been myholi and delivered me from the tword of Phara oho And lethers Moles father in law, came andhistoris & his wife, unto Moles intothe wildernelle, where he was encamping, at the mountaine of God, And he faid unto Moles 1 22 F thy father in law lethro, am come unto thee, and thy wife, and her two fonnes with her. And Moles went out to meet his father in law, and bowed himselfe downe and li fed him; and they asked each other of this 23 peace; and they came into the tent. And Ma fes told his father in law all that Ichovahlad done unto Pharaoh, and to the Egyptian for Ifraels fake all the travaile that had found them in the way, and how Ichovah hadded vered them. And lethro rejoyced for all the goodnes which Iehovah had done to Ifind whom he had delivered out of the handed the Egyptians. And Iethro faid, Bleffelk Ichovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh : who hath delivered in people from under the hand of the Egypt ans. Now I know that Ichovah is great than all gods: for in the thing whereinthy dealt proudly, (he was) above them. And Iethro Moses father in law, tooke a bun offring and facrifices for God: and Aud came, and all the Elders of Ifrael, total bread with Mofes father in law before God And it was on the morrow, that Moles to judge the people and the people flood Moles, from the morning unto the evening And Moses father in law saw all that held to shopeople: and he faid, what is this thing that thou doft to the people : why find thou thy felfe alone, and all the people lui by thee from morning unto evening? An Mofes faid unto his father in law : becam the people commeth unto me to enquire God. When they have a matter ( every of commeth unto me, and I judge betweent man and his neighbour : and I make know the flatutes of God, and his lawes. And Mo fes father in law faid unto him: the thing not good which thou doest. Fading the wilt fade away; both thou and this people whitering it of Moles, heard of all that a with thee: for the thing a too be the control of the

voice I will give thee counfell, and God shall get, thee: Be thou for the people to get, and thou fast bring the matters unto God. And admonish them of the stasuces and the lawes; and make knowne unto them the way wherein they finall walke, and the worke that they shall doe. And thou provide out of all the people, men of ability, fearing God; men of truth, hating covetoulneffe; and fer them over them, (tabe) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all time : and let this be, every great matter, let them bring unto thee, and every fmall matter let them judge : fo make thou (the burden ) lighter for thy felfe; and let them beare it with thee. If thou shalt doe this thing, and God command thee fo, then thou thalt be able to fland; and all this people also, shall come to their place in peace. And Moses hearkned to the voice of his father in law, and did all that he had faid. And Moles chose men of ability out of all Israel, and made them heads over the people rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all time : the hard matter they brought unto Mofes, and every finall matter they indged themselves. And Moles sent away his father in law; and he went his way unto his owne land.

### Annotations.

The Here beginneth the 17. Section of the law: fee Gen. 6.9.

THE Prieft the Chaldee calleth him prince; the Greeke, Jothor priest of Madiam : fee Exodus 2. 16. and 3. 1.

Veif b. be bad fent ber backe Heb. after ber fending backe; that is, the and her children were fent backe by Mofes, for that trouble which befell in ethe ways Exoden 263

Verl. 3. an alien or, for einer slo Ger; the first part of his name fignification fee Exod. 2.22.

Bala Eliezar by interpretation My God is

with Luke 7. 3.6. To make this plaine, the Greeke changeth the phrase thus, And it was told Moles, laying; Loe lother thy father in law commeth, &c.
Vert. 7. each other | Hebr. man his neighbour: this 7

Exonvs. XVIII.

speech the Greeke explaineth, they fainted one another: and to aske, may imply not onely a question, but a wifh of their welfare, as Pfal. 122.6. Soin 1 Sam. 25.5. and 10.4. Verf. 8. found them that is, befallen, or come upon

them: as the Greeke explaineth it. A phrase often uled for afflictions that come upon any, as Nehem 9. 32. Pfal. 116.3. and 119.143. Efth. 8.6.

Verl. 9. rejoyced the Greeke translateth, was astonished. Accordingly all that love Ierusalem are willed to rejoyce with her, Efa. 66. 10.

Verf. 10. the hand, that is, the power and erranny: as the Chaldee translateth it, the anguish of the dominion of the Egyptians.

Verf. I I. in the thing | Hebr. in the word: which is often used for any thing or cause. The Greeke tranflareth, for this caufe. he was above them that is, above the Egyptians. Or, wherein they deals proudly against them, that is, against the Israelites. This fense the Greeke affordeth: and so we are to understand words wanting, as therein hath hee beene greater then the Egyptians; and hath gotten himfelfe a name, as is expressed in Nehem. 9. 10. which place giveth light unto this. For lethroes speech is broken off, through that joyfull aftonishment of his. verfe 9. as pallions of the minde doe often [wallow up words: as is noted on Exodus 4.5. The Chaldee paraphrase here faith , in the thing wherein the Egyprians thought to judge Ifrael, in that are they judged. They drowned the children of Ifrael in the river, Exod. 1. 22. and themselves were drowned

inthesea, Exod. 14.
Vers. 12. sooke abarnt-offring the Grecke translateth, tooke burnt-offrings: (wherof lee Gen. 8.20.) There he rooke for, or rooke and offered unto God; as taking of gifts, Plal. 68. 19. is by the Apostle ex-

pounded giving of gifts, Ephel. 4.8. So Exed. 25. 2. facrifices to wit, of peace, or for thank giving, which word is sometime added, as in Ex. 245, and they now keeping a banquet before the Lord it is to be understood of peace offrings, which men did eat of Lev. 7, 15. whereas no man did eat of the burne-offring Lev. 1.9. man which word is u-fed for all meat Gen. 3, 19, and 21, 14, and caring of bread, is here for feating, as bread is put for a feat. breau, incretor cannigas straits put to a regit. Ecclito 19 Dan. 5.1 and the flelp of the factifices, is also called bread Lev. 3.1 and 11.6 Num. 28.2. Before God for twas a religious banquer, caren before the Mirjette of GOD, appearing in the clouds after in the place choicn of God furthis

cloud; as after in the place choisen of God for his warm, Gen. worthing, they offered facilities, and did as height warming the manufacture of the his manufacture of the his being the his being to manufacture. The his being to manufacture of the his being to manufacture. The his being to manufacture of the his being the his being to manufacture of the his being the his his being the his being th

Verf 16: amatter ] Hebr. a word: which the Greeke tightly translateth, a controverse; fo in Exmake knowne od 24. P4. See also Deut. 1. 12. the Greeke faith, I instruct them: which version the holy Ghoft approveth, 1 Cor. 2.16 from Ela.40.13

Verl. 18 fade away a fimilitude from the leafe of atree, which fadeth for want of moifture: fo the care of judging to great a people, would weary and weare him out. This Motes himtelfe acknowled-

ged, Dout. 1.9.12.

Verl. 19. God Thall be with thee] and confequently will prosper thy proceedings for the good of thy selfe and thy people: see Gen. 31.3, and 32.9. and 39.2. The Chaldee translateth, the Word of to God-ward] Chald. the Lord Ball be thy helpe. inquiring dollrine from the face of the Lord; as veric 15. thou [balt bring] or, bring thou the matters; (or words: )in Greeke, their words: meaning their hard controversies, which could not bee determined without counsell from God; as sometime fell out, Num. 15. 33.34.35. and 27. 5.6.

Vetf. 20. the worke] or deed: in Greeke, the works. This Mofes explaineth to bee all the things which

they fould doe, Deut. 1.18. Verl. 21. men of ability or, of power, vertue, and affiviry; that is, vertuous, active, and able men, in body and minde, as Gen. 47.6. 1 Chron. 26.6 The Greeke translateth able (or mighty) men. The Hebrewes describe them thus: Infbeichajil (that 18, Men of ability,) are such as bee mighty in the com mandements, and exactly looke to themselves, and subdue their affections; fo that there bee no dishenest ( or contemptible) thing in them, nor evill name. And generally, able men are fuch as have a strong (or conragiout) beart, to deliver the oppreffed out of the oppreffors hand; as it is faid of Moses, he flood up and saved them. (Bacod: E. 17.) Maining in Sambedrin, chap. 2. S. 7. men of trath] the Greeke calleth them juft men. Soin Zach. 70 judgement of truth, the Greek there translateth just Judgemen. Againe, justice is purforward, in Plat. 32.5. Second these vertices

are neere allied. So in the Hebrew canons it is explained; Men of truth are fuch as follow after juffice, for it falls out of their owne minde doe love the truth, or rejust, many and fee from all kinds of inju-fice. Makeony in Santhatina c. 1.5. "Coverenfueffe or white floor. The Challed extra that the factor or re-ceived Mammatic. The Apolitic exponential is, not this Manmen. The Apolle expounders it, nor pressly of fithy larve, I Fin. 2, 3. S. Sometime there is added point of problem, is Inde g. 19, which the Apolle callects labour mining is Inde g. 19, which the Apolle callects labour mining is Inde g. 19, which the Apolle callects labour mining is the index non-Administry of Rein's Print Dallen not there was presented in the Control of the Print Dallen on the Control of the Print State of the Corresponding to the Control of the Print State of the Corresponding to the Control of the

knowne : under which feven, all other vertues and good qualities are implyed. The Hebrew Doctors fav. of the most inferiour magistrates, whom they call the Court of three menthere must be in every one of them thefa feven things; wifedome, meekne fe, the fear of God, harred of Mamon, love of the truth, love of their (fellow) creatures, (that is, of other men,) and that they be men of good name. Maimony in Sanhedrin, c. 2. S.7.See Num. 11. Deut. 1.and 17. princes, captaines of thousands; in Greeke Chiliarchs fuch we English Chiefe Captaines, Acts 21. 31. 12 Revel. 6. 15. as the next, Centurions.

Verf. 22. at all time alwaies ready to heare the causes brought: the Greeke faith, every houre. But the Sabbaths and feaft daies were excepted from thefe, as from all other civil affaires, Levit. 23.3.7. 8.21. &c. and by the lewes canons, the evening be. fore the Sabbath was also excepted from such judgments, notwithftanding this generall speech, at all time. Maimony in Sanhedrin, C. 11. S. 2. and 2. And they used in Israel, ( as hee there shewethin Sanhedrin, c. 3. S. 1. ) the leffer courts to fit from mor. ning prayer till the fixt houre of the day, that is, till moone; and the greater court fate, from the daily faorifice in the morning, till the daily evening facrifice. Let this be or, it shall be, &c. make thou theb make thou theburden]fo Mofes calleth it in Deut. 1.12.

Verf. 23 so frand that is, to endure. their place that is, the land of Canaan, whicher they are travelling; as Num. 10.29.or, return home with an end of their controverties, without long wating. So ones house, or home is called his place. ludg.

7.7. and 9. 55. and 19. 28.29.

Verf. 25. Mofes chofe by the peoples confent, who brought fit men unto him, Deut. 1.13.14&c made them] Hebr. gave (or fet) them heads, that is, rulers. This he did, with a charge unto themlers to judge justly : see Deut. 1. 16.17.

Veri. 27. his way or, himfelfe: as Gen. 12. 1. And by Num. 10.29.32.it appeareth, that Mofes earnet ly requested his comming againe, to guide de

## 6×16×10×00 6×10×00 6×10

CHAP. XIX.

1. The people come to Sinai. 3, God calleth Moft up into she mount; and by him propoundeth unto Ifial the keeping office coverant. 8, The peoples answer that they would doe all, is returned to the Lord, 10, The people are santified against the third day. 12, The mountaine is bounded and neuft not be conched. 16.The fewefulk presence of God upon the mount: 19, wherea Moses is afraid. 21, The people and priests are agent charged not coloreate their bounds, upon paine of death

TN the third Moneth, after the going forth of the formes of Ifrael, out of the land of Egypt in the fame day came they into the wilderneffe of Sinai. For they had jour nied from Rephidim, and were come to the wilderneffe of Sinai, and encamped in the wildernesseand there Israel camped before

Israel prepared to de mountaine. And Mofes went up unto the mountaine, faying; Thus thalt thou fay to the houle of lakob, and tell the fonnes of Ifrael. You have scene what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my felfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall be a peculiar treasure unto me above all peoples, for all the earth & mine. And you shall be unto me a kingdome of priefts, and an holy nation: These are the words which thou shalt speake unto the sonnes of Israel. And Moles came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. And all the people answered together and faid; All that Iehovah hath spoken wee will doe: And Moses returned the words of the people unto Ichovah. And Ichovah faid unto Moses, Loe I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may believe in thee also for ever : And Moles told the words of the people unto Jehovah. And Ichovah faid unto Moses, Go unto the people, and fanctifie them to day & to morrow: andlet them wash their clothes. And let them be ready against the third day: for in the third day Iehovah will come downe, in the eyes of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, faying; Take heed to your felves, that yee goe not up into the mountaine, or touch the border of it: all that toucheththe mountaine shall die the death. There shall not a hand touch it, but hee shall be floned with flones, or fhot through with a fhor : whether it bee beaft or man, it shall not live: when the found of the trumpet is drawne long, they shall goe up into the mountaine, And Moses went downe from the mountaine unto the people : and hee fanctified the people; and they wa-fhed their clothes. And hee fayd unto the people; Be ye ready against the third day : come not yee nigh unto a Wife. And it was in the third day, when it was marning, that there was voices, and light sures, and a heavy cloud upon the mountaine and the voice of the trumpet exceethe Gampe trembled. And Moses brought forth the people out of the Campe, to meet with God and they flood at the nether

was all of it on a smoke, because that Jehovah descended upon it in fire: and the smoke thereofascended as the smoke of a furnace i and all the mruntaine trembled exceedingly. And the voice of the trumpet was grong and waxing frong exceedingly : Mofes fpake : and God answered him by a voice. And 20 Ichovah descended upon mount Sinai, on the top of the mountaine: and lehovah called for Mofes unto the top of the mountain, and Moses went up. And Ichovah said 28 unto Moses; Goe downe, testifie unto the people; left they breake thorow unto Iehovah, to see, and many of them fall. And | 22 the priests also, which come neere unto lehovah let them sanctifie themselves ; left Iehovah breake forth upon them. And Moses | 23 faid unto Iehovah; The people cannot come up unto mount Sinai : for thou haft teftified unto us faying; Ser bounds about the mountaine and fanctifie it. And Ichovah said unto him. Goe downe, and come up thou & Aaron with thee: but the priests and the people, let not them breake through to come up unto Iehovah, lest he breake forth upon them. And Mofes went downe unto | 25 the people, and faid it unto them.

#### Annotations.

Monethlor, new moone; which was the first day of every moneth among the Hebrews: therefore here followeth in the same day, to fignifie not the Moneth onely, but the first day thereof to be meant. Or (as some thinke ) the same day meaneth the third day, as it was the third moneth, and this was 430. yeeres after the promise made unto Abraham : but the covenant of the Law now given, could not difanul the covenant (of grace) that was confirmed afore of God, in respect of Chrift, Gal. 3.17. Sines in Greeke, the Holy Ghost writeth it Sina: which is a mountaine in Arabia, fituate in the wildernesse, called the reupon, the wilderneffe of mount Sina. Gal. 4.25. Acts 7.30.

Verf. 3. unto God ] the Greeke faith, untothe mountaine of God: the Chaldee, into the presence of the word of the Lord : this was Christ, who is called the Angel, Act. 7. 38. the Angel of Gods Face, (or prefence) Efay 63.9. It feemeth that the cloud by which God conducted them, now refted upon that mount. See Numb.9. 17.&c.

Verf. 4 you or your felves have feene, &c. This fpeech was to prepare them to receive Gods covemant now to be made: and the like was fooken at the renewing of the covenant. Deur. 20.2. &c. Engles wings to cary you out of your place of bon dage, openly, fafely, speedily; as the Eagle doth her

yong ones, from their fluggish neft. This similigart of the mountainer And mount Sinai | rude is more explained in Deut. 32. 11. And as

the Church of Ifized here, fled from the dragan planath, (as) et alledin Ecck, 29,3.) so the Christian Church seek repeat, (or Dragon) into the wilderness, with resonings of a great Engle, Reviz. 14. The Greeks and Chaldee here translate, astepon Eagles wings: " unto my felfe, toferve meatrhis mouth, (at was promifed in

colerve meatents mount, ear was promited in Exod. 3. 124) and for enter to the Chaldes explained in some foreign and Thargum Ierusalemy faith, to the defigure of my Lew.

Verf. 5. my novel the unite of my Word, faith Thargum Ierusalemy. a peculiar reassers or provided. The Hebrew Secondar, fignifications own proper good, which he loveth and keepeth in ftore for himselfe, and for speciall use, 1 Chron 19.3. Ecelef s.8. Here it is applyed to Gods Church and translated in Greeke a peculiar people, which phrale Paul followeth, in Tit, 2.14. but Peter expreffeth it by another word, a people for peculiar poffeffion, 1 Pet. 2.9. as the Greek verfion is in Mal. 3.17. The Chaldee translateth it, beloved : to doe other Hebrews, faying, Segullah, fignifieth that they Grould be beloved before him , as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keeperb it himfelfe. And fuch is the cafe of Ifrael, of whom it is faid, (in Deut. 32.9.) For the Lords percion is his people & c. R. Menachemon Exo. 19. This grace (which the Apostles shew we have obtained by Christ) is sundry cimes mentioned to the praise of God, Deut, 7. 6. and 14. 2. and 26. 18. For lab bath chofen Iakob unto himfelfe : Ifrael for his peculiar treasure, Pial. 135 4. earth | with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your feed above all peoples ; So Mofes openeth this speech, in Deur. 10. 14. 13. and other Pro-phiers; as, Thou I frael art my fervant; Iakob, mbom I have chosen, the feed of Abraham my friend. Thou

West 6 a kingdome of priests | which the Apostle (following the Greeke vertion) calleth chinely priof bood , Person The Chaldee faith ge fhall be m 191 comes, rectano ... Apr. Distret, lating challer of control of the control o thing with the people : fee Exod. 3.16. . . . [mid]

whom I have taken from the ends of the earth, and sal-

led thee from the chiefe men thereof, and (aid unto theo;

Thewart my fervant, &c. Elay 41.8.9.

things with the people; fee fixed, 3.16. baid].

The proposed stable people; fee fixed, 3.16. Greeke as a the Greeke as a the Greeke as a the Greeke as a feet of the people fixed, and feet of the fixed as a feet of the people fixed as a feet of the fix

retained and faid they were Mofes disciples, they knew that God Bake mith Mofes, John 9. 28.10. They write of him thus ; Mofesour Mafter, Ifrael They were continuous; has season crasses, that believed not in inschedule of the figure which be distinguished of the figure which be distinguished to the figure may possibly be abused to the first that the figure may possibly be abused in champens a foresti. But all the figure which have a foresting the distinct when he wildernesse, be did them upon necosing, the did in the wildernesse. er. we needed food ; hee brought us downe Mama. They were a thirft; bee clave the rocke for them. The congregation of Korah rebelled against bino; the carth Swallowed them : and fo all other fignes. But where. fore beleeved we in him? For that standing at mount Sinas, which our owne eyes did fee and not a stranger; and our eares didheare, and not another; the fire, and the thunders, and the lightnings, and he went necreisto the thicke darkneffe, and a voice fake unto him and we heard it , Mofes, Mofes, que fay unto them thu and thus : And fost is faid face to face the Lord Shake with you, (Deut. 5.4.) &c. This standing at mount Sinai, it felfe alone was an evident confirmation of his wophesie, that it was truth, and without all suspicionini; as it is written, Lo I come unto thee in the thicke cloud that the people may beare when I fleake with thee, all may believe in thee for ever, (Exodus 19.9.) So that before this thing, they beleeved not in hims, with fuchs beleefe as continueth for ever; but with a beleefe tha had [doubtfull] conceies and thoughts after it. Mains ny in Mifn in lefu det hatorab, th. 8. S. 1.

Verli 10. (anctifie them) that is, bid them, and looke that they doe fanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as Deut. 3 3.3. This washy cleaning themselves from all filthinesse of the fielli and ipirit, 2 Cor. 7.1. inwardly by faith, All. 15. 9. outwardly by washing their garment, (whereof fee Gen. 35. 2.) and their bodies, as appeareth by other places that flew the fanctifying of the priefts and people, Levit, 8.6 and 15.5.6.8 13. 16. 18. 21. 22. &c. and abstaining from the istal as 14. 11. 22. S. and aptraining from the wives a steer followed here, yeter 1. Which things figured our infiding to and cleaning by Christ letting the majoring of water by the West. When the supplies of frightness and the thermin of the ball of the first part of the Hebrew 18 to Tit. 3. 11 From this precipit of the Hebrew 18 to Tit. 3. 11 From this precipit the Hebrew 18 to Tit. 3. 11 From this precipit with the hebrew 18 to Tit. 3. 11 From this precipit with the hebrew 18 to Tit. 3. 12 From this precipit with the hebrew 18 to Tit. 3. 12 From this precipit with the hebrew 18 to Tit. 3. 14 From this precipit with the hebrew 18 to Tit. 3. 14 From the hebrew 18 to Tit. 3. 15 From and practice, for baptizing all whom they admit unterheir Clinich and covenant : as Maining Chewerh in Alerei Bieb, ch. 13. and is more fully

fee downe in the annorations on Gen. 17. 12

V.12. the ford to J which is chought to be the day that after was called Pention file to. day the file Pention of the co. day the file Pention of the Co. day the file Pention of the Co. To. 17. 18. 22. Act. 10. 10. On finis day the first was now given on mother Statement in the day the flery congues were after given for preaching the Gofpell in Jerufalem, Achs 2.1.2.8cc. And many mytheriespre of the shird day, in the Scriptures for themotes on Gen 2 2.4

Yes, 13; touch it or, touch bins; that is, the man of matther shall rouch the mountaine, shall be so Bor bli from it, or floor it through. These ordi-Meet Were outward, concerning the mount that wallene that which was commanded, and thewed the partire and use of the law, contrary to the Gofnell gu moute Sion, as Paul explaineth it, Heb. 12, 18. 94 mount vous as t an explainten it (1.6.12.18.16.24.24.18.6.)

with a foot | with a row or days) as the Applifte in Greek openeth the Hebrew phiate footing flot through, Heb. 12.20. the found of the Hamper or, the found in tremper: called in Hebrew love, translated in Greeke, voices and trumper out the Apostle feemeth to expresse it by the found (or eecho) of the trumpet, Hebr. 12. 19. the Chaldee turnsthit the trumpet. Every 50. yeare was of the founding of trumpers called lobel (the Inbilee, Lewis 25 10. fee the annotations there, and 101.6 4.5; is drawne long or, draweth that is, continuer b) the found; and to there be an end of That goe up | that is, the trumpers founding. as the Chaldee paraphrafeth, when the trumpet fhall bewithdrawne they fall have leave to eve up : and as the Gr transateth, when the voyces, & the trumpets, of the cloud, are departed from the mountaine, they hal goe up. So that whiles the fignes of Gods Majestie were on the mount, the people were forbidden to approach: but when they were ceased, the people might goe up as to any other common mount; wheras untill that time the mountaine was fan-Chified verfe 23.

anandements.

Verf. 15. unto a wife or to a woman; that is, any of you unto his wife, to lie with her; as the lerufalemy Thargum expoundeth it, the ministerie of the bed. A like speech passed betweene Achimelech the priest and David, about eating of the holy bread, 1 Sam. 21.4.5. This was for the more humiliation and preparing of the people: as Paul teacheth that man & wife may abstaine with confent for a time, that they may give themselves to faffing and prayer, 1 Cor. 7. 5. It feemeth also by the Law in Levit. 15. 18. that there was a figurative uneleannesse by all such copulation : see the

annotations on that place. Verf. 16. voyces that is thunders; fee Exod. 9 heavy that is, very thicke cloud, the Greeke translateth, darke some clouds. These were signes of Gods glorious presence, and of his judgements againft the breakers of his Law: the Prophets use the like words to fignifie his Majeftie, Pial. 18.9. 10. 12. 14. and 97. 2.4. And thefe things were now done by the ministery of Angels, Act. 7. 53. Galizage for God carne, with tenthou fands of faints, Deut-33.2. trumpet | shewing the nature of the Law, to manifest Gods will, mens transgressi-1915, and to warne them of the wrath deferved, Elsy 3. 1. Ezek, 33.3. Rom. 3.20, and 4.15. Frankles for was afraid. The spirit of bondage

which was in the people, caused them to feare, Ron We for they were not perfect in the love of God, Flohn 4.18.

Yest, 14 to meet with God as the Chaldee para-A STREET OF

as a Mediarour flood betweene the Lord and the people; because they were afraid, Deut. 5. 4. Gal. at the nether part | without the bounds that Mofes had limited, v. rl. 12. They flood here (as the Hebrews write )after the order that Moles mentioneth (in Deut. 29. 10. 1 1.), when after 40. veeres he renewed the governant; First there were the firstborne (the priefts, Exod. 19.22 ) which came neare unto the Lord : after them the Heads of the Tribes, the Rulers : after them the Elders; then the officers: after them all the men of I fract: then the lsttle ones: after them the women: and then the ftran-

gers. Aben Ezra on Exod. 19. Verf. 18. on a (moke) With clouds and fmoke. God often manifested his glorious presence to his people, Exod. 40.34.35. 2 Chro. 5.14 and 6.1. and 7.1.2. Elay 6.4. Rev. 15.8. there was the hiding of his power, Hab. 3.4. defeended ] God who filleth heaven and earth, Ier. 23.24 is faid to descend or come downe to certaine places, when hee there manifesteth his glory : and it is spoken of him after the manner of men. See the notes on Gen. 6. 6. and 11.5. in fre] for Gods Word is like to fire, ler. 23. 29. and his law was firie, Deut. 22.2. as hee himselfe is a consuming fire, Deutro. 4.24. Thargum Ierufaiemy explaineth it thus, because the glorie of the Majestie of the Lord mas revealed upon it, in a stame of sire. The mountaine burnt with fire unto the midft of heaven, with darkneffe, clouds, and thicke darkneffc, Deut. 4.11. mount the mountaines faw the Lord, and trembled. Hab. 3. 10. they leaped like rammes, Pfal. 114. 4. the earth quaked, the heavens also dropped at the presence of God; even Sinai it selfe, at the presence of God, the God of Ifrael, Pfal. 68.6. Judg. 5.5. The Greek translateth, all the people was aftonied

Verf. 19. going and maxing strong |that is, continually proceeding and increating in loudnetle and ftrength more and more. See a like phrase in Gen. Mofes [pake] fo fearfull was the fight, that Moses said, I am sore afraid and tremble, Heb. 12.21.

by a voyce by a more gentle meane than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthned by the Angels words, Dan. 10.8. 16.17.19.) And this voyce was heard of the people; as is likely by that promise unto Moses, in verse 9. It signified alio, that onely the Lords voyce takes away the remore of the Law : for by Mofes the Law was given, but by Christ (who answered the Law and fulfilled it, ) commeth grace and truth, Ioh.1.17.

Vers. 21. testifie unto or, charge (contest) the people. Paul ufed to contest (or charge) before God and his Angels, 1 Tim. 5.21. 2 Tim. 2.14. and 4.1.

lest they breake or that they breake not through, to wit, the bounds fet them. to fee ] as Moles did at the first, till he was stayed of God, Exodus 3.3. Curiofitie is forbidden, that men might walke by faith, not by fight, 2 Cor. 5.7. and learne humility, Rom. 12. 3. The Greeke here translateth, Left they draw neare unto God, to confider; (OF to behold) and Luke weeth the word in that fenfe, in phraseth; with the Word of the Lord. Thus Moses | Stephens speech of Moses, Act. 7.31. fall that

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be killed of the Lord, veric 12. as 40. thouland to men of Berhihameth were flaine for lookinto the Arke of God, 1 Sam. 6.19. So falling is ifed for faire, in Gen. 14.10. 1 Cor. 10.8.

Ver 22 which come neare Ithat is as the Chaldee explaineth, which come neare to minister before the Land. Thele priests are after called your menof the fennes of If ael, Exodus 24.9. and were the firfborne of the people whom God had fandified to himfelfe, Exodus 13. 2. in whose place hec afterward tookethe tribeof Levi, Numb. 8. 14. 15. 17. 18.

faultifie themfelves | that is, prepare, walh, and keepe themselves from being defiled with sinne, by touching the mount, as veri. 24.12. breake forth | which the Chaldee expoundech, bee ftrong, (that is, very angry) but it implieth death alio. when God breaketh forth as the breach of waters upon men to deftroy them; as a Sam. 5. 20. and 6.

Verf. 23. cannot or, fall not be able to come up, by reason of the former charge and limitation. It feemeth therefore that Moles thought it needleffe to speake so often and instantly to the people : but God urgeth it againe, verse 24. so restraining the curiofitie of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their sinnes,) than to justifie or give them life, as doth the Gospell; for it was the ministration of death, 2 Cor. 3.7. Gal 3.10.11.19.21 22.23.24. Mount Sins, is in bondage with her children, Gal.

Verf. 24. breake through ] the Greeke here translateth, let them not violently preffe to come up: but that which the Law fuffereth nor, the Gospell admitterh, Mat. 11.12. Luke 16.16. Heb. 12.18.22.23.

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CHAP. XX.

2, The ten Commandements are spoken by God on mount Suai, 18, With thunders lightnings, sound of the trumper, &c. whereas the people are afraid. 20, Adole comforest below. 22, God upon this occasion, agains forbiddeth them Idolavie. 24, Of what fort the alter fould be.

ND God spake all these words, saying, I, Ichovah thy God which have brought thee out from the land of E. gypt, from the house of servants. Thou shalt not have any other gods before my face. Thou shalt not make unto thee a graven thing, or any likenesse of things which ere in the heavens above, or which are in the earth beneath or which are in the waters beneath the earth. Thou shalt not bow downe thy felfe to them neither ferve them: for I chovah thy God am a jealous God, visiting the iniquitie of the fathers upon the formes, spentale third and upon the fourth generamanufathem that hate me : And doing mer-

cy unto thousands of them that love mee. and of them that keepe my Commande. ments. Thou shalt not take up the name of Iehovah thy God in vaine, for Iehovah will not hold him guiltleffe, that shall take up his name in vaine. Remember thou the Sah. bath day, to fanctifie it. Six daies shalt thou labour, and shalt doe all thy worke. But the feventh day is a Sabbath to Ichovah thy God : in it thou shalt not doe any worke. thou, or thy fon, or thy daughter, thy man fervant, or thy woman fervant, or thy cattel. or thy stranger which is within thy getts. For in fixe daies Ichovah made the heaven and the earth, the fea and all which are in them: and rested in the seventh day : there. fore Ichovah bleffed the Sabbath day, and fanctified it. Honour thy father and thy mother, that thy dayes may bee prolonged upon the land which Ichovah thy God gi. veth thee. Thoushalt not kill. Thoushalt not commit adulterie. Thou shalt not steale. Thou shalt not answer a false wit. neffe against thy neighbour. Thou shalt not cover thy neighbours house: thousand not cover thy neighbours wife, or his man fervant, or his woman fervant, or his oxe.or his affe, or any thing which is thy neighbors. And all the people faw the voices, and the lightnings, and the voice of the trumpet, and the mountaine fmonking: and the people faw, and removed away; and they floods farre off. And they faid unto Mofes, Speake thou with us and we will heare; and let not God fpeake with us left we die. And Mofts faid unto the people: Feare not, for Godis come for to tempt you; and that his feare may be before your faces, that you may not finne. And the people flood afarre off: and Moles drew neere unto the thicke darkneffe where God was. And Ichovah faid unto Moses, Thus thou shalt say unto the sons of Ifrael: you have feene that I have fpoken with you out of the heavens. Yee shall not make with me gods of filver, or gods of gold yee shall not make unto you. An altar of earth thou shalt make unto me. and shaltsacrifice thereon thy burnt offrings, and thy peace offrings, thy sheepe and thy oxen: In every place where I shall make the memoriall of my name, I wil come unto thee, & I wil bleffe thee. And if thou wilt make unto me an altar of flones, thou fhalt not build them of hewen fones: for if thou lift up thy took upon it, thou haft polluted it. And thou falt not goe up by steps unto mine altar, that thy nakednesse be not discovered thereon.

Commandement

Joseph Avid Annotations.

.contains a.

8.1.

Od Hate] The Law was given by the mini-Clarinof Angells, Hebr. 2.2. Act 74.53. Out of the midft of fire, cland and darkneffe, with a great voice, which Booke the earth, Deut. 4. 22. Heb. 12. all these words these tenne Commande. ments following; and he added no moe, Deut. s. 22. wherefore they are called the ten Words, Ex. 34.28. that is, the ten Commandements ; as the Word of God, Marke 7. 13. is the commandement of God, Matth. 15.6. See the notes on Exod. 34. 28. The Apostle calleth the Law, the voice of words, Heb.

Vers. 2. I lebovah] understand, I am Ichovah, as the Greeke explaineth it : or, I lehovah amthy God. The words I Ichovab, note the unity of the Godhead, as elsewhere he faith, Iebovah our God, Iebovah is one, Deut. 6.4. what the name fignifieth, is noted on Gen. 2.4. Exod 6.3. 1by. God] though he is fo by creating us, yet here he specially intendeth the covenant of grace, made with his people; whereby they are bleffed that have Ichovah for their God, Pialm. 33.12. From hence arifeth his. authority to command; and this is a reason of our obedience, because he is Iehovah, and our God: therefore as it is here prefixed to the first commandement, to is it annexed to the rest, as to the second in Lev. 19.4.31. to the third, in Lev. 19.12. to the fourth, in Lev. 19. 3. 30. to the fift, in Lev. 19.3. 32. to the fixt, in Lev. 19. 16. to the feventh, in Lev. 18.6. &c. to the eighth, in Lev. 19.11. 13. to the ninth, in Lev. 19.16. and generally to all the commandements, Lev. 18.5. and 19.37. of ferwants the Greeke and Chaldee faith, of fervitade, or bondage : fee Exod. 12.2. Egypt was a furnace of iron, Deut. 4.20. a figure of our spiritual bondage and mifery under Satan: and the deliverance from it figured our falvation by Christ, Coloss. 1. 13. Luke 1.71 74.79. Acts 26. 18. from thele graces are forcible arguments to periwade us to faith and obedience: Ye are my witneffes, faith Iehavah, &c. that is may know and beleeve me, and understand that I am be. I, I am Ichovah : and beside me there is no Saviour. I have declared and have faved, Efay 43. 10. 11.12. Jam lehouah thy God, the Holy one of Ifrael, thy Saviour, I gave Egypt for thy ransome, &c. Esay

43. 3. Verf. 3. Thoughait not have or, There shall not be to thee : but this Hebrew phrase the Holy Ghost changeth into another equivalent; as, There is not tow, Luke 9.13. that is, We bave not, Matth, 14.17 This and most of the other precepts are prohibitiens, forbidding the evill, expresty commanding the contrary good inclusively : for wee must both echie evill and doe good, Pialme 34. 15. But Gods ferbode bindeth most strictly, and alwayes, and weare borne in evill and are prone unto it, rather thentogood; and are therefore called by these commandements from all corruption, unto the integrity wherein God first created us. godi the Chaldee explaineth it fingularly, other

Exod. 34.14. Pial. 81. 10. For, Is there a god belide me ? faith the Lord, Efay 44. 8. There is none other god but one , though there bee many that are called gods, I Cor. 8.4 5. unto whom the vaine heart of man falfly attributeth deity: for whatfoever the Gentiles facrificed, was unto devils, and not to ged, 1 Cor. 10-20. Levit. 17.7. Deut. 32. 17. And the gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens, Ier. 10, 11. Hereby on the contrary wee are commanded to have lehovah for our God: which is, to know him, and to ferve him with a perfest heart, and with a willing mind, I Chron. 28. 9. to love him wish all the beart, and with all the foule. and with allow, might, Deut. 6.4.5. to feare, beleeve, honour, ober, and cleave unto him, Deuter. 6. 13. 2 Chron. 20. 20. Pial. 22.24. 1 Sam. 15. 22. Deut. 11:22. before my face or against my face, that is, against, or before mee: the Greeke and Chaidce tranflate it, but me. After, in verle 23. Moles fait', with me. It implyeth also all time and place : as, before the Sunne, Pial. 72.17. is, folong as the Sonne endureth; to here before me, is to long as I am, for ever and ever. And all place, as, Whither Shall I flee from thy face (or presence ?) Pfal. 139.7. Therefore also the face or presence of God is here mentio. ned because he beholdeth the tecrets of the heart, Pfal.44.2 1. 22. and 130.23 24, and the Law (and fo every precept) is (biritual, Rom. 7, 14, and bindeth the whole man, body, foule, and spirit; the underdanding, the will, and the effects of them both, for ever.

Verf 4 Thou (balt not make) As the former precept forbade all feigned gods, to this forbids all feigned fervice, whether it be to the true God, or any other; and commandeth to worship God in first and truth, John 4. 24. In the Chaldee paraphrate called Ionathans, this is expresly said to bee the fecond Commandement; and fuch is the generall opinion of the Iew Doctors: as Philo in exposit. Decalogi; Iosephus amiq 1.3. and others: yet some now would make this but a part of the first Commandement. So the Sabbath is by him and other ancient Rabbines called the fourth precept, (as is observed on Gen 49,12.) which by the others account must be the third. Making, here meaneth nor onely with the hand, but with the heart or imagination; for we ought not to thinke that the godhead is like unto gold, &c. Act. 17. 29. And to worship the Sunne or Moone, or any creature, is to make an Idoll of it, Deut.4.17.19. unto thee | to (or for ) thy felfe : to wit, without commandement from God; for by his commandement Moses made the Cherubims in the fanctuary, Exod. 25. 18. and the brazen Servent in the wilderneffe, Num. 21.8. And this forbiddeth not all images of creatures for civil ufe, (which are allowable, Matth. 22.20.) but for religious. So the Law explaineth it ; as, ye fhall not fer up any image of frone in your land, to bom downe ustoit, Levit. 26.1. and the Prophets phrase of Images which ye made unto you, Amos 5. 26. is expounded thus, which ye made to worfhip them, Acts 7.43. But to make any image of the invisible God, is al-20d: and to the Scripture also expresseth it, in | together unlawfull, and unpossible, Deut. 4. 12. 15.

Amosasions

or post of the state of the state for the state for the state for the state of the mainen middeforbingstellbrighthe midelt not with his midelt not fortist to be to midelt. Like wife he black matter is an ittell with his Band on briber i chon of his. umanungur og sun vitterine antager unter i freviet fil in diedersteleken inflosit fleik gintle j. This fiele file filst mederstelen det for tilmiliterini til bis diede tilmilit. He fi dente ter gutleg: Al ministfriirt dat of Idolatry, 1, 3:5; 3. : bod an aren Minglin Hebrew, Pefet, Which is any thing hewen graved one or cathed the Greek cash coming to ladiethe Chalde, whitman, and the Thateum called I ornachans, addech Image of Finance And the believes ellewhereexprelly comdemmeils Images; Ezek. 16.17 and not onely with pen But molten Hof. 1 2.2. or painted Ezek. 8.10. So under the one particular, all portratures, and humane devices are forbidden, not only things made wich hand, but with heart and thought, Act 17. 25.26. Every fuch Image is a teacher of lies, Hab: 2.18 and who fo formeth a god, or melteth a graven image, it is profitable for nothing, Elay 44. 10.11 Tikeneffe in Hebrew Temmah . Which Moles openeth by two other words, Semel, and Talmith, that is, Sandieude and Figure, Deut. 4. 26 and elfewhere hemaineth allo Mayebab, and Marketh, that is, Statueifor pillar) and Pillure, Levit. 26.1. So that all fapes, porgratures, precepis, and devices of men, are forbidden in Gods worthip, Elay 29:13. Matt. 15.8 g. Colod. 1.23. And on the contrary, Gods commandements and statutes for his worship and fereite to be kept & practifed, without adding any diling unto them, or taking any thing from then Dent 3 32. and 6.17.18. and 12.8.28. 32. wi on the heavenst as the Sunne, Moone, Starres, Fowles or the like Deut.4.17.19. The worfhipping of Angelis alfo forbidden, Colott. 2.18. in the earth Pas the likened of man or woman, or of beifts,or creeping things, Ezek. 23.14. Deut. 4 16. 17.18:Elay 44.13. After this manner, the nations of the world corrupted true religion, Rom. 1,23. in the waters as any fifh of the like, Deu. 4.18 So all refemblances what foever, are here forbiddeniwitich men can make. Behold they are all vaniby sharawkes are nothing, their molten images are

hind and confusion, Elay, 41 29. one all other getteres of reverence are forbidden; as booking the knee; 1-King. 19. 18. killing, Hof. 13 I litting up of the cyes, Eztk. 18. 6. spreading out of the hand, Prility 21, and the like. Contrariwife they are to be Broken down, burned, deftroyed, and deteled, Det. 12.3. and 7.25.26. Elay 30. 28. 8.1 serbemeliatis, eo any creature, Rom. 1.25 though an Angel Rev. 22.8.9. or, to the Image of any creamer of God bimfelfe, Elay 40. 18. 21. Rome . X 2 iou to any worke of our owne bands. Ier. 1:16. Mic. 9. 73 Aridas we may not bow downe mil Hand, fo neither before them, 1 Chron. 25. 14. Partiele two phrases docone explaine another; Mashing 2 Sant 7.27 and to bow downe (or wor-Supplefattile Devil Luker Vistatow downe

unto him, Mat. 4.9. But to bow downe unto men, for civill honour is hawfall Gen. 23.7. Sam. 24.8.

ferve them The Hebrew gnabad, implyeth all mariner deservice; both that which in Greek is called Labring as in this place; and Donlein asby irthe Gleck werfion explaneth it, in Exod. 23.32. and many other places. The Hebrew Doctors 124 The root of the commandement against scholary, the men fould not feroe and of all the creatures; nei ther Angel nor phenre, nor ftare, not any of the four element nor any thing that is created of them. And al shows where the ter weth knowes that the Lord is God and feretesh the creature after the marner that Engl and the men of bis are (erved at first; ( whereof fee the notes on Gen.4. 26. ) yet loe, hee is an idolater Maimon in Milneh treat, of Idolatry chap 2. S. Vuderelis name Serve, is comprehended every religious worke, with hand, mouth or heart: as prayer or thanking iving, Elay44.17. ler. 2.27.confidence in them, Pfal 175.4 8 offring of facrifice, 2 King . 17. 35 burning of meenfe, Ier. 18.14 presching for them, Icr. 2.8 asking counfell of them, Holea 4. 12. building temples, alrars, or other mo. numents unto them. Hol. 8. 14. and 12. 11. erecting of ministeries; Numb. 8.24 or doing any ministeriall worke for their honour, Amos 5. 26. compared with Numb. 4.24.25. contributing to their mainrenance, Numb. 7.3.5: Nehem. 10. 32. 39. all fellowship with them, Efay 44. 11. communionin the fervice of them, 1 Cor. 10. 18 -21. 2 Cor.6. 16.17. familiar converling with teachers of Idolatry, 2 John 10.11. reading the bookes thereof, Acts 19. 19 or any other way to learne their abo. minations, Deut. 12.30. The Hebrewes fav. Idalaters have made many bookes of their fervice, and of the workes andrites of the same the holy bleffed (God) hath commanded us that wee foould not at all readers those bookes. Masmony treat, of Idolarry, c. 2. S. 2. Alfo they lav. He that ferveth an Idol, after the manner of the usuall service thereof, although hee doe it incom tempt thereof, he is quiltie. Maimony ibidem, c.3. S.5. On the contrary, God hereby requireth, that wee ferve him, in such places, and with such things and rites as limifelfe hath commanded, Deut. 12. 5.6. 14. 28 and ferve him onely, 1 Sam. 7. 3. Matt. 4.10.

jealois and a confuming fire, Deut. 4:24. God is faid to be an bufband unto his people, Icrem.2.1. Hofea 2.19: idolatry, is whoredome, Deut. 21. 16. ludg. 2.17. Ierem. 3.9.20. Therefore Gods indig-nation against this sinne; is called jediouse: and as that is the rage of a man, fo that bee will not pare in the day of vengeance, Prov. 8. 34? fo the Lord here threatneth to refit, that is, to fearth out and punish this iniquity : for to visiting often signifieth, Ier. 44.13. and 5.9. 29. and when hee vifiteth them, they shall fall and perish, Ier. 6. 15. and 10.15. the somes or children, posterity; meaning such as are transgreffors with their fathers, as after he laith of them that bate me. So here the Chaldee paraphrafeth, upon the rebellious fonnes. Otherwise, if the fonne feare, and doe not fuch evill, God faith, het fall not dye in the iniquity of his father, but, bee fall farely live, Ezek 18.4.10.13.14.17. generation this word is supplyed both in the Greek and Chal-

de williand. The Heb phrase is jon the shirds, and on bertantich defeasure common, ee Exo, 12 3. Genanoise 24.22. So after in v. 6. unto thoulands. this the gloudand generation. of themshar bate this the gloudant where the Chald, addeth, minute fant goe on to fin after their fathers. For hereby they arene to be Gods enemics, Mic. 18.as they dolove him, that keepe his commandements, v.6.

Verles tove me (50) Love is first named as that from which the keeping of the commandements proceedeth; John 14. 15: for the end of the Commandemont; is Love out of a pure beart, &c. I Tim. 1:5. and towards fuch as love him; and keepe his commandements, God keepeth covenant and mercy, Daniel 9.4. The Hebrew Doctors write, Let nos a man fay, loe I doe the Law, and exercise my felfe in the wifedome thereof, to the and that I may receive all the bleffines that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe mee from the trans oreffions which the Law warnethme of that I may bee delivered from the curses written in the Law, or that I bee not cut off from the life of the world to come. It is not meet to ferve God after this manner. For hee that serveth thus, serveth offcare, &c. but hee that ferveth of love; exercifeth himselfe in the Law, and walketh in the waies of wifedome; not because of any thing in the world, nor for feare of evill, or that he may inherite good things : but doth the truth, because it is the truth, &c. And this is a very great dignitie which no wife man is worthy of: and it was the dignity of Abraham our father, whom she holy bleffed (God) calleth his Lover (or Friend, Blay 41. 8. ) because he served him not but of Love. And this is the dignitie which God commandeth us, by the hand of Moses, saying, And thon shalt love the Lord thy God, (Deut. 6.5.) And at what time a man levesb the Lord wish love convenient, immediately hee will doe all the commandements out of love, &c. Maimony treat of Repentance, c. 10. S.1.2.

Verfe mer rake up to wir, upon thy lippes, or month, (as this phrate is opened in Pfalme 16.4. and south at is, not fpeake, ufc, or mention. So to take apaptaverbe, Elay 14. 4. to take up a lamenration, Ezek: \$6.17. is to fpeake or utter the fame. The Chalder testraineth it to one particular, thou fault not freeze by the name; de. and the Thargum called Ionathans, thus, My people the bonfe of Ifraof Let not any of you sweet by the name of the Word of the LO &D. your God in vaine: But though Meaning beaprincipall thing here intended, Elay Alla .. wet the precept is more large, for bidding all unieverent & unholy ute of Gods name, inheart, month ora Gion: and commanding the fanctifymatherent, asic is Holy and Reverend, Mith. 6. 9. Plalme sale De arid to meare by the lame, Deut. 6. 13. tallegaland shar wheteby God harh made himselfe knowing in as his mitles and artributes, Exodoganeiro, his Words Law, Golpell, Deut. 32 3 Achgange (as the Line of Christ, Blay 42.4 mexportindratio he his Name. Matt. 12. 21.) alio prayer, Gent store and Gods whole worthip, and Mordinineen persaming abereto, Domesia . 5 Malozahowa: Michadda his facraments, Matth. whatfoever belongeth to Christian religion,

is comprised in this Name of God. That as the fecond commandement reacheth us wherewith to ferve the Lord: fo this third directerh us unto the holy use of all religion, in heart, profession, & actiin vaine or, to vanitie: which word implyeth alfo falfine, (as atter in v. 76.) and to it is uted to denote falle religion or idolarry, Ier. 18.15. Ion. 2. o,falle doctrine, error, and herefie, Lam, 2.14. Ezek. 13.6.7 but commonly vaine and fruitles ipeaking or doing, whereof no good commeth, Pf: 127-1.2. Elay 1.13. ler. 4:30. and 6.29. So two things chiefly are hereforbidden; the mentioning or using of Gods name, in word or deed, when it should not beufed, for that there is no just caufe forto doe: fecondly, the using of it amitle, whe duty bindeth us to use it with feare and holinetle. As finearing when there is no cause of an oath, Matt. 6. 34. and iwearing falfly, Levic, 19. 12. (wearing and not performing, 2 Chron. 3 6. 13. vowing and nor paying; Deuternomie 23. 21. vaine praying, in respect of matter or manner, lob 35.13 Matt. 6.7 corruption in teaching, or hearing the Word of God, Ezek.21.29. 2 Cor. 2,7. Matt. 1 3, 19. Ezek. 33.31. abufing the Word to unlawfull arts, fuperfittion. jefting, profanenetle, Deut. 18. 11 .Efay 66.5 abufe of the facraments and holy mysteries, Mal. 1.11. 12.1 Cor. 11.27.29. len. 7.4.10. abule of eccle fiafticall centures, Elay 66.5. abufe of Lots; Efth. 3.7. Prov. 16. 33. hypocritie in any religious worke, Mat. 15:7.8.9. and all unbeliefe, Rom. 14:23 Jam. 1.6. afinfull convertation, whereby the name of God is blashhemed among the Gentiles , Rom. 2. 24. with whatfoever elie is contrary to the lanchitying of Gods name; which on the other part is here commanded, Lev. 22. 71. 32. The Hebr. Doftors lay: Whofoever transgreffeth wittingly, and without constraint any one of all the commandements spoken of in the Law , with a contemptaous foule, to provoke (Gods ) anger , loe this man polluteth the Name ( of God: and if he transgresses in the presence of ten men of Israel, he polluteth the IV ame publicaly. Also who lower (eparageth himselfe from transgression, or doth that web is commanded, not for any thing in the world, nor for feare or dread, nor for to feeke honor; but for our bleffed Creators fake, as Iofeph the just refrained himfelfefrom his mafters wife. (Gen. 29.0.) loe this man fant! ifieth the Name (of the Lord). Maimonin lesidei hatorah, c.5.S.10. quiteleffe or, cleate, innocent that is he will not leave him unpunithed : (fothe phrase figmifferhas is opened in I King 200.) but heffull be plagued in this world, or in that which is streeme, as Tharg. Ionathan paraphrateth, the Lordiniell not bold bim just (or innocent) in the great day of judy mes: V.S. Remember |Heb. To remember: of web phrates fee Exo. 1 3.3. God fpeaketh thus of this commandement to note the importance of it for hereckos north the breach of this precept as one of the greenreft fins in Ifrael, Ezek.20. 12. de 22 8. de 23.98, &c Likewile to fignifie the antiquitie of it, as being from the creation of the world Gen 2.2.3 and for that it was to beekept but one day in feven sithat when the time come it be not forgotten or negle ted in repeating this law Mofet laith Objeve (or

adderhous Wordsman so cell the Sabbath a Dewhich the bale days of the Lord benounable at all which dot they the weight of this precept. Sabbath don's that such des of rest, or of occiping namely, from our owner worker, as God did from his Heb. 4. 10. Seethe noterion Gen e.z.z. Aday is either large ofswebrie four bource Job frice of swelve hours, John In or Thit harois meant of the large day. which in Ifrick began an evening; as Levic.23.32. from evening to evening Jou Shall rest your Sabbath.

faultifie is that is feparate it from common works fuchas pertaine corhis naturall life; & confecrate into God and holy works, fuch as concerne. the ipirirual life. As to have holy convocations or affemblies of the Church, Levit, 23.3. in them to pray Acts 16. 12. to reade and expound the Scriptures, Luk.4. 50.22. Acts 15.21. to dispute of matters of religion, Acts 17. 2. 3. and 18. 4. to talke and medicate on Gods Word and worke. Pialme 02. to doe workes of mercie to them that are in miterie, both to man and beaft, Matt. 12.10. 11.12. Lake 13.10. 11. 17. and all other like aftionstending to fanctification. And as all things are fantified by the mord of God and prayer, 1 Tim.4. 5. foof the Sabbath, the Hebrewes fry, It is come manded to fantlife it with words, both at the comming in, and at the going out thereof. At the comming in to bleffe God, which hath given his Sabbath for a remembrance of the creation of the world, as beginning of holy convocations, a remembrance of the comming out of Egypt, and whichof his love hath chosen and fanelisted his Glaurch above all peoples, &c. at the going out of icalio to bleffe God, which hath fenarated betweene the holy and the prophane, betweene light and darknesse; between I fract and other peo-pless betweene the seventh day, and the six working dayes. Maimony intrean of the Sabbath, ch. 29.

frand those Six daies thou fhalt ferve the Lord and deschine owne workealto : for fervice is a dutie to the Lord, Exed 311 2 & 23.23. But comparing this place with Exod 34. 21. where it is opposed unto Riff wit seemeth rather to intend our owner work confabour, which God of his bounty allowethan befollowed the fix daies, that we may the mole willingly and cheerfully ferve him in the teweather the dynamics and the Greeke candlacth, if y well-like by is meanthings needing as well for positioning and things good and lawfull permits the office of the cand specific permits that all the candlacth of God, as it is written, List him labor and well in the weather than a good, Eph class and the candlacth of God. he apparated to wake in ... which words Stian the force as he was a ledged that Scripture temperate distribution and when the alledged that Scripture temperate distribution and the feetings. This is perpetually a sequence to be supported to the sequence to the sequence of the sequence attribute most of the day of the worker called the attribute most of the day of the worker called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the called the part of the called the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the part of the called the called the called the part of the called the called the called the part of the called the called the called the part of the calle

Rief 6 gilly a Cong (17) whiched his

Verlin labour for forve, which fome doe under-

worke and rose from the dead that day, Mar. 28. 2.6. and his disciples at combled in that day and at ter unto stater and religious Works, loh, 20, 19,26 Activo. 7. a Cor. 16.1.2. And if the bringing of It. raelout of Egypt, was fuch a work, as God for ame. moriall thereof made that day & moneth the head and beginning of the moneths of the yeere, other. wife than had been before, as is fliewed on Exod 12.2. how should not oun redemption from death and hell, (manifested in the day that Christ role from the dead, . Cor. 15. 14.17.) deferve much more to be remembred in the day thereof andthe creation of the new world be gelebrated, as of the old. The Heb. Doctors have a faying, that the world was not created but for the Messias; Thalm. in Sanhe drin. c. Chelek. And the bringing out of Egypt is made a reason why the Iewes should keepe then Sabbath, Deut. 5.15. our deliverance by the Mellias is a more weighty reason. Therfore as the other Iewish Sabbaths were figurative, & had their end in Christ, Colof. 2, 16.17. fo the feventh day in the Sabbath was also figurative, and is ceased; butthe Sabbath Rill remaineth, Matt. 24.20, init their words are added also in the Gr. version, workel to wir, of thine owne, or for this natural life; and under the name of morke, is comprehended buying and felling of wares, or of victualls, Neb. 13.16.17.carying of burdens, Ier. 17. 22. enbalm. ing of the dead, Luk. 23.54.56. dreffing of victusk, Exod. 16.23. going of journeyes, Exod. 16.29. All. 1.12 or any other thing that is of our owne much or pleasures, or freaking our owne words. Ela. 18.18 even the work of the Lords Tabernacle might not be doncon the Sabbath, Exod. 31.13.17. butits expicily commanded to reft on that day, Exed.13. 1 2. Whereupon the Hebr. Doctors fay, thoughthy be things which are not work yet we nouft reft (or cuft) fro them; namely, things like unto work, as climing of a tree, riding on a beaft, or the like. Likewise, juding of civill chales, passing off of the shooe, and whing the buichers wife, (spoken of in Deut. 25.5.9.) Separating of siebes, first fruits, &c. valuing of things (fpoken of in Lev. 27.) And from the Law in Ely 28.22. they reach it it unlawfull for a man to space with his partuer (on the Sabbath day) what hee mil (ell on the marrow, or what hee will buy, or haw hee mil build his house, and the like. Also that it is unlawful for a manto vife his gardens or fields on the Sabbah for to fee what they need, in how they grow, for this " to dos bic esemo pleufure, (Elay 58. 23.) neither might they putille (or executo) malefactors on the Sabbail. shough the panishment of fach is a thing commanded Minimon) weer of the Subbath c. 21.80 221 & 24 New ther wisit lawful someone a wife on the Subbaban neither maried they on the evening of the Sabbath, at on the first day of the wacke, lest they flould pollutette Sabbath by deefing of west for the feaft. Manual treat of Whomas to Siza Howbeit things belong ing to Godsfervice, (though laborious to the bo dy,) as killing & drefling of the facrifices,&c.wat to be dome on the Sabbach, 1 Chron, 29.31. Mart 12. 4. and in for works of mercy to men. Hol. 6.6 So the Towers held it a Sabbath day es worke, to for she ficke s and fay, that perill of life putterb and errigitan religious

the Sabbath; therefore to a sicke person that is in danger, theredae all things needfull for him on the Sabbath day. Mainony treat, of the Sabbath, chap. 24. S. 5. and man-servant, &c. I that they chap. 2. S. 1. may reft, as well as thou, Deuteronomie 5.14. Herethe Hebrewes fay, The man and woman farvant, whom wee bid to keepe Sabbath, are servants that are circumcifed and baptifed, &c. and have recerved the commandements which fervants are bound unto. But servants not circumcised nor baptised, but onely have received the feven Commandements given to the somes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Ifraelite may on a working day. Maimony, treat. of the Sabbath, chap. 20. S. 14. But this permission seemeth unto mee, to bee against Gods Law: which from the creation was given to all the world, Genesis 2.2.3. yet the Iewes restraine it to themselves, from Exodus 31.17. see the ancattell or beaft; which in notations there. Deuteronomie 5.14. is amplified thus, thine oxe, or thine affe, or any beaft of thine. thy stranger, in Greeke, the profetyte. thy gates | the Chaldee expounds it, thy cities. So that which in 2 Samuel 10. 8. is called the entring in of the gate, is in I Chron. 19 9. the entring in of the citie.

Verl. 11. therefore ] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world, and to was given to all nations, and not to Ifrael onely. Though upon their bringing out of Egypt, they were put in mind to keepe in and in Deuteronomie 5. 15, that their deliverance is made a reason to them of this comman-

dement. Verf. 12 Honour This is called the first commandement with promife, Ephelians 6.2. that is, the first of the second table, which directeth us in all duties toward man: and this precept is to maintaine the order which God hath fet amongst men of superioritie and subjection. The Hebrew word for Honour or Glorie, hath the name of weightineffe; and to Paul speaketh of the weight of glorie, 2 Cor. 4.17. and it implies ha dignity and excellency in parents and governours, which God would have to be maintained; whereupon magistrates are called Glories or Dignities, 2 Peter 2.10. Honour is to be performed with the bodie in reverend gefture, 1 King. 2. 19. Leviticus 19. 32. in reverend speeches, 1 Peter 3.6. Exodus 32.22. Numbers 12. 11. in action, as obedience to their instructions and commandements in the Lord, Prov. 6. 20. Ephel. 6.1. in recompencing their love and care, and rekeving them with our substance in their age and need Marke 7. 10. 11. 12. 13. 1 Tim. 5.4. to covertheir infirmities, Gen. 9. 21. 22. and in heart toreverence feare, and love them, Leviticus 19.3. Rom. 13. 5.9. and by all other like meanes to thew respect and honor unto them. In an Hebrew Commentarie upon Mofes, called Chazkuni, it is faid, Wereade, Honour the LORD with thy fub. stance; (Previa: 9.) and Honour thy father and thy mother (Exodus 20) The LORD is to be hononred, if then have it: thy father and mother whether then half it or no; for if thou half nothing, thou are

bound to beg for them. Againe, as God commanderli Honour to he for biddeth all difhonour, contempt, and ditobedience, in heart, word, gesture, or action, Leviticus 20. 9. Prov. 30. 17. Deut. 21. 18: 21. Ecclet. 10.20. And as he requirerh children to honour their parents: fo the parents are bound to educate and governe them with gravity and lenitie, in the instruction and information of the Lord; Ephel. 6.4. father and thy mother ] in Leviticus 19.3. the mother is named before the father. Vnder these names all superiors & governors are implyed: first, the father that benat, and mother that bare, Prov. 22. 22. and 21. 2. then parents by law and affinitie, Ruth 3.1.5. parents that adopt children, Efth. 2. 7. 20. Kings and all Magistraces; Efay 22.21. 2 King 3.13. Prophers and Church governours, as Elias and Elifeus, were fathers, 2 Kings 2. 12. and 6. 21. and 13.14. Deborah, a mother in Ifrael, Judg. 5.7. and 17.10. Ancients in yeares, patrons, instructors, protectors, and all fuch like, 1 Tim. 5. 1.2. Job 29. 16. Gen. 45.8. and may be prolonged in Deut. 5. 15. 4. 20. 21. Moles addeth, and that it may be well with thee. It may be Englished, that they (thy parents by their prayers) may prolong thy dayes: but fuch phrases are ofren used impersonally, as is noted on Gen. 2.20. and 16. 14. and to the Apostle (according to the common Greeke version ) faith, that it may bee well with thee, and that thou maiest be long lived (or live a Ling time) inthe land, Ephel. 6.2.3. Alfo the Chaldee faid to bee Ionathans, translateth, that your daies may be multiplyed. the land of Canaan which was to bee given unto Ifrael, and was a figure of an heavenly countrey, as is noted on Gen. 12.1.5. Thus pietie hath the promite both of this life and of that which is to come. Maimony in Misneh treat. of Repentance, chap 8. S.s. faith; That which is written in the Law (Deut. 22.7.) that it mist be well with thee and thou maiest prelong thy dayes, we have beene taught to under frand thus: that it may be well with thee, in the world where all is well; and thou maift prolong thy dates in the world which is all long, and that is the world recome. Vers. 13. Thou shalt not kill or, Thou shalt ust

murder: for the Hebrew Ratfach properly fignifieth Murder, that is, killing of mankinde unjustly; and so differeth from another word Haras, which is to kill a person, which sometime is justly. Deut. 1 3.9. We may also English it, Kell not: and fo the reft, Commit hot adultery: Steale not, of c. for both these waies doth the holy Ghost translate these precepts into Greeke, Mitt. 19.18. Mark. 10.19. Thislist Commandement is for preferving mans life : the feventh is, for the just propagation of mankinde: the eight concerneth his goods: the ninth his good name : the tenth teacheth every man to be contented with his owne effate. The Chaldee translateth this, Thou foals not kill a fouler that is, any person and it for biddeth all murder of foule or of body, Ezek. 13.19. and 3.18. Gen. o. 6. of ones felfe,or of another, Act. 16,27.28. Proving 11. 16. and this not onely in act, but in reproaches full words Matt. 5.28.22 smalicious gesture, Matty 27.39. Gen 4.6. inward unadvifed anger, malice.

harred Musiew 9.22. for whofever lesterh budnesbar, jennanderer, 1 loha 3. 15. Countarivile it confinendeth to preferve the life of all men, encepe flich es God for their firmes commundeshito beekilled, Genefis o. 6. . Samuel 1512.3.

Morfo ad me committed and forbiddech atturanner of willordome, fornication, & uncleanitelle. Ephelians ganambumaturall filthineffe, Leviticus 18: 22 122 o not onely the outward act, but all lakeivione words gestures, and attire, Ephelians 4. 29. 1 Pererautai Proverbes 7. 10. 11. 12. 13. 24 and allinordinate lufts, for who fo lookethon a woman'to full after ther, bath committed adulterie wish her already in his heart, Matt. 5.28. Likewise plurelinie of wives, Malach, 2. 15. 1 Corinth. Marthew 1923.4.9. and incelluous mariages, Litritions 18:5 &c. Contrariwile, God here requirerh chaftitiein bodie and fpirit, either in fingle life, a Corinth. 7. 34. or in lawfull maried chate, Hebrewes 13. 4. that every one Should know how to peffeffe his veffell in holinesse and honour,

Verfe 15. net feale ] either persons, Exodus 21.16. 1 Timoth. 1.10. or any other things, by fraud, or by force, I Thef. 4. 16. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, Leviticus 5. 15. Malach. 3.8. Acts #12.4. or to men, Leviticus 19. 11. Romanes 140:7. all unrighteousnesse in covenants, contracts, bargaines, &c. Genesis. 31. 39. 41. Leviticus 19:35. oppression, Deuteronomie. 24.14. extortion, Luke 3. 13. taking of bribes, Deuteronomic 16. 19. ufurie, Exodus 22. 24. or any firhy gaine, a Timothic 3.8. detaining of other mens goods, either lent, Pfalme 37.21 or pawned, Exo-dus 22.2 6. or loft, Leviticus 6.4. withholding of eribure, custome, &c. Matthew 22, 21. Romanes 12.6.7. removing of land-markes Deuteronomie 19. 14. All idle and inordinate walking, 2. Thef. 3.6. 10. 11. 12. coveroufnelle, Hebrewes 13.5. and unmercifulnetle to the poore, Deuteronomie Lontrariwile, it requireth justice and equities, faithfulnelle, diligence, and mercie in all oundealings, Deux 16:20. Matthew 20. 7. Titus 2 the Proverbes 22. 29. Pfalme 112.9. and to

Gindlidocancous, Mar 7.12.

SVeric 16 mer aufürr | that is, not feake ist witnesses die Chaldee translatori; the Greeke faith. messel equivally. and so this dommandement is alledged in charithe w 19:18; 11 "full minessel", on, full extension; as the Greeke and Chaldee roands other, chough the Hebrew Ed, fignifieth the prefixer and evicency rand to may here be Englished, a name to consider of fullood. In repeating this basis, Moles such another word, neme feef winite. Dentestandid, too, the same wood that was before in voilets for taking Gods' nation in wanter God hitseforbildesh all lying £ 3 3

the actions, words, or meaning of any, 2 Samuel 10. 2. 3. Matthew 26, 59. 60. Pialme 52. 4. 5.6. all raft and unrighteous judgement, without die triall and examination, John 7. 24. 51. Mathew 7. 1. Douteponomie 19.18. wrefting of the Law. and of judgement, Deuteronomie 16. 19 Zeph 3.4. concealing the truth which one can withdie Leviticus 5. 1. falle records, Ezra 4. 19. railing or received of falferumors or reports, Exodus 22.1. Nehem. 6.6.7.8: 1 Samuel 24. 9. walking about with tales; Leviticus 19. 16. whifpering, backebi ting, covenant-breaking; Rom. 1.29. 30.31. and all other wayes of hurting with the tongue, Pfalm. 101. 4. And he commandeth faithfull reftimony. Proverbes 14. 5. 25. righteous judgement, Deut, 1. 16. speaking truth; as it is in ones hear Pfalme 15. 2. and all other things that may prefervethe good name of a man, and of his neigh. bour, which is to bee chofen rather than great riches, Proverbs 22.1. thy neighbour | thatis, any man acquaintance or ftranger, friend orfor for though the Hebrew Regneh, fornetimes fignifieth a speciall friend, (as Deuteronomie 13.6. lob 2.11.) yet here it is to be taken in the largel fense, as Christs answer to him that asked who was his neighbour, sheweth, Luke 10. 29.30.17 By neighbour then, is meant any other man, joyned to us, and living with us in humane focietie; as God hath of one blood made all nations of men, Act. 17.26. So neighbour is used generally for another man or woman : Genefis 11. 3. Efth. 1. 19. and in Proverbs 18, 17. the Greeke translatethit an Adversarie, according to the true meaning thee, The Holy Ghoft in Greek calleth him Plefion, that is,our Neighbor or Next. Luk. 10. 27.29. Ro. 13.9

Verf. 17.not covet in Deut. 5,21. another word Defire, is also used: and there the covering of the wife is first named; and then the covering of the boufe: there also the field is added, whereof here's no mention: howbeit the Greeke hath the fame order and addition in this place. This commande ment forbidderh coverouineile and discontent ment with our present estate, and all desire of any thing which God hath bestowed upon another though wee would have it without injurie to and ther as by giving him the worth of it in money, or otherwife, t King. 21.2. And thus it differething the former Commandements, which forbidroge ther with the outward act, the inward defire of another mans goods, to his hurt. For as defire after a mans wife, is adulterie, Matt. 5.28. fo the defired any other mans house or beaft wrogfully, is steakh But this commandement forbiddeth an inferiour degree of fin; and because mens desires are not se tisfied with that they have, but Coverou ne fe,cove teth all the day, Prov. 21.26, therefore God herere ftraineth every inordinate luft, and teacheth usto be content with fuch things as we have ; for he hat faid, I will not leave thee nor for fake thee, Heb. 13.5 & contentation faith, I have all things, Gen. 33.11 Theie five last precepts, are in Deutronomie 5 joyned one to another, with this word And: for and intruct beskings. Ephological articles of the control of the mutually respect each other in the third in winding or depraying of forbidden; and binde us to the observing of

of every one feverally, and of all of them joyntly; asteiwritten, Wholoover Ball keepe the whole Law, entire offend in one point, bee is quilty of all. For hee that faid, Doe not com mit adultery, faid alfo, Doe not lif, lam 2.10.11. Hereunto wee may alforeferre the double accents, which most of these ten Commindements have, in the Hebrew Scrip ure; different from all the Bible besides: which though they ferve for a twofold manner of reading, the one common as the other Scripture, the other leafurely; & with a long pronunciation, as the lewes used in their affemblies; yet they may lead us allo, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

为,rebn.

Ver. 18: [am] this word is generally used for feeing, hearing, or perceiving: not onely by the eye, but by any fense or understäding: as lakob fam that there was corne in Egypt, Gen. 42. 1. which the Holy Ghoff expoundeth, Jakob heard, Act. 7.12. So here, they faw the voices, that is, beard them, nings ] in Hebrew and Greeke, lamps; to called for that they burned and shined like lamps or torches: fee Gen. 15.17. where such appeared to Abraham, at the covenant making with him. They herefignified the brightneffe and terrours of the Law: as did the shining face of Moses afterward, Exod. 34:30.2 Cor. 3.7. Pl. 119.105. removed away being afraid as the Gr. translateth. Shewing the effect of the law in their consciences, to worke feare by the spirit of bondage, which all that are borne of the bondwoman Agar, (or mount Sina,) are pollelled with, Rom. 8.15. Gal. 4.24.25. For they had before come neere, and flood under the mount Deut 4.11.

V. 19. they faid by the chiefe of their Tribes and their Elders, Deut. 5.23. will heare] & do it. This speech of theirs God well approved of, Deut. 5.27. 28. For as they defired Mofes to bee a mediatour between God and them; to the Law is a Schoolemaster to bring us to Christ, the mediator of the new Testament, Gal. 3.24. Heb. 12.24. wherefore upon this speech of theirs, God promised Christ unto them, Deut. 18. 15.16.17.18. lest we die ] for this great fire will confume us; if we beare the voice of the Lord our God any more we Shall dye, Deut. 5.25. Hereby was manifested that there was not a Law given which could give life; but that the just should live by faith, Gal. 2.11, 12.21. For the Law of God. and the will of man are advertaries, which cannot bee reconciled but by grace in Christ : onely through feare man faineth to love the Law ; but by faith it is fulfilled, Rom. 5.1.2. and 8.1.-4.

Verl. 20. Feare not but as the Gr. translateth, be of good comfort. He encourageth them against the exceeding feare which difmaied them: (for other-Wife, was the purpose of God, that by this they might learne to feare him, Deu 4.10.) So when the Angell faid, Feare not, Matt. 28.5. he meant, beenot affrighted (or dismayed) Mar. 16.6. is come the Chaldee paraphraseth, his glorie is revealed. is come as

to tempt or, to prove : fee Exod. 15.25. not finne thus the Law was added because of trangressions, Gal. 3.19 to manifeft fin, and to restraine men from it, Rom. 3.20. Plalit 19. 11. Jam. 2.9. for, without the

Law finne is dead, Rom. 7.8. But fin, which dwelleth in us, that it might appeare fin, and might become exceeding finfull reviveth by the Law; taketh occasion by the Commandement, deceiveth us, and flaveth us; fo that which was ordained unto life, we find to be unto death, Rom. 7. 13.9.10.11. But what the Law could not doe, in that it was weake through the flesh, God (hath done) tending his owne fonne, in the likeneffe of finfull flesh, and for fin condemned finne in the flesh, Rom. 8. 2.

Ver 21 thicke darkneffe or tempest nous darkneffe. The Hebrew onaraphel, which fignifieth thicke (or obscure) darknesse, is by the Holy Ghost translated in Greeke thuella. Heb. 12.18. which fignifieth a tempeft; and fo the Lxx. translate it in Deur. 4. 11.

Ver. 22. the heavens | This was when God came downe upon mount Sina, Neh. 9.13 upon earth alfo, he shewed them his great fire, and they heard his voice out of the midft of the fire; (which, did ever people heare and live? ) Deur.4.36 33.

Ver. 23. with me to wit, any gods with me, which the Chaldee translateth, before me as in verte 3. So with me, in Efth. 7. 8. is used for before me; and with the arke of God, 2 Sam, 6.7. is expounded before God. 1 Chron. 13.10. gods] that is, idols of gold or filver, representing God unto you. Thus Ifrael when they made the calfe in the wildernelle. (which was an idoll, Act. 7. 41. are faid to have made them Gods of gold, Exod 32.8.31. and the idols (or images) of the Philiftines, are called their gods, 2 Sam. 5.21. 1 Chron. 14.12.

Veri. 24. of earth this feemeth to differ from the brazen altar which was after made in the San-Ctuarie, Exodus 27. 1. 2. though fome thinke it was the same, and being hollow was filled with earth. But carthen altars were ufed before, as is noted on Genelis 8.20. And an altar was made by Ifrael, Exodus 24.4. before that altar of bratle, Exodus 38. Here an altar of earth, is opposed to the gods of silver and gold, before prohibited. For God is to be worshipped in spirit and truth, not with outward, carnall pempe, John 4. 24. And as the altar figured Christ, Hebrewes 12, 10, 10 his earthly or humane nature, was hereby fignified, for he was made of the feed of David according to the flesh, Romanes 1.3. peace-offrings] or thanke-offring; of these see Levit. 1. and 3. make the memorial ] or cause the remembrance of my

name to be : or, make you to remember my name : that is all places of publike worthip and fervice of God; and monuments of him: fuch as were the many encamping places in the wilderneile, and fundry afterward in the land of Canaan: altars, arke, tabernacle, temple, &c. For as Abialom, erected a pillar, to keepe his name in remembrance, 2 Samuel 18. 18. fo God chose out places to put his name there, Deuter. 12. 5. as in Icrufalem, 1 King. 14.21. and in his temple there, 1 King. 8.29. and before that, in his Tabernacle and Arke, where David fet Levites to make montion (or memoriall) and to confesse and praise the Lord God of Ifrael, 1 Chron. 16.4 So in the heavenly lerufalera, builded by Christ, Efay 62, G. The

Gg3

addee paraphraicht, in every place where. I shall water my Brogurt (or my glor) to dwell: the Greek, where I sall acres my name: which phrase. Paul u-lett, a Tima. 12. blesseld Hersupon arcthose specches, bebleffeth thy former mothen thee (Icrusa-lem) Plat. 147. 13. and Ichovah bleffe thee out of Sion, Pfairn. 134, 3. and Obed Edoms houte was bleffed, because of the Arke of the Lord, 2 Sam. 6, 13. and fundry the like.

Servitude.

Verilas, of hewen flones fo the Greek and Chaldee expresse the Hebrew phrase of hewing : whereby is meant flones of bewing, (as is expressed in King. 5.17 ) that is, flones bened : of such the altar might not be built, but of whole ftones, over which no man had lift up any iron; as Iclus did on mount thy toole or, thy axe, thy Ebal, 10f.8.30.31. frierd: any iron or edge toole; therefore in Deut. 27.4. Moles wieth the word iron. And the Hebrew Chereb (an axe, or (word) here used hath the name of wasting or destroying, being instruments of warre for destruction of men, and of towres, as in Ezek. 26.6.9. and is here forbidden in making the altar: and in the building of Salomons Temple, no iron toole was heard, 1 King-6.7. polluted Thus that which in mans judgement and art, should polish it, Gods Law maketh to be pollution. So humane mifdome of fpeech, in preaching the Gospell, maketh the croffe of Christ vaine and of none effect, I Cor. 1. 17. and 2.4.5.

Verf. 26. by fleps or, by flagres, greeces : albeit the altar was higher then other places, and the facrificers went up unto it, and downe from it, 2 Chron. 4.1. Levit. 9. 22. nakedne [e] that is, uncomely parts, or shame, as the Grecke translateth it : which as honesty would have covered from the eyes of man Gen. 0.22.23 do religion teacheth us to cover in the presence of God. And this rule extenderh to the comely covering of all parts of our body, 1 Cor 11.4.5.13. especially to hide our spirituall shamo and nakednesse, Revel, 16. 15. Wherefore God appointed linnen breeches to cover the nakedneile of the Priefts, Exod. 28.42.43. & covereth of his grace the nakednesse of all his people, Ezek, 16.8. Rev. 3.18.

CHAP. XXI.

. Indicial lower for men fervants. 5, For the fervane whose care is bared. 7, For women servants. 13.For manslevoluser, 16, For stealers of men. 17 For curfars of parents, 18, For finiters. 22, For hurting momen with abild. 26, For maining a fervant 28 Fp. an one that goreth. 33, For him that is an oceafirm of bornes

ND their we the Indigments which thou shalt for before them. When

came in with his body, hee shall goe out with his body : if hee were the husband of wife, then his wife shall goe out with him If his mafter have given him a wife, and the have borne him founes or daughters, the wife and her children shall bee her masters. and he shall goe out with his body. Andir the fervant faying shall fay, I love my ma fter my wife, and my fonnes : I will not go out free. Then his mafter shall bring him unto the gods, hee shall also bring him unto the doore, or unto the doore post : and his mafter shall bore his eare through with an aule: and hee shall serve him for ever. And when a man shall fel his daughter for a maid fervant, the shall not goe out, as the fervant goe out. If the be evill in the eyes of her ma. or hath fter, that \* he doe not betroth her, betrothed then shall he let her be redeemed: to a ftrange people hee shall not himselfe. have power to fell her, for thathe hath unfaithfully transgressed against her. And if he shal betroth her to his son, he shal doe unto her after the rightfull manner of daughters. If he take him another wife,her food, her raiment & her mariage dutie, hall he not whdraw. And if he do not thefe three unto her, then shall shee goe out freely with our money. He that fmiteth a man & he die shall be put to die the death. And if he hat not lien in wait, but God hath occasionally delivered bim into his hand; then I willap. point thee a place whither he shal see. And when a man shall come presumptuously up on his neighbour, to flay him with guile; from my altar shalt thou take him to de And hee that fmiteth his father or his mo ther, shall be put to die the death. Andha that ftealeth a man, and felleth him, or held found in his hand, shall bee put to die the death. And hee that curfeth his father orhi mother, shall be put to dye the death. And when men contend, and a man (mite his neighbour, with stone, or with fift, and her die not, but falleth on bed; If he rife agains, and walke abroad upon his staffe, then the fmiter thal be innocent, onely hee shall give his fitting ftill, and healing he shal heale him. And when a man smite his man-servant, of his woman fervant, with a rod, and hee dye under his hand, avenging hee Chall becaver ged. But if he continue a day, or two dayes, he shall not be avenged, for he is his money And when men ftriue and ftrike a woman thou that buy in Hichrew fervant fix with childe, and her births depart from her, thee strail serves such as the server and there be no mischieses punishing he shall see our free something. If sheet

bandwill ky up on him; and he shall give by the judges. And if mischiefe be, then shalt then give foule for foule. Eie for eye; tooth for tooth; hand for hand; foot for foot. Bursing for burning; wound for wound; ftripe for tripe. And when a man shall smite the eye of his man-fervant, or the eye of his woman fervant, and corrupt it be shall fend him away free for his eye. And if hee shall finite out the tooth of his man-fervant, or the tooth of his woman fervant; hee fhall fend him away free for his tooth. And when an oxe shall push a man or a woman that he die the oxe shall be stoned with stones, and his flesh shall not be eaten; and the owner of the oxe shall be innocent. And if the oxe were a push r in times past, and it hath beene testified to his owner, and hee hath not kept him in, but that he hath killed aman or a woman; the oxe shall bee stoned, and his owner also shall be killed. If a ranfome belaid upon him, then he shall give the redemption of his foule, according to all which shall be laid upon him. Whether hee have pushed a sonne, or pushed a daughter. according to this judgment shall it be done unto him. If the oxe have pushed a man-fervant, or a woman-fervant, he shall give unto his mafter thirtie shekels of silver, and the oxe shall be stoned. And when a man shall openapit, or when a man shall digge a pit and not cover it, and an oxe or an affe fall there. The owner of the pit shall pay, hee shall render money to the owner of it, and the dead beaft shall be his. And when a mans oxe shall strike his neighbours oxe, that hee die, then they shall fell the living oxe, and divide the money of it, and the dead alfo they shall divide. Or if it be knowne that the oxe was a pusher in time past, and his owner hath not kept him in paying he shall pay oxe for oxe, and the dead shall be his owne.

#### Annotations.

255 Here beginneth the 18, Section of the w, called Mishpatim, that is , Indoments. See Genel. 6. 9.

The Indoments the Indicial lawes, annexed to the Law, or ten Commandements fore-given, Ex 20 for punishment of transgretfors : as the ordinances about Gods worship, and sacrifices, are commonly called fatutes, or decrees, Exod. 12.24.

caiomata, luft judgements : and fo the Holy Ghoft ufeth the word, in Revel. 15.4. The flatnees and judgements, are often diffinctly mentioned, Deut-4. 1.5. 45. and 5. 1. and 12. 1. and fometime the Law or Commandements annexed with them, Deut. 6. 1. and 26. 17. Mal. 4. 4. And thefe Iudicials were propounded by Moles, not by expresse voice of God unto the people, as were those ten Words, before them that is, the Ifraelites; in Exod. 20. and in speciall, the Magistrates of Israel. From hence the Hebrewes gather, (as R. Solomon on this place) that it was not lawfull for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6.1.

Verl. 2. Hebrew (ervant) that is, as the Chaldee explaineth it, a some of I frael: Ice Exod. 3. 18. A man might not buy an Hebrew, but either when hee willingly fold himfelfe, for extreme poverty, Deur. 15.12. Levit. 25.39. or when he was fold against his will, by the Magistrate, for theft which he was not able to restore. Exod. 22. 3. ferve the Greeke explaineth it, shall ferve thee. This might not be with the fervice of a bond-fervant , but as an bired fervant; and without rigour, Levit. 25. 39.40.43. For the time, the Hebrew canons fay, He whom the Synedrion (the Magistrates) fell, ferveil fixe yeeres from the day of his fale : and in the beginning of his (eventh yeere, he goeth out free. If the yeere of releafe (Deut. 15. 1.) fall out within any of the fixe yeares, yet hee ferveth in it : but if the yeare of Iubilee full, shough he be fold but one yeere before, jet he goeth out free, as Levit. 25 40.41. 54. He that felleth himfelfe, may doe it for moe than fixe yeeres. If it be for tenne or twentie yeeres, and the Iubilee fall out within a reere after he is fold, hee goeth out free. Maimony in Wifneh. treat. of fervants, cap. 2. S. 2.3. free or, a free man, as both Greeke and Chaldee doe interpret it. This state of servitude, figured their subjection unto sinne, under the Law Rom. 6. 6. 16. 17. Galat. 4. 25. the feventh yeere; figured the time of grace by Christ, who proclaimed by his Gospell, the acceptable yeere of the Lord, Ela. 61, 2, Luke 4.18.19. he by his truth maketh men free in deed, Ich. 8.32. 36. that sinne hath no more dominion over them. Rom. 5.14.18. for nothing or, for nought, freely: without money, as is explained, verie 11. or moneys worth, Gen. 29. 15. It fignified the free gift of mans redemption, and instification by the grace of Christ, Rom. 3.24. where the Apostle useth the fame Greeke word Dorean, by which the Hebrew is in Greeke translated here.

Veri. 3. with his body onely, and hath no wife. as the words following manifest: therfore the Greeke and Chaldee trantlateth it, bimfelfe alone, of a mife] which is entred into fervitude with him;

therefore the Greeke translateth it thus, If a wife came in together with him, then the wife shall goe out together with him.

Verf. 4. given bim a wife to wit, an heathen bond woman : for fuch onely, with their children might be left in servitude, Levit. 25.44, neither might any man thus deale with an Hebrew woman, as is 13. and 37, 21, and 29.9. Lev. 3. 17, and 6. 18. 22. after shewed in vert. 7. &c. And this things (which the fact them Difference commanded not, but tolerates), the

Bebrew Doctors reftraine to him onely that is | 25.41, they doe except the priefts from this. Octoby the Magnitude, faying: Here who has the Magnitude of the hold of the ho 21 .4. bur bethatfelleth himfelfe, is forbidden'a Canaanitelle bond-woman, as are all other men of Ifrael. But, An Hebrew ferbant, may not have to wife a Canaaniteffe, untill he have an Ifraeliteffe wife and children. For if he have not a wife and children, his mafter may not proc him af anaaniteffe. And this is by tradition, that although he be a Priest that is fold yet he may have a Canaaniteffe bond-woman, all the daies of his fervitude. If he have wife and children, though his master may give him a Canaanitesse, yet may hee not separate him from his wife and children, as it is written, verf. 3. HIS WIFE WITH HIM. And bee may not give him two bond women; nor give one bond-women to two Hebrew servants, as is the manner to give unto two Canamite servants. These things are recorded by Maimony, in his treat. of Servants, chap. 3. S.3.4.5.

with his body that is, alone, as the Greeke translateth it. For his children borne of the bondwoman, are bond-men alto: as the example of Ifmael, whom Abraham begar of Agar, sheweth, Genef. 21. 9.10. Galat. 4.22. 23. 30. So the Hebrew canons also testifie : An Ifraelite that lieth with a Canaanite [] e bond-woman, &c. begetteth a Canaanite in every respect, who may be fold and bought, and made to ferve for ever, as other bond-men. Maimony treat, of Servants, chap.9. Sect. 1.

Verf. s. (aying fall fay that is, fall freely, openly, and plainely fay : Greeke, Shall answer and fay. my mafter in Deut. 15. 16. is mentioned also his house: from which the Hebrewes gather, that if the mafter have not wife and children, the fervant is not to be bored in the care : or if his mafter love not him,

or if either the mafter or fervant be ficke, the fervant is not to be bored, for it is faid, (in Deut. 15.16.) becanfe be is well with thee. Namony, treat, of Servants, chap. 3. Scet. II.

Verl. 6. the gods that is, the Indges, or Magistrates. called gods in Pfalme 82. i.6. because the Word of God was given to them, Ioh. 10. 34. 35. So the Chaldeetranflateth it Indges: the Greeke, the judgment of God. The Rabbines expound it, the Synedrion (or Court) of three judges: and that was the loweff Court. Mainony in Servants, chap. 3. Sect. 9. But withall they fay, None are called Elobim (Gods) but the Judges ordained in the land of I frael onely; and fuel as were wife men, fit for to judge; whom the Senate of the Land of Ifrael fought out, and appointed, and inposed hands upon them. Maimony in Sanhedrin, chap. the doore either of his masters bouse, or of any other man; faith Maimony in treat, of Servants, chap. 3. " "bis mafter] this the Hebrew Doctors hold ftrictly must be done by the master Doctors not a recent numero agene by the matter finishelf, one by his finisher, one by his maffenger, nor by a swiftenger of the medification. Maintain, in the fame philice. his easy this the Hebrewes explained to be his right eare, and through his body of it. And because he Law faith for ferrants that at the In-

Hetrew fervant that is a prieft, may not be bored in the eare, because he is made thereby blemished, and cannot therefore returne unto his dignitie. Maimony, treat of Servants, chap. 3. Sect. 8. ferve him for ever that is, (as Maimony there explaineth it) till the lu. bilee; or, till his mafter's death. If hee die and leave Some, yet be that is bored serveth not his some : forit; Jaid, be hall ferve him (not his forme,) for ever, to his. ver of lubilee. The Law for the lubilee, (which was every fiftieth yeere) fee in Levir. 25. 13.28 40.41. and as the word Ever, for many things real ched but to the lubilee; fo fometime it is but du. ring life; as I Sam. I. 22. Thus by all meanes God provided to keepe men out of bondage, as he had brought them out of Egyptian fervitude, to behit fervants, Levit. 25. 42. Nehem. 5.8. And the Ann. ftle faith, If thou canft be made free, use it rather, 1 Cor. 7. 21. Especially God taught them hereby. to labour for the Libertie which Christ at his lubi lee should bring unto them, Ioh. 8. 32.34.36, and not to be the fervants of men, 1 Cor. 7. 23. Andby this outward fate of fervants, led them fromthe bondage of the Law, at mount Sina, to the freedome of the Gofpell, at mount Sion, Galat, 4.24 25.26.&c. For the aule through the eare, fignified the fharpe iron precepts, which men were bound to obey, in their going out and comming in the whole administration, till either the death of the mafter, or the Iubilee did release them. So the Apostle saith, The Law hath dominion over a man, a long as he liveth, &c. When wee were in the flesh the paffions of finnes, which were by the Law, wroughteffe-Chally in our members, to bring forth frust unto death: but now we are delivered from the Law, that being did wherein we were beld, that we should serve in nemme of the spirit, and not in oldnesse of the letter, Roman 7.1.5.6.

Verf. 7. [ell his daughter] which the Hebrewa nons lay, hee might not doe, but while shee was girle, under the age and flate of mariage, not after, neither might he fell her but for extreme poveris when he had nothing left of goods moveable, or moveable, unto the cloathes on his backe. Maumin, treat. of Servants, chap. 4. Sect. 1.2. An example hereof was among the poore lewes, returned out of Babylon, Nehem. 5. 1.-5. 8. maid-fervant or, band maid: tee Gen. 16.1. This fervirude by the Law must bee but till the seventh yeere; (as was before for men-fervants, whom the Magistrates fold;) or, till the lubilce, if it fell out before, Deut 15.12. Levit. 25. 40. or (by the Hebrew canons) till the death of her mafter. as the fervanti: that is, as flaves, bafely, and with difhonour : for the Hebrew men and women might not be made to ferve as fervants, but as hired perfons, and fejout. ners, Levit. 25.39.40. Although therefore this by fome is referred to the former law of men-fervants in verfe 2.3. &c. yet the Greeke translation changeth the gender, and to understandeth it of bond women or flaves. And the lew Doctors referre it to that which followeth in verle 26. 27. that an He brew handmaid goeth nor out for loile of limme, bile they flould return unto the famille, Leviticus | as of eye, tooth, &c. but must receive faristalion

for fight fruits, as any other of It acl; according to rise Law in verte 24. Mumy, treat, of Servants; chaping Sect 6.

Verl. 8. evill that is, de pleasing, as the Greeke al forranflatein it. the be de nie betrethher unto himlelfe, o to his forms, verte o . Or, who buth beworthed ber to himfelfe : for the Hebrew hach both readings the first in the line, the latter in the margine Mid the writing different in the eye, ( " lo, me and to to him (elfe, ) but hath no difference in the care: fo Mofes hearing it of God idid by his foreitwrite both, and the margine is that which in the Hebrewis noted to be read. The Hebrew Do-Gors (in Thalmad Bab. in Nedarim, chap. 4. fol. 37.b.) (ay, The words read and not written, and written and not read, were the tradition of Moses from (mount) Sinai; that is, as the Hebrew Scholion on that place noteth, fo Mosesreceived in Sinai, and delivered to Ifrael. The Chaldee vertion in this and other the like places; translateth according to the margin; an evident proofe, that these divers readings were not added by the Matorices, as fome thinker feeing the Maforites were not to ancient. The Greeke copies here varie, fome having, bath betrothed her to him, otherforne, bath not betrothed and for Themstorio, and Symmachus alfo translated; hathnot betrothed. The meaning feemeth to bee, if he take dillike of her, either before or after the is betrothed. By the Iewes canons, An Hebrew maid might not be fold, but unto one who esther himfelfe or his Conne, might betroth her when the was mariageable. As, aman might not sell his daughter to his sonne, because the was not meet for her mafter, who was her brother; nor for her masters sonns, because hee was his fathers fifter. Maimony treat, of Servants, chap. 4: Sect. 11.

Shall he let her or cause ber to be redeemed; the Greeke translateth, be shall redeeme ber. The Hobrewes fay, If her mafter have bethrothed her to himfelfe, or to his sonne, she is as other betrothed women, and geeth not out but by the death of her husband, or by bill: and the commandement to betroth is before the commandement to redeeme. If her mafter dye, his sonne cannot betroth berto himselfe; because she goeth out free by her masters death. Maimony, treat of Servants, chap, 4. Sect. 7.8. to a strange people | that is, to any strangers the Chalder interprets it, to another man. And Maimony ( in the forefaid place Sect. 10. ) faith, he may not fell her, nor give her to another man, whether he be one farre off, or neere; and if he either fell or give her, it is nothing that he doth. unfaithfully transgreffed or, dealt deceitfully, and treacherously, tailing of that which was expected at his hands, The Chaldee translateth, be bath ruled over ber.

Verl. o. of daughters | which the Chaldee explaineth of the daughters of Ifrael: as is right and cuflomero be done with all other maids, which are nor levents. This may be understood of giving a a dowrie: as Exod. 22, 16. 17. and all other priviledges of afree woman.

Ver to take him this the Greeke interpreteth, takeso himselfe: though it may imply both the tather and the fonne, fore poken of. ber mariage durie] the due benevolence betweene man and Wife, fuch as the Apolitic speaketh of, 2 Cor. 7.3. sher: 18 and sherebellious some, (Deuter. 21.) All

and to the Greek translateth it conversation, (or companying regether.) the Hebrew Doctors also explain in (from the phrate in Gen. 19.31.) to goe in unto ber after the man of all the earth. Vinto their three the Hebrewes adde feven moe: their words are When aman mariesh a wife, whether the be a virgin or other\_ mife, be she great or small, a daughter of Ifract, or a profelyte, he oweth muse her sen shings, and the oweth foure. Of the sen, three are in the Law; hen food, her rayment, and hen mariage duty, that is, to goe in unto ber aften the manner of all the earth. And feven are by the doctrine of the Scribes . The first is, the principall of the danrie; [which for a maid, was fiftie shekels, as is noted on Exod. 22.17 ] and the other are called conditions of the dowrie; and they are thefe : to heale her if the belicker to redeeme her if the be taken captive; to bury her if the dye; and so les her be nourished of his goods, and to dwell in his house after he dye, all the time of her widowhood, that her children which hee hath by him be nourified of his goods after his death untill they be esponsed; & that her male children which she hath by him, be heires of her dowrie, above their portion of inberitance which they have with their brethren. And the foure things which the oweth are; that the workes of her bands be his; that her ( presence, or ) attendance be upon him; that he eat of all the fruits of her goods during her life; and if the die while he live, that he be her heire hee is before any man, in inheriting that the hath. Maimony, treat. of Wives, chap. 12. S. Ct. 1.2. 3. dram] or, keepe backe, as the word fignifieth in Numbers 9. 7. the Grecke translateth it defrand. which word Paul ufeth in speech of the like thing, Defraud not one the other, I Cor. 7.5.

Veri. 11. these three] montioned last, in verie 10. or, one of those three fore-mentioned, rouching her bethrothing to himfelfe, or to his fonne, or her redeeming. In this latter fen e Maimony expoundethit, in his treat, of Servants, chap. 4. Sect, 9.

freely, or, for nothing, as verie 2.

Verl. 12. shat [miteth] to wit, wilfully, as the next verse manitefteth. See the notes on Gen. 9.6. put to die or, made to die, that is, killed by the Magutrare: and the doubling of the word maketh the charge more strait; for no rantome might be taken for the life of a wilfull murderer, Numbers 35. 31. The Hebrew Doctors fay; Foure deaths were in Itrael by the Judges; Stoning, and Burning, and Staying with the sword, and Strangling (or Hanging.) Stoning was beavier than burning, and burning beavier then killing with the sword; and the sword heavier then strangling. All that were to be stoned to death by the law, mere cighteene, namely, thefe: I Hee that lieth with his owne mother : 2 or with his fathers wife: 2 or with his daughter in law : 4 or with a betrothed maid: 5 or with the male: 6 or with any beaft. 7 The woman that lieth downe to a beaft. 8 The blafphemer. o He that worshippeth on Idoll. 10 or that giveth of his feed to Molech. 11 He that bath a familiar fpirit, 12 and the Wizard, (Leviticus 20.27.) 13 The inticer to sdolatrie (Deuter. 13.6.) 14 and the withdrawer (or thruster away) to idolatrie, ( Deuteronomis 13. 13.) 15 The witch. 16 The prophaner of the Sabbath. 17 He that curfeth his father or his mo-

that were to be borned, were ten : 1 The priefts danghser shat played the whore under her bushand: 2 and be that the with his daughter: 3 on with his daughters daughter: 4 or with his sons daughter: 3 or with his moves daughter: 6 or with her daughters daugh ter of or with her formes daughter ! S or withhis mother in law : 6 or with the mother of his mother in laws 10 de wish the mother of his father in tan. Who fo laywith any of the se while this wife lived, was to be burned. The holled with the food were two : I The murderer: 2 and the drawne away to idols, ( Deuteronomie 13: 15. The firangled were fixe: 1 He that lieth with andther mans wife: z Plee that Imiteth his father or his mother: 3 Hee that steales a soule of Brael: 4 The Elder that rebelleth against the decree of the Senate, (Deuteronomie 17. 12.) 5 The faife Prophet: 6 and he that prophesieth in the name of another god. So there are found in all, which were to be flaine by the Magistrate, thirty and fixe. Maimony in Sanhedrin, chap. 14. Sect. 1.4. and chap. 15. Sect. 10.13. Thalmud Bab.in Sanhedrin, chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth, 1. 17. ( in the Masorites Bible ) faith; Naomi faid, wee have foure judgements of death for malefactors : Stoning with stones, Burning with fire, Killing with the fword, and Hang-

ing on tree. Verf. 14, not lien in wait | not hunted, as I Samuel 24. 12. The Greeke translateth, not willing See this more explained in Num. 35.22.23. occasio-mally delivered or, offered by chance: an example hereof is fet downe in Deut. 19. 5. The Greeke and Chaldee translate, delivered. a place in the land of Canaan, the cities of refuge, whereof fee Num. 35. 6. &c. before that there were not any, vileffe Gods Sanchiary and Altar in the wildernelle; as may be conjectured by the verse here following; and the practice of loab, 1 Kin. 2.28.

Vers. 14 Shall come presumptuosefty or, shall deale proudly: the Chaldee faith, doe wickedly. It meaneth wittingly, wilfully, and prefumptuously. from my | in Chaldce, from before my altar. The Greeke addeth, and flee unto the altar; from my altar shalt thow take him, &c. But Thargum Ierufalcmy expounderh it thus, though hee be the high priest, who standerh and ministreth before me, from thonce shall yee take him, and kill him. loab fearing his life, fled unto, and canobe hold on the bornes of the altar. 1 King. 28 and among the Heathens, altars were places of refuge: The wilds beaft hath the Rocke for a refuge; and fermants the alters of God; faith Empiredes in Suppile . to die or moto death : that is, to put him to death as the Greeke and Chalden translate.

Verf. 19. bis fither, &c. Though he kill him not, yer hee is to die for it: as by comparison with the 12. verie appeareth. So the Hebrew Doctors alto expoundit, but with limitation : for they reach, if a childe finite father or mother, and leave no print of the stripe on the sless, he is to be punished, but not with death if hee leave an impression (or skarre) or that which it equivalent, as when hee finiterh his father on the care, and maketh him

the Greeketranslation: and also the Chaldeepara. phraie. And fe doth Moles explaine this Law, in Deur. 24.7. afoule, (that is, man, woman, or child) of his brethren; of the fonnes of I frael.

Exopys. XXI.

Verf. 17. curfeth or, Speaketh evill to, revileth ufeth light, vile and reproachfull speech : see Gr. nelis 1 2.3. put to die the holy Ghoft in Matth. 15.4. (following the Greeke version) translateth. let him be ended with death: that is, killed. This law is repeated in Levit. 20.9. The Hebrew Doctors fay, that if he curfe them either alive or dead, he is to be stoned to death for it. But they restraine this to his next parents onely: if he curie his grand. father, they reach, hee is not to be stoned, but pu nished as for curfing another man. Maimony tren

of Rebels, chap. 5. Seet, 1. 2. Verf. 18. fiff] fo the Greeke translateth, butthe Chaldee is, a clod of earth. falleth] that is, lieth on, or keepeth his bed through infirmitie.

Verf. 19. innocent and fo quit, and not punifhed as a murderer : though for the hurt, hee is to fail fie, as after is fnewed. give his fitting | thatis pay for his fitting, or ceafing from labour, and loft of time, So the Greeke translates, But hee hall my for his ceasing from labour, and for the charges of his ling. Here also is to be understood, that it he have caused a blemish in his neighbour, he is also to py for it, Levit. 24. 19. 20. And the Hebrew Do Ctors gather from Deut. 22. 29. that hee must my alfo for the imart or paine, and from Deuter, 15 11. 12. that hee must pay for the shame or disho nour, if any be. So they have fet downe in fich caies five penalties: I for the hurt (or blemili;)
2 for the paine; 3 for the healing; 4 for the losse of time; and for the fhame (or diffeneur: ) of which form must pay all five, some foure-some three sometwo, fome one, as the cales doe fall out. Maimony, west. of Hurss and dammages, chap. 1. and 2. ling he shall heate] that is, foundly and throughly halt meaning by his charges, as the Greeke thewalk and as the Chaldee translateth, bee fhall pay the bir of the Surgeon. Wherefore in the lewes canonsin fer downer If hee that did the burt fay, my felft mi heale thee; or, I have a Surgeon that will heale for # thing , they shall not yeeld unso him; but he must bring an approved Surgeon, and heale him for reward. If it patient transgreffe against the words of the Surgeen, al So make his owne sicknesse (or sore) more heavy the other is not bound to heale him. Maimony, treat. of Huth, chap. 2. Sect. 18.20. Moreover they fay; There at blowes wherein is contempt, and a little paine, but # burt : for fuch the Magistrates appointed mulcison forfacts. As, be that kicked his neighbour with his fost, paid five shekels: be that smote him with his thigh pad three shekels: hee that bent his fift and smote him, pal thirteene flekels : if he smote him with the palmed hi hand, one shokell. If he wrung him by the eare, or pluched off his haire, or did spit upon him, hee paid an hundre Bekels. And thus be paid for every sime he did it; 4 be kicked him foure times one after another, hee pal twenty bekels, and so for the reft. Hee that affrighted defice fuch a one is to be put to death; as Maimony this neighbour, although be fall ficke shrough fear, he hereth, it treat, of Rebels, chap's, Sect. 5.6. is fire from the judgement of men, but guilty of the Velt. 16. a man any of the former of Head, Saith judgement of Ged, to wit, if he souch not bit neighbour. his neighbour, although be fall ficke through feare, mi

businaksek a moilabskinde him, or apparent in a darke plantin chalike, South a make a noile in his care, and makehim deafe: he is free from the judgene me of many but guilty of the judgement of God. But if he faite bins out gauss of the programment of the control of the Harrs, chap. 3. Sect. 8.9. and chap. 2. Sect. 7.

Yerl same ferman his flave, which after in verle ar, is called his money : but with Hebrew tervanishe might nor thus deale, Levit. 25. 39. 40. nor with another mans fervant a rod or ftaffe, fuchagis meet to give correction with : wherefore the Hebrewes gather, that if he imite him with a (word, dagger, frome, or the like, hee hath not the priviledge of this law; but if the fervant die of the blow, though a yeere after, hee must be killed for him: Maimony, treat. of Murder, chap. 2.S. 14.

under his hand whiles he is in beating : as the verse following manifelteth. avenging Greeke, mith vengeance: that is, he fall furely be avenged, or punified with death. The Chaldee translateth, judged. This is meant, by the Magistrate, who is the

Avenger under God, Rom. 13. 4. Well 21. continue, Hebr fland, which the Greek translateth live ... a day, ]e large day of four e and twentie houres; which is as much as two other daies which have each but twelve houres, John 11.9. Thus the lew Doctors explaine it : if he continne foure and twenty houres, and afterward die, hee is not killed for him; though he die upon the beating, &c. and what is that, A DAY OR TWO DAIES! A day which is as two daies, which is from time to time : (till that time againe.) Maimony, treat of Murder, his money Hebr. his filver: chap, 2, fect, 12. meaning, bought with his money, and so his owne. But hee that smiteth a fervant which is not his owne, though he die not till after many daies; yet shall he be put to death for him, as for any other free man, faith Maimony in treat. of Murder, chap. 2. Sect. 13. Verf. 22. births or childe, as the Greeke transla-

no mischiefe] to the woman or childe : the Chaldee expounds it, no death : but it implieth leffe allothan death, as the words following manifet. The Greeke referres it to the childes translating, if it be not figured, that is, have not the shape and proportion. punished or, amearsed, multied, topay a fumme of money, as this word is explained in Deur, 22, 19. And this mulet must be paid tothe husband for the childe-birth : and ( as the Hebrewes gather from the former lawes ) fatisfa-Chan must bee given belide, to the woman for the diminiage and for the paine. Maimony treat, of Hirts, chap. 4. Section by the ladges as the Challide faith by the september of the Todgets, the Greeke thand-

ministry with authorized on Agentic.)

11 May 13. thought of free perion, her half

12 May 11 New 11 Verice 22. Of these referre it to the

12 May 11 New 11 Verice 22. Of these referre it to the

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this Hebrewilhottors fay, may bee redeened by

money; which they gather from Numb. 35.34. To fall takens ranforme for the life of a murderer: to that other maines or burts, are not forbidden to be latisfied for: and in respect of facisfaction, seis (aid (in Deut. 19. 21.) this eye fall not pitte, &c. Maitheir opinion teemeth better than that of the Sadduces, which inlifted upon the letter of the Law, to have limme for limme, and stripe for stripe, without redemption. Our Saviour more fully openeth his Fathers Law for although the Magistrates must execute being called upon; yet the plaintifes are taught meekenelle and moderation, and not to avenge themselves, nor to relist the evill: but who foever fall finite thes on the right cheeke, turne to him the other alfo, Matth. 5.38.39.

Verl. 26 his man fervant or, his bond-man, of the heathen, not an Hebrew, of whom hee tpake before, verfe 2. Also bis owne, not another mans fervant. corrupt it | that is, perifbit; and as the Greeke transacth, make it blinde. fend bim a-may dismisse bim free, from saverie; without any o ther farisfaction, which he must make to all other. The Hebrew canons explaine it thus: He that herseth a Canaanitish servant of his owne, is discharged, (from making farisfaction.) be that burteth an Hebrew (expant of his owne, is bound to make (athifaction for all ( the five things before mentioned upon Veric 19.) (ave for his loffe of time, Heethat burtethis Canaansisto fervant of his neighbours, the master of the fervant is to have all those five things mentioned, &c. Hee shat smiteth his owne Canaanisesh scruant purposely, and bereavesh him of one of his limmes, which cannot be reftored, must let him goe out free, and must give him abilt of difmiffion. None goe out free for loffe of limme, but forwants which are circumcifed and baptifed, &c. the servant which is yet in his paganisme, goeth not our for loffe of limme . When he fraites his fervant on the eye, and somewhat decaieth the fight of it : on the tooth, and loofeneth is : if hee can fill we she fer vice of shem bee goeth not out free; if not, he is to goe out free. If the fervane had a dimme eye, or a loofe sooth, and the mafter makes the eye blinde, or the touth fall one : if he had we of bis eye or tooth to doe fervice with, then hee is to soa out free, otherwise not . If he fmite out bis fer wants tooth; or make his eye blinde against his will, as when he shrow-eth a stane at a beast, and historih his servant, &c. the ferwant is not to got out free therefore, These and the like limitations are showed by Maineny in treat. of Hurrs, chap. 4. Sect. 10. and treat, of Servants, cliap. 5. Sect. 4.5. 8.9.11. V.27 for bistooth and to by proportion for other

parts, as an eare, a finger, or the like; yearf he firste him on the care, and be become deafa eteroby, or the like, he is to goe out free for the same, taith Marmon,

treat, of Servants, chap. 5. Sect. 7.
Ver. 28. maxel or, but, and by proportion any other beat, that hutterh by putting with the home, kicking, being, or any other way. Every dampily, the owners or bound to boy for it, brough thin goodshave show the dammage. I be Surport frequency, the or of the exploit for an inflance, latch Managing in Neck Managem, Oct treat. of Dampings, 1

The first hand a the first event of the control of att i. danung We daten | Pordeteftation ! God re-

Verf. 29. sh time pall ] Hebr. from yefterday, and the third day So in verse 36, to his owner] and that before the Magnitrate; as the Hebrew Doctors lay, there is no tellification but before the owners, and before the Synedrich (or Court.) Maimon, treat. of Dammages, chap. 6. Sect. 2.

Verl. 30. of his foule that is, of his lefe. But how much? For fervants the fumme is fet, verfe 32. for others, as the Indges fhall value the flaine. And the ransome us to be given unto the beires of him that is slain.
Maimons, in Dammages, chap. 11. Sect. 1. 2.
Vers. 31. asomos chaldee addeth a some of

Ifrael, or a daughter of Ifrael.
Verl. 32. thirtie bekels] or, fishings; in Greeke didraebmes: fee the notes on Genef. 20. 16. This price is here fer both for men and maid-fervants, and as the lewes explaine it, both for great and small, whether the servant were worth an hundred pounds, or not worth one, &c. Maimony ibid. This thirty fhekels was the goodly price, that our Lord Christ was valued at, of the vile lewes, Zacharie 11.12.13.

Matthew 16. 15.
Vert. 13. or an affel or any other beaft, cattell, or lowle the extended one for an infrance. But wellels (of inframents ) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is if an oxe fall, hee fasth not if a man : or an effe he are bis a vefell. Allhough an oxewish his fruments fall of, and the oxe die, and the instruments between the owner of the pit is beaud to pry for the beat bis not for the information. Maintain, treat, of the owner, the state of the lowing manifest. Therefore the Hebrew canons of down a Lanting, how much is enoughed kill be down to the product of the picture of the best bandbreadth (that he had breakth) that had been life, the best life in the picture of the product of the best life in the picture of the

these anexes any bent san me is and de, the pro-per of the pig (they kay is and bound to pay for it. property in the same booke, thap. 12. Sect. 16. Lett. 2. I may be really that is, the door or consider the doing the coff; in which the will the the come the coff; in which the Verie 4: and faithfund the set of his is the confidence of the con

Veil 26: be kunde or; as the Greeke tranfis. ceels, be made knowner; that is cethfled to the owner. as 112 29.

CHAP. XXII.

D. Of theft. 5, Of dammage by beafts, or fire. 70 trespaffes, inchings delivered to bekept. 14, Of bis. ing ashing borrowed. 16, Of invicing a maid to fine cation. 18, Of mischeraft. 19, Of bostialitie. 10, of idolary. 11, Of vexing strangers, midones, and fathe. leffe. 25, Of ufurie. 26, Of pledoes. 28, Ofreverent to Magistrates. 29, Of the first fruits. 31, Of ealing

Y Hen a man shall steale an oxe, ora sheepe, and kill it, or sell it, hee shall pay five oxen for an oxe, and foure theepe for a theep. If a theefe be found in the digging thorow, and hee bee smitten and die, no bloods ( shall be shed ) for him. If the Sunne bee rifen upon him, bloods (hid 13 be fled) for him : paying he shall pay; if he have not, then hee shall be fold for his theft If the theft by finding be found in his hand whether oxe, or affe, or sheepe, alive, he shall pay double. When a man shall cause fielder vineyard to bee fed upon and full femain his beaft, and shall feed in another field of the best of his owne field, and the best of his vineyard shall he pay. When fireful goe forth, and finde thornes, and a flacked come, or the standing come, or a fielding confirmed; he that kindled the fire shall paying pay. When a man shall give untobs neighbour money or stuffe to keep, and ith stollen out of the mans house, if the theefelt found, he shall pay double. If the theefebel nor found, then the mafter of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbours good. For every matter of trespalle, for oxe, for affe, for flicene, for raiment, for every lofe, which he shall fay, that this is he, the matter of them both shall come unto the gods whom the gods (hall condemne, he shall pay double unto his neighbour. When a man shall give unto his neighbour, alle, or out, or sheepe, or any beast to keepe, and it die, or be broken, or driven away, none feeing An outh of Jehovah shall be between them both, if he have not put forth his hand unto his neighbours goods : and the own of it shall accept it, and he shall not pay. And if it bestollen by stealth from him, hee shall pay unto the owner thereof. If it bee tone in pieces, let him bring it for witnesses:

a man shall borrow ought of his neighbour, and it be broken, or die, the owner thereof being not with it, paying he shall pay. If the owner thereof be with it, hee shall not pay : ifit be an hired thing, it came for his hire. And when a man shall entice a maid that is not betrothed, and lie with her, endowing he hall endow her to himselfe to wife. If herfather refusing shall refuse to give her unto him, hee shall weigh the money, according to the dowrie of virgins. Thou shalt not suffer a witch to live. Whosoever lieth with a beaft, hee shall bee put to die the death. Hee that facrificeth to the gods, shall be utterly destroied, except unto Ichovah, even to him onely. And a stranger thou shalt not vexe, neither shalt thou oppresse him : for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherlesse childe. If afflicting thou shalt afflict him, furely if crying he fnall cry unto me, hearing I will heare his cry. And my anger shall wax hot, and I will kill you with the fword : and your wives shall be widowes, and your fons fatherlesse. If thou lead money to my people, to the poore man with thee, bou shalt not be to him as an exacting cred ye shall not lay upon him biting usurie. If for a pledge thoutake to pledge thy neighbours raiment, thou shalt returne it unto him before the Sunne goeth down. For that is his covering, that only: that is his raiment for his skin : wherein shall he sleepe? And it shall be, when he crieth unto me, then I will heare, for I am gracious. Thou shalt not revile the gods, & the ruler of thy people thou shalt not curse. Thy full-ripe fruit and thy liquor thou shalt not delay: the first borne of thy fons shalt thou give unto me. So shalt thou doe with thine oxe, and with thy fheep:

Annotations.

cast it to the dogge.

feven daies it shall be with his mother; in the

eighth day thou shalt give it unto me. And

ye shall be unto meemen of holinesse: and

ye shall not eat flesh torn in the field; ye shall

A Seege or a lambe; a young sheepe, or young seems for the Hebrew word comprehendeth both, Exod, 12.3. Deut. 14.4. five of the berd, for an oxes, and four e of the flocke for a George the Hebrew differeth in word, but the Greeke version keepeth the same words here, that were before, This Law was, if the oxe were killed

which scorne, he shall not pay. And when | paid but mofor one, v. 4. neither was it for any other theft, than of the oxe and theeperfor all other, the theefe paid but the double : as the Hebrew canons plainely expresse, Maimony, treat: of Theft, chap. 1. Sect. 6. But thele, b cause of the profit, ute, and fervice which the owners might have of them, (and in particular, for facrifices to God. which might not be with any other beafts) were to be paid five and fourefold: And as the theft was bolder, and the loffe greater of an oxe, than of a

sheepe; so the punishment was more.

Verf. 2. in the digging through that is, digging 2 (or breaking) through an house; as, Matthew 24. 43.or, in the hole digged; and to entring by the breach. By this the Hebrewes understand all other indirect waies, by which the theefe may enter, but this is specified, because it is the way of most theeves, to enter by digging throughin the night. Maimony, treat. of Theft, chap. 9. 1eft. 8. na bloods for him that is, none shall be put to death for killing that theefe. Or it may bee read thus, no bloods (hall be ) to him, meaning to the killer of the theefe, he shall not have murder imputed to him, so the phrase is used in Numbers 35. 27. The Hebrew Doctors explaine it thus; If the master of the house, or any other man kill him, they are quiltleffe: yeast is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to,&c. And wherefore doth the Law permit this? Because it is the manner of such, that if the master of the house should with stand, and hinder them, they will kill him. And it is found, that hee which comes into his neighbours house to steale, is as hee that pursueth his neighbour to kill him. Such a one therefore may be killed, be he great or small, man or woman. Maimony, treat. of Theft, chap. 9. Sect. 7.9.

Verl. 3. rifen upon bim] if it be cleere day when the theefe breaketh in, who to killeth him, his blood shall bee shed therefore. For the Sun, the Chaldee paraphraft translateth, the eye of witneffer. But Maimony (in the forefaid place, Sect. 10.) giyeth this tenie; If the matter be cleere to the malter of the boufe, that this theefe will not kill him, and that he commethnot but to steale goods, it is unlawfull to kill him: and if be kill bim, he is a man flayer, as it is mitten, IF THE SVN BE RISEN VPON HIM; if the thing be cleere as the Sunne unto thee, that beis at peace with thee, thou shalt not kill him. bel the theefe . Shall furely pay : therefore kill him not. But the Greeke version referreth it to the flayer, that he shall pay. that is, be put to death for him. he Shall be fold for a servant by the Magistrate: fee Exodus 21, 2 &c. And in the Jewish canons it is explained thus: If hee have nothing, neither moveable goods nor unmoveable, the Indges dee fell him, and give his price for the dammage. And they sellhim not but to an Israelite, or projetyte. Hee is not to be sold publike ly, &cc. as flaves are fold, (asit is written, Leviticus 24. 42. They hall not be fold with the fale of a bondman,) but privately, and by may of honour, Maimony, treat. of Theft, c.3. S. 11. and treat. of Servants. chap. 1. Sect. 3.5. for bis theft] for the principall, or thing stollen : and no sheefe is fold, fave for the

ce [614]: but if it were found in his band alive, hec | principalibut the double or paying of foure or five for one,

high mor sobe foldfor ibem; but they are us a debt upon finished be be richt if the principal which is fielden, becomes, what the sheeffelds worth but to he is colorines, and the sheeffelds worth but to he is colorifeld, and there if I be principall, with the sheeffely remains upon him for a debt, until her goe one (affinished) in the feeting years, and when he is able; he may not be full, as it is written. For Hys Train it; fathachie, his is is written. For Hys Train it; fathachie, who who price muft be spen in his abstraction; and the whole price with be spen in his abstraction; and the sheef the survey of the sheet is the sheet and the sh

Verl. 4. finding be found that is, be certainly and soboly found: the Greeke translaterly, bee taken and founds whether, Oxe, &c. ] Hebr. from oxe unto affe, mito lambe. hee shall pay double; I that is, shall brestore that which was stollen, and another aspend. Here the Hebrew Doctors have their exceptions, for women, children, and fervants. If andanswife (ficale) and the harbnot to pay, the double Shall lie upon her as a debt, till shee be divorced, or her husband dye, then the Indges fall exact it of her. A childe that ftealeth, is free from paying the double, &c. and if the thing be loft, he is not bound to pay the principall, no not after be is growne in age. A fervant that speaketh is free from paying the double; his master is free also: for no man is bound to pay his servants dammages, &c. but when the fervant bath his freedome, bee is bound to pay the double. It is meet that the Indges beat sheebildren for stealing, that they grow not into a custome of it; and so for other dammages that they doe: likems e they are to beat servants throughly for stealing, &c. Maimony, treat. of Theft, chap. 1. Sect. 7.8.&c.

Verf. 5. or vineyard and fo by proportion any otherthing: as garden, or the like.

therthing; as garden, or the like. Verf. 6. finde | that is, catch hold on thornes; or on any other fewell, as ftraw, ferne, &c. So in the examples following, two or three things are named in flead of all other. And not fuch things onely, but if the fire breake forth and hurt a man, hee that kindled it, must pay for his hurr, and for his refting from his labour, and for his healing, and for his paine, and for his dishonour; (the five things forementioned on Exod. 21-19.) even as if he had hure him with his hand: as Maimony sheweth in streas of Dammages , chap. 14. Sect. 16. hindled or shat fet on fire the fire : that burned the barning. The Hebrew Doctors explaine this Law Jans: One brings fire, and another after brings wood; he that brings the wood, is bound to pay. One brings she fire to bound to pay. If one come and make the flame, then he is bound to pay, &c. Maimony, treat. of Dammages, chap, 14 Sect. 7. paying pay that is, furely and fully pay, for the dammage. If in the Racke (or floore) of corne; there be laid up fuch in-Aruments as husbandinen are wont to ufe, and lay up about the throfhing or treading out of the corne, they also must be all paid for. But if there be garmente place, glaffes, or the like, laid up there; he is not bound to pay for fuch things. Hee that caufeth his neighbours house to be burned, is to pay for all that is within the fame for it is the manmet of men, to lay up their goods, vessels, &co.

Verl. 7. money or finffe] Hebre filver or vellels,

(infiruments:) or any beatt, as the 9. veric alto thaweths at 20 10 keep of strukt, and for no reward but of friendship.

Veri. 8, the god! that is, as the Chaldee expected, site ladge: see Exod. ar. 6. The Greeke her translatesh, before God. if he have ] understand to fee if bee have not; meaning that the ludges my finde it out by oath; as is expressed in vert, 11, 50 the Greeke translateth, and hee Ball freare, that is very deed he hath not dealt evill. The putting forthis hand unto the thing, the Hebrew Doftors under stand, not onely for stealth or conveying away, bu also for the use or service of the thing; which who the keeper doth, if it be afterward stollen, loft, or any way miscarry, the keeper is to pay for it. lof. Karro in Chofen hamis bohat, treat. Pikkadon. C. S. t. goods Heb worke, that is, any thing gotto wherein ones worke or labour is imployed; asin Gen. 33. 14. The Greeke translatech it thothing ton mitted unto him, (which word Paul ufeth in I Tim 6. 20. 2 Tim. 1. 14.) also the Chaldee faith, the which his neighbour delivered him. So after in

Verl. o. matter of trespasse] or, word of trespasse that is, any injury spoken or complained of which may be other waies than by putting to his bandiere mentioned: as, if heekept it not in a meet place. &c. The Hebrew canons fay, Some things are uluit kept in out-bouses or yards, as timber, stones, &c Some in houses, as garments, &c. some locke up inul fers, as money, jewels, &c. If a keeper leave aiting committed unto him, in a place unmeet, though it his Stollen, loft, burnt, or the like; bee is to pay for it. A so, when he that committed to his neighbour anything to keepe, demandesh the thing againe; if the keped it fay, I know not where I laid it, give mee respit till seeke and finde it, and I will restore it unto you; luthi man is a trespasser, and is bound to make satisfalism out of band. Theie and other like, are mattersoful palle, as Maimony fleweth in treat. of Borrows and committing a thing to keepe, chap. 4. that is, loft thing. which he that is, who the plaintiffe shall charge, or challenge. is the man that had it: or, this is it, the thing which I challenge. the gods | the Indges, 25th Chaldee translateth. But the Greeke faith,# judgement of them both shall come before God, andta that is taken by God , Shall pay. condemne Heb make (or pronounce) wicked: which in fuch calci usually signifieth to condemne as guiltie: as a the contrary, to make just (or justifie, ) is to acqui or absolve in judgement, Deuteronomie 25/1.
Proverb. 17.15. The Hebrewes expound it thus A theefe against whom two sufficient witnesses testifie that he stole, is bound to pay the double. I theefe that confesseth of himselfe that he ftole, mi pay the principall, but is free from the double: f it is faid, whom the gods fhall condemne, her fhall !! the double, not be that condemnes himselfe, Mamin treat. of Theft, chap. 1; Sect. 4. 5.

Verf. 10. tokeepe] not for nothing, as in theft

Verf. 10. to keepe] not for nothing, as in the former case, verse 7, but for hire, as laked had labin flocketo keepe, Gen. 30.31. -36. and 31. 39. In Hebrew Doctors say, There are four keeping.

specialism the Law, and three lawes are for them. The furtherest are, be thus keepeth for nothing, and there that the control of the control

things specified all other violent accidents are imaplied, as losse by superacke, and the like.

Verlan aubaf lebovab] that is, whereby the Lord istaken to wimelle: because there was no man that faw and could testifie, verse to. If there be witnesses, he is not to pay, norto sware: as Maimony sheweth in the foresaid treat, c. 3. S.1.

acceptifithe Chaldee faith, shall take the oath, that is, accept of it, and so end the controversic, as Heb. 6.16. heef that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, and there be witnesses that the second keep them as the manner of keepers is to doe, and that some such wislens the state of the second keeper sussifies the sirt keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfs with the second keeper: yea though the first were a keeper for nothing. Maimony, treat, of Hipedishings, chap. 1. Sect. 4.

Veri. 1 2. torne in peeces | Hebr. tearing torne : to wir, by wilde beafts, as the Greeke vertion manibring it ] that which is torne, or the remnants of it, as in Amos 4. 12, is mentioned a legge, or an eare, or the like. So the Ierusalemy Thargum faith, let bim bring of the members of it, for a witnefferbat it is killed. not pay underftanding, if the keeper doe his best to refeue it : and to it be not loft but by violence. Touching this, the Rabbines fay, A fbepheard when wolves come and take a prey from him, if there be but one wolfe, it is not (counted) violence, if there be two wolves, that is violence. If two doggescome, it is not violence, if moe, thenit is. Alion, a beare, aleopard, aferpent, &c. every of thefe is (counted) violence; but if hee lead the flacke to the place where wilde beafts or robbers haunt it is not violence, but he is bound to pay. A shepheard that bath meanes to refene the prey by other fhepheards, and by flaves; if he call not the other shepheards, nor bring flaves, to rescue with, hee is bound to pay, whether hee stretch requiring, on for mages, fave that he which kee-tension whire callesto shepheards, and bringesth staves with making sif be finde none such he is discharged. But he was beingth for bire is bound to hire shepheards and Stayes to the worth of the beast, and rescue the same, and receives the bire againe of the honfeholder. If hee doe me then, and may hire, but doe not, hee dealeth un-

Hired things, chapter 3: Section 4. 6. Verf. 14. borrow Hebr. aike, and confequently:

receive a thing tent. This law contemeth all moveable goods, beafts, houthould fuffe, and the like or die or perith any other way: therefore the Greeke addeth, or bee driven away : as was in verse 10. The Hebrewes explaine this law thus: He that borroweth of his neighbour fuffe; or heaft, or any the mordeable goods, and the beloft, or follow though with great violence, as if the beaft be burt, or taken as way by force, or die, he is bound to pay all, Exodus 22. 14. To wit, if such violent accident doebefall it, and not in the time of the worke. But if he borres a beaft to plough with, and it die whiles he is ploughing, then hee is free. But if it die before he plougheth with it, or after; or if berede upon it, or tread out corne with it, and it die in the time whiles be is riding on it, &c. hee is bound to pay for it, and so in all like cases. As, hee that borroweth a beaft, to goe to such a place. and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. Maimony, treat of Borrowing, and Committing a thing to keepe, chap. 1. Sect. 1 2. payine that is, he hall surely and fully pay. The manner whereof was this; they weighted what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse, he payed; and to the beafts carkalle was reffored, and what it came short was made good. Maimony ibidem, chapter 1. Section 3. Vinto these they adde other cautions; as, Hee that borrowes a beaff. is bound to give him food, all the while he bath borrowed him, If his flesh be abated, hee must pay for jo much as he is lesse worth. But if his flesh be abated byrea-Jon of the worke, he is free; and must take his oath, that he is waxed leane by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when he will: if he borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his neires may use the borrowed thing, till the time be at an end. He that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, til the work be finished. Maimony ib, c. 1.5.4.5 6.

Veil 15. be with is This the Hebrewes underfland, of his being with it, in the time when it is borrowed, not in the time when it is used: for they lay, Weehave been tangle, that whoten it is laid, if the owner thereof be with it, the measuring is, if he be with it in the time of borrowing it, &c. and there is no need that he be with it in the time who it is borrowed, though he be with it in the time who it is borrowed, though he be with it in the time who it is borrowed, though he be with it in the time who it is borrowed, the with or with it in the time who it is borrowed, the life borrower is bound to pay for it. Rambam (of Maimony) in his comment on Thatimad Bub. in Baba metifying, chap. 8. it came [the Gr. train] needly it fall be to him (or bis) for bit bire. And to though the thing miscarry, he paieth but the hire onely.

be the temperature is bound to hire shepheards and save the save t

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mer forced swift a retrust to ellificature florationaled and in specificature them rules in the forces as professed to the same states to be easily forces to give them analysis to the forces of the control of the con Ba was forced; unlesse withing exclinite that the abusersed.

alle, or if the interretaind else would non motioner, and alle, or if the interretains the describe multi, and were large and no this wife in the large and not this In how pare her a meeting, as other inuids had.

Languer in Nagarak chap 1. Seet 3m ... Verf 18. whereof fee the notes on Execus 7.11. He speaketh of the woman, because witcherait is most in use among that kind. but implicin also the man witch, or forcerer (who is likewifenamed in Deuteronomie 18. 10.) Therefore the Greeke transacth it here plinally. Witches. The Hebrewes observe, Wholoevers miley of death, theiludges that den not put bim to death, they death, actifying examing my pre von to early early broke on Africaire, and Africaire, proceeding the transferale not a case of a probabilitie, away of early a probabilitie, away of the Nicht; for feber put not single partial, they transferally a probabilities, as it is fail, they gray had not selfen a Michiel twe, Maimony, in Santaghing Chap. 14. Sect. 3.

Meri 19, put to dye Gr. ye shall bill bim wish death. Ellewhere it is commanded, that the beast bee killed alto Leviticus 20, 15, 16, for this finne is Confeson Lev. 18, 23, Ver 20, fabrificeth to the gods] that is, as the

Chaldee expounds it, to the idels of the peoples; and Moles explaineth it, either the Sunne, or the Moone, or any of the buff of heaven, &c. Deut. 17.2. 3. And by sacrifice, he implies halfo marship and service, as is expected in Deuteronomie : 7.3. " heterly defroyed on anathemetized, that is destroyed as execraple and curfed, be put to death without mercie, at the Hittisty Ores on implicit, and Paul ulerhisch a Dipple in Lebisque 10.28. The Greeke lier traplasth it defrends the Chalco by On-Billian and the Tlargum delled lonathans, addeth fhall bee killed with the fword, and his goods applymed; Which interpretation he natheroth from the Law in Deuteronomie 12.15, 16.17. tion the Levin Deutersonome 13-15, 16-17, where the word Chromosis this mice the coches garded from the word Chromosis this mice the coches garded from the coches garded the month of the third before the control to the contro

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fatherlette, and franger whom God loveth, and commandentus colove, even as our felves, Degr. 19:18:19 Lewisso 23:34 Zach.7. 10. ler. 21.3 Ezch: 465 T & Harparticular this word is used for weining ocopped flug in buying and felling Levi Hous 29. Tues Y: The Hebrew Doctors expound shis here to meane vexing of the ftranger with word discontraind the spreffing next ipoken of to bediesne of his boods or rieben Maimony in treated Merchandise, chap. 14. Sect. 15. Of this oppressing, facithe notes on Levis, 20.

or any manner of way afflich. It feemeth alfo to be an imperfect speech, implying, I will afflict the Seerhe like in Luke 13.9 [urely if ] or andif, for the Greeke translaterh in here and in 1 Sam. 2. 21. Alto the Hebrew Ci, Surely (or For) and Van And, are put one for another, 2 Sam. 22.28. With Pfal. 18. 18. Efa. 19.1. with 2 King 20. 12.

on Verf. 25. money Hebr. filver : by it is meant al. fo gold, or braffe; or meat, or rayment, or any e. therthing, as is explained, Levit. 25. 36.37.Den. 23.19: And we are elsewhere commanded to lend, Deur. 15.7:8. Luke 6. 35. my people, 1 this putteth a difference betweene Gods people, and Rrangers infidels, unto whom they might lend upon ulury, Deur 23. 20. as an exacting credi tor: ] as a lender that is urgent to have his owner. gaine; or to have a pawne for the fame: fo the word is fundry times used in this sense, 2 King 4.1. Pfalme 109.11: Nehem. 5. 7. 10. 11. Deut. 24. 10. to the law elfewhere forbiddeth exacting of deba upon our poore brethren, Deut. 15:2.3. and fothe Greeke here translateth, thou fhalt not be ur gent upm bim, Alforhe Hebrew Doctors gather from hence thus; who fo exacteth (payment) of a poore man, and knoweth that he hath not ought to pay him with, he transcreffeth against this prohibition, Thou Shalt note to him as an exacting creditor. Maimony, treat, of the Lender and borrower, chap. 1. Sect. 2. Marie; utury is called biting, for that it biteth and contumeth a man and his substance: and is therfore here and eltewhere absolutely forbidden Gods people, Deuteronomie 23. 19. Levit, 25. 35.36 Proverbs 28:8. Ezek. 18.8. Of this the lewes have thele canons fet downe by Maimony, in his forenamed treatife, chapter 4.5. and 6. Ufurie and in erease are both one thing, Leviticus 25.37. Deuters momie 23.39. And why is the name of it called [No. Bek biring ufariet because it [Noshek] bireth ; for it nipperb thy neighbour, and eateth his flesh. As it was hamfull to lend, fo it is unlawfull to borrow upon usuri, for it is written (in Deuteronomie 23.19.) Thou fool not cause to bite, (that is, to lend upon biting usurie:) by tradition we have beene taught that this is an admowitton to the borrower, &c. Likemife it is unlawfull! have ought to doe betweene the borrower and the lendo upon usurie and whosover is either suretie or scribe.

not give him thy money upon afaire, Leviticus 25. 37. The fall not give him thy victuals for en-creef, Levicious 25, 37. Them halt not take whire of him or increase, Levicious 25, 36. Tee faul not lay Marie upon him, Exodus 22. 25. and, Thou Shalt not put a ftumbling blocke before the blinde, Levit. 19. 14. And the borrower transgreffeth against two, Thou halt not cause to lend upon bising usurie, Deut, 23, 19. and, Thou halt not lay a stumbling blocke before the blinde, Levit. 19. 14. The suretie, witnesses, and such like transgresse against this; Tee shall not lay wsurie upon him. Whosever borroweth or lendeth upon usarie, are like unto them that deny the name of the God of Ifrael, and deny the comming out of Egypt; as it is written, Thou shalt not give him thy money upon usurie, &c. I am the Lord your God, which brought you forth out of the land of Egypt, &c. Levit. 25.37.38. It is unlawfull to take nurie before or after - As one intending to borrow of a man fends him a vife to the end that he may lend unto bim: this is ufurie afore hand. Or he hath borrowed of aman, and paid him againe, and sends him a gift for his money which he had of him for nought: this is after usurie. Whose borroweth of his neighbour, and was not want in former time to salute him first it is unlawfull for him to salute him first, (& I need not say, to praise him;) for it is written, Vsurie of any Word (or Thing) Deut. 23.19. though they be but words, they are unlawfull. Likewife, it is unlawfull for the borrower to learne his lender to reade, &c. all the while his money is in his hand if he were not wont to doe it before; as it is faid. V(urise of any thing. It is unlawfull to let out money to hire, as they doe other things; &c. Hee that lendeth to his neighbour, and conditioneth with him to dwell in his courtyard for nought untill bee pay him what hee hath borrowed; or that hireth a thing of him for leffe then it is morth till he pay him, &c. this is usurie. He that lends unto his neighbour may not retaine his servant to doe worke for him, although the servant sit still and hath

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Vers. 26. neighbours raiment] if hee be a Poore man, as the next verse manifesteth, and as is expresfed in Deuter. 24.12. 13. Neither may a pledge thus be taken of poore or rich, but by authority of the Magistrate, as the Hebrew Doctors teach: Maimony in treat, of Lender and Borrower, chap. 2. Sect. 4. See more for this point in the annotations upon Deuteronomie 24. he either weareth by day, or lieth in by night; and so by proportion all other things whereof hee hath present use, as tooles & instruments to worke with, and such like, But things necessarie for to feed the life, as the mill-flone which grindeth corne, erany the like, may not be taken to pawne, Deuteronomie 24.6. before the Sunne ] or untill

nothing to doe. The Indges are to fee the usurse which

the lender hath received to be restored backe unto the

borrower. A bill for usurie; the principall may beere-

quired by it, but not the interest, &c.

the Sume goeth in, that is , fetteth, or goeth downe, meaning, by day. In Deuteronomie 24. 12. it is faid, when the Sunne goeth downe. Hereupon the Hebrew canons fay, When one takes a pledge of his neighbour, if he be a poore man, and his pledge be a thing that her bath need of, it is commanded that hee restore the

him his bedding at night, that hee may fleepe on it: and his working tooles by day, that he may doe his worke with them. If he doe not reftore the instrument of the day by day, and the instrument of the night at night, he transgreffeth against this prohibition, Thou shale not sleepe with hispledge, Deut. 24.12. this is meant of his night covering. And of things which hee doth his worke with by day, or cloatheth himselse with, be saith, Before the Sume goeth downe thou shalt returne it him; teaching to restore it all the day. Maimons, in the foresaid place, chap. 3. Sect. 5. The Hebrew word ad, (untill) is in Greeke translated, before, and a like signification it had in Gen 48.5.

Verf. 27; his skinne ] the Greeke trafiflateth it; | 27 his Chame. when he crieth or, that hee will cry unto me, and I will heare. The Greeke translatech, if therefore he cry.

Vers. 28 revile curse, banne, or blashheme, (which 28 word the holy Ghoft ufeth in this cale, 2 Pet. 2. 10 ) that is, speake evill and dishonourably. See Gen. 12.2. gods that is, as the Chaldee translateth, Indges: 28 Exod 21.6. the ruler of | Heb. ruler in; but it meaneth of thy people ; as it is trantlated in Acts 23.5. where it is applied to the high priest : but generally it is any prince or ruler, Numbers 7. 2.3. 10. The lew Doctors explaine it thus: Whosoener revileth a Indge among the Indges of Israel, transgreffeth this Law, Thou shalt not revile the gods. And fo if he revile the Ruler, either the chiefe of the great Synedrion, or the King, hee transgresseth this Lam, Thou shalt not curse the ruler of thy people. Maimony, in Sanhedrin, chap. 26. Sect. 1. And Solomonfaith, Revile (or Curfe) not the King, no not in thy thought, Eccles. 10.20. curse that is speake evill, as is explained, Acts 23.5.

Verl. 29. Thy full-ripe fruit to wit, the fuft-fruits 29 thereof, as is explained, Exod. 23. 19. so the Chaldee translateth, Thy first fruits, and the Greeke, The first fruits of thy floore. The Hebrew lignifieth , fulneffe, or collection : meaning fruits when they are full or ripe and gathered. So in Numbers 18. 27. and Deuteronomie 22.9. Of this the Hebrew canons say, They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figget, and of pomoranats, and of clives, and of dates. And if one bring other besides these seven kindes, they are not Santtified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of firstfruits fet by the Law : but by the Dollors a man must Separate one of fixtic. Maimony . in treat. of Firstfraits, chap. 2. Sect. 2.4. 17. This measure is to be understood of the least quantitie which men might bring, as the greatest was the fortieth part : and men might bring what they would, betweene fortie and fixtie for their first-fruits; wherupon they elsewhere say; What measure did the wise men fet? A good eye ( that is, a bountifull person, ) one of fortie; and the meane eye, one of fiftie; the evilleye, one of fixtie: and none might give lesse, then one of fixty.

Maimony, in Trumoth, chap. 3. Sect. 2. liquor] Hebr. teare; that is, the first-fruits of wine and oyle, which when they are preffed, droppe as Plage at the time when he needeth it ; hee is to restore | teares: fo the Greeke translateth it, the first-fruits

the going out of the yeare, when thou ga-

therest in thy labours out of the fi ld. Three

times in the yeere every male of thee shall

appeare before the face of the Lord Ieho-

vah. Thoushilt not sacrifice the blood of

my ficrifice with levened bread, neither shall

the fat of my feast remaine untill the mor-

thou shalt bring into the house of Ichovah

thy God. Thou shalt not seeth a kid in his mothers milke. Behold, I dee fend an An-

gell before thee, to keepe thee in thy way,

and to bring thee unto the place which I

have prepared. Beware thou because of him,

and obey his voice; provoke him nor: for

hee will not pardon your trespasse, for my

name is in him. But if obeying thou shalt

obey his voice, and doe all that I shall speak,

then I will bee enemie unto thine enemies,

and I will diffresse thy diffressers. For my

Angell shall goe before thee, and shall bring

thee in unto the Amorite, and the Chethite,

and the Pherizzite, and the Canaanite, the

Evite and the lebufite: and I will cut them

off. Thou shalt not bow thy selfe downe to

their gods, nor ferve them, not doe accor-

ding to their works : but destroying thou

shalt destroy them, and breaking shalt breake

downe their pillars. And yee shall serve Ie-

hovah your God, and hee will bleffe thy

bread, and thy water : and I will take away

ficknesse from the midft of thee. There shall

not be any casting their young, or barren in

thy land: the number of thy dayes I will

fulfill. My terrour I will fend before thee,

and will difmay every people among whom

thoushalt come, and will give all thy ene-

mies (to turne) the necke unto thee. And I

19 ning. The first of the first-fruits of thy land

of its some-press. Of the manner of bringing these with an arrow, or any the like, when it is inclining to first truits, fee more in the annotations on Deut. 16. not delay or, not faile, to bring and offer the fame: fee Douter. 26, 1.2, &c. Delaying; is often used for deferring a thing withe last, and so consequarty, for failing and not doing it, Deuterono-ing 7, 10, and 23, 221 Habakkuk 2, 3, though it also may imply a deferring longer than the due time. By this oblition of the first fruits they acknowledged their thankfulnette to God, whose renants they were in the land, Deuteronomie 26. 9.10.Leviticus 25.22. and the whole increase was hereby fanctified unto them, Rom, 11. 16. Alfo the first fruits figured Gods Church, separated and fanctified unto him, from the rest of the world, Ier.2.2. James 1.18. Rev. 14.4. by redeeming it for five shekels of filver, & giving them to the Lords prieft; Num. 18.19.16. Ex.13.13

.Verf. 30. and with thy sheepe ] under which name, the gost also is comprehended, for the Hebrew implieth both, Levit. 1.10. The Greeke here addeth the word And, understood in the Hebrew, which fometime the holy Text supplieth; as, by each man, by all thy people, 1 King. 8.38. that is, and by all thy people, 2 Chronicles. 6. 29. So, fight not with Small, with great, 2 Chiro. 18, 30. that is, with [mall or with great, 1 King. 22.31. the eighth day ] and from that day forward, it was acceptable, both for first fruits, & for other facrifices, Levit. 22, 27. And before the eighth day, the Hebr. Doctors fay, it was not lawfull to kill and eat any young beaft, no not for common food. Maimony, treat. of Forbidden Meats, chap. 4. Scot. 4. The reason hereof was. that in this time, the Sabbath day passed over it, for there is no seven without a Sabbath, laith R. Menachem upon this place. See the notes on Gen. 17. 12. Verl. 31. men of holineffe] or as the Greeke and

stinence from uncleane meats; (of which some here follow) So Deuteronomie 14.21. Levit.11.44.45. not est] This was a legall rite and figure of fanctification: and if any had unawares eaten of fell torne, he was to mash bis clothes, and bathe himfelfe in water, and be uncleane untill the evening, otherwife he should beare bis iniquity, Levic. 17. 15. 16. some in the field that is, torne by wilde beafts in the field, as the Gr. and Chaldee versions doe explaine. The like is for beafts that dye alone, Levit. 17. 15. Orthis the Hebrewes fay; The torne thing foken of

Chaldee translate, holy men: that is, separated from

other men, as by inward vertue, to by outward ab-

in the Law, is that which is torne by the wilde beafts of the wood, as Lion, Leopard, and the like. And fo the formle which is torne by ravenous formles as Eagle or the like. Though it be a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and some man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) becanfe it is torne. Although he firft flay it before it dieth, yet it is forbidden as a torne thing, because it cannot live after that wound uponit. The Law forbiddesh that which is inclining to die, by ragine for har, though it bee not yet dead; and it is some ching. Neither putterhie any difference, whoand the be broken, or it bee flot through the beart

die, seis as a torne thing; whether the occasion be by the hand of flesh and blood, or by the hand of (God of) beaven. Likewise bee that sutteth flesh off from and is ving cleane beaft: shat is torne flesh, and who so easely of it is beaten, as for eating torne flesh. Wiaimony, in Forbidden meats, chap. 4. Sect. 6. &c.

CHAP, XXIII.

1. Of vaine report and falle witnesse. 2, Of follow. ing amultitude. 3. 6, Of justice. 4, Of charitable nesse to our enemies. 8,0f brabes. 9, Of oppression 10, Of the seventh yeare, the years of reft, 12, Of the Sabbath day. 13, Of not mentioning the names of other gods. 14, Of the three feafts in the yeere. 18. Of la. crificing with leven. 20, An Angell is promifed to goe before them, with a bleffing if they obey him. 23,00 casting out the heathens and their Idolatrie. 25, God bleffings to them that ferve him. 28. Of hornets the Should drive out their enemies. 31, The bounds of Il. raels land. 32, No covenant might be made with the heathens or their Gods.

Hou shalt not take up a vaine sepont put not thy hand with the wicked to bee an unrighteous witnesse. Thou fhalt not be after many, to evill things : no. ther shalt thou answer in a controversie, to decline after many, to wrest (judgement.) And a poore man shalt thou not counted nance in his controversie. When thou shall meet thine enemies oxe or his affe goingastray, thou shalt returning returne it unto him. When thou fhalt feethine hatersale! lying under his burden, and wouldeft for beare to helpe him up, thou shalt helping helpe up with him. Thou shalt not wreshit judgement of thy poore in his controverse. From a word of falshood thou shalt be farre; and the innocent and just flaythou not; for I will not justifie the wicked. And gift thou shalt take none; for the gift will blinde the open-eyed, and will pervert the words of the just. And thou shalt notop prese a stranger: for yee know the foult of a stranger, because yee were strangers in the land of Egypt. And fixe veeres thou shalt fow thy land, and shalt gather in the revenue thereof. But the feventh thou shalt let it rest, and let it lie still, that the poore of thy people may eat; and what they leave, the beaft of the field shall cat. So shalt thou doe to thy vineyard, and tothy olive-yard. Sixe daies thou shalt doe thy workes, and in the feventh day thou shalt cease, that thine oxe and thine affe may rell, and the fonne of thy bond-woman, and the ftranger may be refreshed. And in all that

There laid anto you, ye shall be warie: and tle I will drive them out from before thee. thename of other gods ye shall not mention; untill thou shalt fructifie, and inherite the of fall not bee heard out of thy mouth. land. And I will fet thy bound, from the 31 Three times thou thalt keepe a feast unto me red sea even unto the sea of the Philistines. in the yeere. The feast of unlevened cakes and from the wildernesse unto the river: for shalt thou keepe: seven daies shalt thou eat I will give into your hand the inhabitants of unlevened cakes, as I have commanded thee, the land, and thou shalt drive them out from before thee. Thou shalt not strike a coveat the appointed time of the moneth of Abib for in itthou cameft out from Egypt : nant with them, or with their gods. They and they shall not appeare before me emp shall not dwell in thy land, left they make ty. And the feast of harvest, of the firstthee finne against mee : if thou shalt serve fruits of thy labours, which thou shalt fow their gods, furely it will be a fnare unto thee. in the field: and the feast of ingathering, in

#### Annotations.

Not take up that is, neither receive (as the Greek and Chaldee translate) it of others, nor speake of it unto others: as taking up, in Exod. 20.7. is for fleaking or using any way. Both there are unlawfull. 1 Sam. 24.10. Levit. 19.16. a vaine report] or, a falserumor : Hebrew, an hearing of vanitie : which the Greeke translateth, vaine hearing. Uanitie and fulfity, are used one for another, as is thewed on Ex. d. 20. 16. and the Chaldee here expoundethir, falshood. Hearing (or hearefay) is used for report, tale, or rumor; whether in matters of religion, as Efay 53.1. Rom. 10. 16. or in civill affaires, 1 Sam. 2.24. 1 King. 2.28. 2 Chron. 9.6. And that which one Euangelist calleth Acoes, Hearing, Mar. 1.28. another nameth Echos, fame or rumor, Luke put nor thy hand the Greeke translateth unrighteous] fo the Greeke alfois; confent not. the Chaldee faith, a false witnesse: the Heb. phrase is, a witneffe of unrighteonineffe, (or, of cruell wrong.) Of fuch David complained, Pfalm. 35.11. and the Law appointerh tuch punishment for them, as they intend against their neighbour, Deuternom. 19.16.19.

Verf. 2. after many or, after the great men, that is, 2 to follow and content unto them in evill : the Gr. faith, with many. So in the tentence following. unswer that is, speake in a cause, (or plea) The

Chaldee paraphrafeth, neither fbalt thou refraine from teaching that which thou seeft ( meet ) in judgeto wrest or, to pervert, namely , judgment (as the Greeke addeth, and) as is expressed in v.6. The Chaldee faith, after the many, accomplish the judgement. So other Hebrewes expound it, faying When the Indges are divided, feme of them faying Guiltleffe, others faying Guiltie; they goe after the most part. So as it be in money matters, and other ca-(es of prohibition and permission, of pronouncing unclean or cleane, and the like. But in cases of life and death, if they be divided, and the most part cleere a man bee is cleered; and if the most condemne him, he is not killed, unleffe they that condemne him bee moe than they that cleere bim by two men. Maimony in Sanhedrin. chap.

Verl. 3, not countenance or, not honor, which the Greeke and Chaldee translate, not pitjan judament.

will lend horners before thee : and they shal drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive themout from before thee in one veere, left the land bee defolate, and the beaft of the field multiplyagainst thee. By little and litThe like is spoken of the rich, in Leviticus 19: 25. Though ale we connectance the face of the great man. It reachesh to doeright in all coules, without re-

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spectrofipetre or rich.

Verl 4. asses all and cany other heast, or garment, or lost thing, as Moses after explaineth, Deut. 22. 1. 3. 3. God hereby teaching every man, not to solve on his owns things onely, but asses on the things of other min, Phil. 2. 4. and to love and doe good unto his enemie, Luke 6. 27. returning returned that is, in any case returned and retore him: if the owner be not neere; or not knowne, it is to beek kept till inquirie be made after it, Deut. 2.2. As life the Hebrew Doctors say, Who so findeth a lost thing, which he is bound to reftore, he is bound to rot the same, and to make it knowne and say. Who so hash loss such a kind of thing, let him come and give the signes of it, and he shall receive it, Gr. Maimony, in treat of Roberte, and fo solg e.b. 13. sell. 1.

Vers. 5, his burden] or, falne by any other occafion; and this Law concerneth all other; beats, as well as the Asse: see Deut. 22.4. and wooddest forbeare to belpe him sip] or, then thou shalt cease from for saling him, that is, shalt cease and leave off all ill will, and looke that thou for take him not. The Greeke translateth, thou shalt not passe by the same

helping helpe up ] that is, in any wife helpe up.

Or, thou halt leaving leave (thy owne bulinefle to be) wish him. But the former translation feemeth most fir: for so the Greeke version saith, thou halt not page by the same, but shalt raise up the same segather wish him. And so Moses repeating this Law explaineth it, in Deut. 2.4. thou shalt raising raise up with him. Likewise this Hebrew word Azab, which commonly signification to Leave, or For-sake, kath (as some other words) a contrary signification; to Fortsser, or before my with a thing, as Nehem. 3. 8. and 4.2. The Chaldee joyneth both sentents thus; steaving thou shalt seave that which with the bart against him, and salt helpe up with him.

Veri.6. of thy poore that is, thy poore neighbor: implying also the firanger, the father leffe and the midow: whose judgement they that wrest (or turne aside) are cursed, Deur.27.19.

Verf. 7. word of falfhood | that is, falle word, or falle matter. The Chaldee faith, idle words: the Greek every uniuft word. From hence the lewes have a rule: A Indge that knoweth of his fellow, that he is a violent extertioner, or a wicked man, it is unlawfull to be joyned in society with him, as it is written, FROM A WORD OF FALSHOOD, THOU SHALT BE FARRE. And fo they in Ierusalem that had a cleere conscience were wont to doe : they fate not in judgement, untill they knew with whom they foould fit, nor feated any writing untill they knew who should seale ie with them, & c. Maimony in Sanbedr. c. 22. feet. 10. wor justified but will condemne the wicked, though he be the ludge himselfe. See Rom. 2. 1. 2.3. So, not to hold guiltleffe. Exod. 20.7. meaneth, to damme and punish as guiltie. This which is Token of God: is zilo an example for us: therefore the Greeke changeth the person, and saith; and that may zight be wicked for zight ske.

bernacles of bribery, lob 15.34. And the lew Doctors explaine it thus: Thon Balt take no gift, and meed not fay, for its pervert judgement: but although its the to acquisit the innocent, or to condemne the guilt, it is not any low at transfer sift or less in a general rule, Curfedis he that taketh a gift. In the bound to restore against the gift, Go. And masslew I sudge taketh bis reward for judging, his judgment affects that the Manney in Sanhedrin, ch. 23 fell. 14.

take none neither give any, Act. 24.27, So alfothe Hebrew Doctors teach from that Law, Thou shalt not put a stumbling blocke before the blind Levit. 19. 14. Morcover they lay, What feever Inder giveth a bribe, to get an office, it is unlawfull to fland before him(in judgement.) And our wisemen have commanded to fet him at nought, and to despite him, Maimony in Sanhedrin, ch.3. S.9. the Greeke translaterh, the eyes of those that fee and the Chaldee, the eyes of the wife; which words Mofes also useth, in Deut. 16.19. And Solomon faith. a gift destroyeth the beart, Eccles. 7.7. but he that he teth gifts Shall live, Prov. 15. 27. example in Samuels fonnes, who tooke bribes, and perverted judgement, 1 Sam. 8. 3. For a gift, whither. Coever it turneth, it profeereth, Prov. 17.8. and even man is a friend to him that giveth gifts, Prov. 19.6 Such therefore as receive them are counted min ked and companions of theeves, Proverbs 17.23 Elis

Vers. 9. she soule] that is, the affection or hearts: the like precept in Exod. 22.21. Deut. 10.19. Vers. 10: shy land] the land of Canaan, which

Vertino thy land] the land of Canaan, which God would give to Ifrael, Levit. 25.2. Neither dit the Jewes hold themselves bound to keepethal Law in other countries, Maimony treat, of lanmissionand Jubilee, ch. 4.5.25.

Verf. 11. the feventb) every feventh yeere: which was to bee a Sabbath yeere; as every feventhay was a Sabbath day: therefore repeating this Law, he calleth it a Sabbath of Sabbatifme (or of reft) with land, a Sabbath to Ichovah, Levit. 25.4. As the Sabbath day signified that they themselves wert the Lords, and therefore they ceated from that owne works, to doe the Lords : fo the Sabbath yeere was to fignifie, that both they and their land was the Lords, Levit. 25.23. let it reft on intermit it, let it be free from manuring : as the Gr translateth, make aremission. They might neither fow their fields, nor prune their vineyards, nor respethe corne, nor gather the vintage, &c. Lo. 25.4.5. The Hebrew canons explaine it thus, that they might neither dig nor plongh the ground, nor gather out the ftones, nor dung it; neither graffenot plant any trees fave such as bare no fruit; nor cuts the knobs of trees, nor brush off the leaves, or without boughes, nor binde up the branches, nor make a fmit to kill he wormes, nor any the like thing pertaining to hu bandiy. Maimony, treat. of the Intermiffet and Inbilee, ch. 1. If any laid, What Rall weecat the Seventh yeare? tehold, wee may not some nor gather in our revenue. The Lord promited, I will command my bleffing upon you in the fixt yeere, and it fealibing forth fruit for three yeeres, Levit. 25, 20, 21. God would by this Sabbath yeere, call his people from

Birth Micro. 31.1 Cor. 7. 29. 30. 30. 32. and to exercise bicentelves in froly things, as she learning of first which this yeare was to be read in the minence fall the people, Denter 31. 100 11.12. Nihe 8 alidehaethey fould not pollute his land bytheirbwie unlawfull workes, but walke holily men it aftherwife, the land thould forestiern out. and enjoy her Sabbaths, when it lay defolate and voidol fich evill inhabitants, Levit. 18, 24. 24. 28. and 26.34.35.43. 2 Chron. 36.2 1 biso that the poore or, and the poore of thy people Stalleat; to wit as well as the owners and their fervants, Lev. 25. 6. may eat to wit, that which groweth of it owne accord in the feventh yeere, Levit. 24.4 6. By the Hebrew records, it is thewed, that Whofoever locked up his vineyard, or bedged in his field in the (eventh yeare, brake the commandement. Likewife if he pathered any of bis fruits into his house: but he was to let all he common and every mans b and equall in every place. Hee might bring into his house a tirrle, after the manner of those that brought in common goods. Moreover, concerning the fruits of the leventh yeere, What soever was properly mans meat, as wheat, figs, grapes, and the like, they might not make of themmedicines, plaisters, &c. Though for mans use, because it is said, To Yov For Meat, (Lev. 25.6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh yeere; but if they would fell a little thereof they might, and buy other meet with the price; and both the fruits which were fold, and the price were boly. And they might not bee fold by measure, by weight, or by tale, ( lest they should sceme to make merchandise of the fruits of the seventh yeere, ) but as other things that were free and common. Maimony, in the forelaid treatife, ch. 4. fell. 24. and ch. 5. Sett. 11. and ch. 6. Sett. 1.3. they leave ] as not being man's meare, it should be common for beafts birds &c. Therefore they might not burne the fram or flubble of the feventh yeere, for that it was meet for the beafts to eate, laith Maimony in the fame place chig. S.19. blive yard or olive tree. And confequently all other trees, and truits of like ufe. This holy yeere of rest figured the rest which the Church fliould enjoy under Christ in her fanctification, and communion of heavenly bleffings: and to had an end in him; with other rudiments

io. 11. Heb. 4.0. 10. 11.

Verl. 12. coafe or reference Sabbath: fee Exdus 20.8. &c. refreshed or, take breath: the Chaldre expounded hir, may reft. See the Iewes canons for the Ie. on Exod. 20.10.

of the Law, Efay 61. 2. Coloff. 2. 16.17, Galat.4.

Veri. 13: [hall be marie] or take heed in our [efver har ye iran firelle nor. other odd.] the Chaldee calleth them, idols of the peoples. So in Zacha. 13:2-Rod faith he will care of the names of the idols one of the high. and in Hofee 2. 12: that hee will take might be names of Badims one of their mouther; and David would not take up the names of fluch upon his flap. Hall. 64, and for the Itraclier's practiced; in charging the inames of idolatious places; Numb. 32. 38. See also Iouah 23:73 by the Hebriew' canons it was desired from this law, with he he whether he was

wondly cares, to depend upon his providence in the home of the life of the care hours, as the home of the life of

"Merf. 14. times] Hebr. feee: meaning three journeyes which they finould gone on foot every exceetes the place of Gods publike worthip. The Greeke and Chalder mail face, times.

Verlas Abib) which we call March ; the Gr. the moneth of now fruits: the first moneth unto Ifrael, because of their comming out of Egypt therin. This first feast was adjoyned to the Passeover: of it, with the rices and fignification, fee the notes on Exodus 12 and 13. and Numbers 28. 17. 18. &c. It was for a continuall remembrance of their comming out of Egypt, Deut. 16.3. and an expectation of their better redemption and fanctification by Christ which was to come: in whom wee spiritually keepe this feast, 1 Cor. 5. 7. 8. they Ball not appeared that is, the males of Itrael, ver. 17. Deur. 16, 16. The Greeke translateth it as before, thos shalt not the Chaldee, ye shall not appeare empty that is, without fome gift or oblation to the Lord; as a Sam. 6.3. Deut. 15.13.14. The Hebrew Doctors observe, that there were three things commended unto Ifrael at every of the three feafts; namely, Appearing, as it is faid, All thy males shall appeare, Exod. 23:17. And Feafting, as it is fand. Thou Shalt keepe a feast unto the Lord thy God, Dent . 16.19. And Rejoycing, as it is faid, Thou shalt rejoyce in thy feast, Denteronom. 16.14. The appearing (poken of in the Lam, is, that his face should be seene in the Court (of the San-Etuary) in the first Good day of the feast. And hee must bring with him a burnt-offring, either of fowle, or of beaft: and who so commeth into the court in the first day and bringeth not a burnt-offring, doth not onely omit a thing commanded, but transgresseth also aprobibition; as it is faid, They shall not appeare before mee empty, Exod. 23.15. The Feaft Spoken of in the Law. is that hee offer Peace-offrings in the first good day of the Feast, when hee commeth to appeare : and it is a knownsthing, that no peace-offrings are broughs, but of beafts. And the Rejoycing Spoken of at the Feafts, is, that he offer Peace-offrings more than the peace offrings of the Feast: and these are called the Peace-offrings of the rejoycing of the Feast; as it is faid, Thou shalt flay Peace-offrings, and shalt eat there, and rejoyce before the Lord thy God, Deuteronomy 27.7. Who fo commethinto the Court in the other dayes of the Feaft, is not bound to bring a burnt-offring in his hand, every time that he affembleth for that which is faid. They shall not appeare before me empty, is not but for the root (or beginning) of the Feast onely, which is the first day, or in recompence for the first. But if he bring every time that he commeth, they receive it of him, and offer it in the name of a Burnt offring for Appearing : for this appearing hath no finted measure. Maimony in Chagigab, Chap. 1. Sell. 1. and Chap. z. Sell. 6. See more in the annotations on Deut. 16.

Verf. 16. of harvest called also, the feast of meekes, (or, of evens,) Exodus 24.22. because it was feven

1

16

weeks

makes after the former feeft, upon the fiftieth day. fallowing called the reupon Pennsift Levis 29-151 16 Deugerohomy 16.0 in Acts 2. 2. First France whereif in ligne of homege and thankfulnetle to Godishe man wasto hing a tribute, of a free affining of his dama, and give unforthe Lord as he had blefuled him, Deut. 15. 15.2 2. At the time of this feeth the liater had also been egiven at mount Sinai, Exodue so wand at the fame feaft Chaift gave the fiery Lawn Dat Spirit; in Levelalem, Acts 2. of ingathering to wit, of the fruits of the land. This feat was at the regulation (or end) of the years, Exodus 14. 22 namely, in the leventh moneth, (which we call September the Hebrewes called it Ethanim, ( King. 8.2.) in the fifteenth day of this feventh moneth it began, and lasted seven dayes; and was called also the feeft of Boothes ( ox of Enbernacles) Levit. 12: 24. Deuteronomy 16. 13. 16. See the annorations there.

Verf. 17. every male to wir, which were freemen. perfect males, and in health, able to goe unto the place of publike worthin; which in the ages following was onely at Jerufalem, Deuter, 12. 5.6. and 16.6. King. 14.21. The lewes explaine in thus: Women and servants are not bound to appeare: bus all men are bound except the deafe, and the dumbe. and the foole, and the little child, and the blinde, and the lame, and the defiled, and the uncircumcifed, and the old man, and the ficke, and the tender and meake, which are not able to goe up on their feet. All these eleven are discharged, has all other men are bound to appeare. Such as are of neither fex, and that are of both fexes, male and famale, are also discharged; and likemise they that are partly bond and partly free men Every child that can hold bis father by the hand, and goe up from ternsalem (gates) to the mount of the Temple, bis father is bound to cause him to goe up and appeare with bim, that he may catechize (or traine him up) in the Commandements. Maimony in Chapigab, Chapt. 2. Sellien 1.3. In repeating this Law God annexeth a promife, for the lafety of the land from enemies. Exad. 3 1.23.24. that promife the Greeke version inferteth alfo here. the Lord Ichovab | the Hebrew Adon, which we English Lord, properly fig. nifietha Bafe, flay, or fuft ainer, as is noted on Gen. 1522, the Chaldee translateth it, Lord (or Mafter) of the world. The other name Ichovah, denoteth Gods Effence or Being, whereof ice Gen. 2 4. The Greeke here tranflateth, the Lordthy God,

Werf. 18. facrifice | nor flay for facrifice ; as in repeaning this Law is faid, Exod. 34.25. of my fa-crifice, that is, of my Passeover, as the Chaldee translateth it, and Mofes in Exod. 34, 25. theweth the Paffeover to be meant. with levened bread that is having any levened bread in thy house, or power, but fialtipurge out the leven before:as was commanded, Exod. 12.15 &c. fee the annotations there, Whether it be be that flageth, or he that fprinklettiebe blood, or be that burneth the fat : if any leven deticibetiend, or to the marries sue far: if any secure period to power of any of the far, or in the pener of any of the care the Refleever, in the boare of the of the or in the pener of the of the standard of the standard of the care the standard of the care the standard of the standa

crifice of she feeff , and for this, in Exodus 34. 25. Written, the Carrifice of the feaft of the Paffeover. Com pare this with the Law foregiven, in Exod. 12.10 Thefat of the Palleover, as of other facrifices, wa the Lords, to be burnt upon his Altar; fee Leve 3.14.15.16. 2 Chron. 35. 12.13. 14. this migh nor be left unburnt till the morning; for fo it he came polluted, remaine or be left allnight.

Verlag. The first ot, The first frais, the bein ning : feethe notes on Exod 22, 29. where form things paid first-fruits. , thy land ] to this conen ned onely the land of Ifrael, and fuch as were on ners of land there. Whereupon the Hebre Doctors lay, He that buyeth a tree in his neighbon field, he bringeth not the first-fruits, because the grown is not his some : but he that buyeth tree and grown bringeth the first-fraits thereof. And so the like. Me mony, treat, of First-fruits, Chap. 2. Sett. 13. house the tabernacle, (for that was called the house I Chron. 9. 23.) or the Temple. The rites and words to bee used in the bringing of them, shewed in Deuteronomy 26. 1.2. - 11. Butfin this Law the Iewes have a canon: He that fewer teth bis first-fruits, (for the Lord), and they rot, whe loft, or follen, or polluted, bee is bound to (epirateath in their fread, for it is faid, THOV SHALT BRING (them) INTO THE HOUSE OF IEHOVAL THY GOD; to teach that hee is bound for other die them, till he bring them to the mount of the house of od Maimony in First-fruits, Chap. 2. Sect. 20. 1 feeth a kid, & c.] This law is twice after repeated it the same words, Exod. 34. 26. Deuteron. 14.11. For a kid, the Greeke translateth generally, almi The Chaldee paraphraft omitteth the name of kid, and more generally translateth, Thou field me eate flesh with milke. So the Ierusalemy Thangum on Exod. 34.26 expoundeth it ; My people the brufe of Ifrael, it is not lawfull for you either to feeth or wall flelb and milke mixed together. This fenfe the That mudifts follow, gathering, if it be unlawful to let them together, much more to cate them. Andun derstand it of the flesh and milk of all cleane best Flesh with milke, it is unlawfull to seeth it, and unlafull to eate it by the Law: it is unlawfull also to mit profit of it, but it is to be buried. Wholo boyleth ought them two together, offendeth; as it is wretten, THO SHALT NOT SEETH A KID IN HIS MO THERS MILKE. So hee that eateth ought of the two, of flesh and milke fodden together, offendeth thing he boyle it not, &c. Masmony, treat. of Forbidda meats, Chap. 9. Sect. 1. Others understand it, d feething it while it is very young, as in themothers milke, that is, untill it bee feven dayes old! according to the law before, in Exodus 22.30,200 after, Levit. 22.27. But the phrase may also imply during the time that it fucketh the mothers mike as a milke lambe, 1 Sam. 7.9. is a fucking lambe. The incendment of this law, feemeth to bee either gainst crucky, according to another prohibition of taking the damme with the joung, Dcut. 22.6.7% against mixtures of meats; as eliewhere God for biddeth mixtures in garments, in sowing of fields, and the like, Levit. 19.19.
Verf. 20. an Angell this is Christ, whom the live age in the little age in

nature thou shouldest live. So Iob dyed being old and full of dayes, lob 42. 17. whereas the wicked live nor out halfe their dayes, Pfal.55.24. Verf.27. defmay ] with tumult and trouble ; as

Cor. 10.9. See the notes on Exod. 1 4.19. R. Me-

nachem upon this place, teacheth from ancient

Ribbins, that the word I (fend) Somfieth the pro-

Redeemer, (Gen 48 16. ) Alfo, The hoty bleffed God

fridunto Mofes, He that did keepe the Father, (Viz.

Abraham, Ifaac and Iakob,) Ball keepe the children.

which I have prepared for thee. A figure of that whi-

ther Christis gone to prepare a place for us, Iohn

Vers. 21. because of him ] or, of his face, or presence.

The Greeke translateth, take heed unto him. pro-

voke or, rebell not against him : the Greeke transla-

teth, difeber him not. The Hebrew Doctors make

the reason of the charge to beethis, Because his

voice is the voice of the living God: R Menachem,

on Exod. 23. in him or, in the middest of him. Christ is the brightnesse of the glorie, and the expresse

Image of Gods Perfon, Heb. 1. 3. and God was in

him, 2 Cor. 5. 19. and he in the Father, John to.

38. and his name is lebovah our Inflice, Ier. 23. 6.

The Chaldee translateth, his word is (that is, hee

speaketh) in my name. And Gods Name, may im-

ply his Law or doctrine to bee in him : for fo the

Law of Christ (Ela.42.4.) is expounded his Name,

Ver. 22, before thee as a leader of thee, faith the

Greeke version. And here the Hebrew Malachi.

My Angell, tome of the Rabbines fay, is Michael,

by transposition of letters. the Amorite chat is,

their workes that is, the workes of the Heathen

peoples. This Law is explained in Levit. 18. 3.

pillars] or, flanding images, statues. Vnder theie all other monuments of idolatry are comprehen-

ded: as Deuter. 12.2. 3. Of this the Hebrew ca-

nons fay, Wee are commanded to destroy idolatry, and

the services thereof, and what soever is made for the

same, Deuteronomy 12. And in the land of Ifrael we

are commanded to perfecute it untill it be destroyed out

of all our land : but without the land wee are not com-

manded to perfecute it : but every place which wee shall

Subdue, we are to destroy all the idolatry that is therein.

Verf. 25. thy bread, co. hereby the courfest fare

may be meant, which by Gods bleffing nouritheth,

asin Daniel 1.12. 15. Or, these are named for all

food, as the Chaldee translateth it, thy meat and thy

drinke: and the Greeke addeth, thy bread, and thy

wine; and thy water. sicknesse ] in Chaldee, evill

Verl. 26. casting or, miscarrying: the Greeke translateth, without seed. See a like promise in

Deut, 7.14. thy dayes] which by the course of

fichieffer. Compare Exod. 19.26. Deut. 7.15.

Maimony in Misn.treat. of Idolatry, c.7.S.1.

the land of the Amerites, &c. See Gen. 15.18.21.

Ver. 14. gods called in the Chaldee, idols.

translaterh.

Matt. 12-21.

before thee] or, before thy face, as the Greeke

the place the land (faith the Greek)

Goddidbefore in Exod. 14.24. So in Deut. 7. 23. lol ro. To. The Greeke translateth, I will afforige come necre unto Ichovah but they that not

raclites are faid to have tempted in the wildernetfe all nations. fhalt come to warre against them: as the Chaldee addeth. to turne this is added by the Chaldee for explanation. And by surning the necke (or backe) is meant their flight; as the Greek translateth, I will give (that is, make ) them fugitives. So David praised God that had given him the neck of his enemies : that is, made them flee, Pial. 18.41.

Verf. 28. hornets Hebr. the hornet, a kinde of great waspe, which ftingeth venomously, threatned against the Canaanites here, and in Deuter. 7. 20, and shewed to be accomplished in Iof, 24, 12, These signified the stinging terrours wherewith God ftriketh the hearts of his enemies. Evite | that is, the whole nation of them, as the Greek faith, the Amorites, and the Evites, &c. Thefe were the posterity of Canaan, of whom see Genefis, 10.6.7.

V. 30. fruttifie | that is be increased or growne. Verf. 3 z. the river which the Greek explaineth, the great river Euphrates: and Moles elsewhere to nameth it, Deuter, 11.24. Gen.15.18. See thefe bounds in Numb. 34. the accomplishment of this promise in part fulfilled in Solomons time, I Kin. thou halt drive the Greeke translateth, I will drive.

Vers. 22. with them] the inhabitants of the land. Exodus 34.12.15. Deuter. 7.1.2 &c. in Chaldee, idols,

Vers. 23. if then shalt ] or, it may bee translated, for thou wilt ferve, as came to patic, ludg.1.21.27. 29. and 2.1.2.3.12.&c. The Greeke translateth. for if thou shalt serve their gods : the Chaldee, and thou shalt not serve their idolls. thou shalt not serve their idolls. Surely ] or, for it will be a snare; that is, a cause of thy fall and ruine: ascandall unto thee. See this fulfilled, Judg. 2. Pial. 106. 34. 35. 36. Numb. 25. 1. 2. Compare alfo Deut. 7.16.24. A fnare, is ufed to fignifie the deceit whereby men fall into finne, Deut. 12.30. Ier. 4.26. Prov. 13. 14. 27. and fo the destruction that followeth thereupon, Prov. 12. 13. Efay 8.14. and 28.13. Ecclef. 9.12.

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#### CHAP. XXIIII.

1. Mofes is called up into the mountaine. 3, The people promise obedience. 4, Moses buildeth an Alsar, and swelve pillars. 6, Hee fprinkleth the blood of the covenant. Q. Moses and the Elders of Isr ael see God. 12, Mofes is to goe up the mount, for the the Tables. 14, Aaron and Hur bave the charge of the people. 16, The glory of the Lord on mount Situa, like devouring fire. 18, Mojes in the cloud and mountaine, fortie daies and fortie mighte:

ND he faid unto Moses, Come up unto Ichovah, thou and Aaron, Nadab & Abihu, and seventy of the Elders of Israel: and bow down your selves afarre off. And Mofes himselfe alone shall | 2

come necre; and the people they shall not

sold the people all the words of Ichovah.

hand all the judgments : and all the people

answered with one voice, and faid . All the

words which Ithovah hath Ipoken, wee will

doe. And Moles wrote all the words of Ie-

hovah, and role up earely in the morning,

and builded an altar under the mount, and

twelve pillars according to the twelve tribes

of Ifrael. And he fent the yong men of the

fons of Israel; and they offered burnt offe-

rings, and facrificed facrifices of peace-offe-

rings, of bullocks, unto Iehovah. And Mo-

fes tooke halfe of the blood, and put is in

basons, and halfe of the blood hee sprinkled

on the altar. And he tooke the book of the

covenant, & read in the cares of the people:

and they faid, All that Ichovah hath fooken.

we will doe, and obey. And Moses tooke

the blood, and sprinkled on the people, and

faid, Behold the blood of the covenant weh

ahA oil i

VXExopvs. XXIIII.

Annotations.

A Bibu] in Greeke Abiond: he and Nadab, were Aarons eldeft fannes, Exod. 28.1 who were afterward, devoured with a fire from the Lord, Ic. vit. 10.1.2. [eventie] This number was anima rable to the 70. foules of Ifrael that came into E. gypt, Deut, 10. 22. and to the 70. that afterward were made the Senate of the commonwealther bom downe the Gal lfrael, Numb. 11.16.17. translateth, they fall bow downe to (or worfhip) the Lord afare off. This though it were a speciallity vour to the Elders, and served for confirmations the things fooken by Moles, yet fignified it the in. potency of the Law, which kept men afar off, and could not bring them neere unto the Lord, norm nite them unto him, as the Gospell of Christ det by faith, Heb. 10.10.22, and 12, 18,-22.8c.

Verf. 2. with him with Mofes: not with the El. ders: thereforethe Greeke tranflateth, with thin For the people abode beneath, at the foot of the mount: the Elders went up as it were halfe way and faw part of Gods glory, verf. 9. 10. but Mofe himselfe went up to the top of the mount, into the darke cloud, v. 18. For the Law was to beegiven by the band (or ministerie) of a mediatour, Gal, 3,10,

Ver. 3. will doe ] the Greeke addeth, and hear, (or obey) as is expressed in v.7. Thus the coverage between God and Ifrael was established by mun all and willing confent : albeit they yet knewson the impossibilitie of the Law, which is weak through the flesh, Rom. 8.3. So in Exed. 19.8.

Verf.4.mrote] in a booke, Heb. 9.19. for thefts. nie tables were written by the finger of God him. felfe,Exod.31.18. an altar ] which represented God, the first and chiefe party in the coverant.

pillars or, farnes; the Gr. translatethim fones: and pillars were wont to be of fones crefted, Gen. 28.18.22. and 3 1.45. and 35. 14. ding to] or, for the twelve tribes; that is to represent them, (the other party in the Covenant) and the hard frony nature : as the tables of frone, fignific their flony hearts, 2 Cor. 3.3.14. See Exod.31.14

Verf. 5. the young men ] that is, the first borne (asthe Chaldee translateth) which were priests or family cers, untill the Levites (taken in ftead of the fint borne of Mrzel, Numb. 3.41.) had the priefthood in their tribe. And the Hebrew word doth notalwaies fignifie men yong in yeers, but fit for fervice or ministerie to their elders: fo lefus the fervanta Mofes, and other fuch fervants, are often called Jong men Exod. 33.11. Gen. 14.24. & 22.3.2 Sam 18.15. 1 King.20.14. of peace-offerings | Gr. of falvation. By thele two forts of facrifices, (where of fee Lev. 1 . and 3 .chap.) the fan Cification of the people was teffified, who by the death of Christ (whom the efacilities did figure out) prefented themselves wholly to God, as obedient fervants; and shewed thankfulnesse for the peace and salvation, which through him they had obtained, Rom 12.1.2. Heb. 13.15. See alfo the notes en Exod. 19.10. ballocks and other beafts; asthe & postle testifieth of bullocks, and of goats, Heb. 9.19 but theone is here named as principall,

Ved & mebe altar | and in mithe booke, Heb. 9. 19

which spirite meth, was laid on the altar, to bee immediately.

Voil 7, and be of low, heave been ten unto: that is, the leant and obey: See the notes on Exo-

Jan 31. evelve pillars fet up to represent the people, veri. 4. Howbenthe Chaldee paraphrase saith, he sprinkled is on the Alter to make propination for the people. Thus the fift covenant (or telfament) was not dedicated without blood, (as the Apostle observech in Heb. 9.18.-23.) and the patternes of heavenly things were purified by the blood of these sacrifices; signifying that Christ by his death should fanctifie himselfefor his people; and them unto himselfe, by the blood of a better testament, John 17. 19. Heb.g. 13.14. 1 Pet. 1:2. And whereas the fprinkling and purifying in the Law, was usually done with mater, fcarles, wooll, and by fope, Levit. 1 4.6.7. the Apostle reileth us, that this here was so done, though Moles nameth them not, Heb. 9, 19.

the blood of the Covenant (or of the Testament, ) which God hath commanded unto you, Heb. 9.20. Thus the Sacrament of the old Testament, confirmed by the blood of beafts, had a refemblance unto the New Testament established upon better promises, and confirmed by the blood of Christ. But that was or workes of the Law : this is for remission of sins,

Mar. 26. 28. Heb. 9. 15. Veri. 10. the God sthat is, figures of the glory and resence of the God of Israel. For, never man saw Sod, neither can fee him, 1 Tim. 6.16. Therefore the Chaldee expounds it, The glory of the God of Ifmel and the Greeke translateth, they fam the place where the God of Israel flood. of Saphire bricke] Hebrew, bricke of Saphire: whereby is meant, Saphire flone, hewed like bricke, wherewith the place under him was paved. So also the Greeke tanslateth it. Or, it may be Englished of whitenesses Saphire, that is, of white Saphire stone: for bricke ath the name in Heb. of whitenesse. The Chalee translateth, under the throne of his glony, was, at were a worke of precious stone. The Suphire is also entioned in Ezekiels vision of Gods Throne and lone, Ezekiel 1.26. It is a very precious trans-tient stone, of the colour of the skie: see Exment flone, of the colour of the said: ACE DAN-list \$8.79. The worke of bricks, might call them of the inherticist bricks worke in Egypt, Exo-list 17.12 and 9.16.19. From which bondage, bod how had brought them; to labour in the leavenly worke of his Law, and the my ferries of he tang, white to his Law, and the my netroso, he tang, whereby the throne of his glory flould extend among them, and his Church (which as as the horitoole of the Lord, Lam. 2-1.) flould have the toundations laid with Saphires, Efay. 34.

1. and her hould be the polifhing of the Saints, the Law, wherein God shewed as great wisdome, as in the stating of the world, Pial 19.

Vers. 17. devoring or, consisting fire, in Greek, stating the free his Coverant : as on the contrary, a first law, Deut. 4: 24. and she is no left.

darke or cloudy Heaven, is a figne of Gods dilpleafure, Icremy 4. 23: 28. Zeph. 1. 15. It fig. | nified also the cleannelle & puritie, that should be in the people of God. for clearne [e] or, in pu-

Verl. 11. the Nobles or the felect; or cholen men! as the Greeke translateth; meaning those Elders fpoken of inverte 9. laid not his hand | that is, hurt or affrighted them nor : because they went up by the leave and Word of God, not of their owne temeritie, which was before forbidden. Exodus 19. 21. So the laying of the hand often Ggnifieth, Nehemiah 13.21. Pial.55.21.fo the Chaldee translateth, they had not hurt; and the Greeke, not one of them was difmayed (or killed.) eate, &c. | The Chaldee paraphrateth, they fam the glory of God, and rejoyced in their facrifices which were accepted; as if they had eaten and drumke. So other of the Hebrewes (as in Elle shemoth rabbah) fay, they fed their eyes with the brightneffe of the Majefie (of God.) Chaift promifing felicitie to his Disciples, fayth they should eate and drinke at his table in his kingdome, Luk. 22.30.

Verie 12. bee there | that is, continue there. So 12 1 Tim. 4.15 in these things be thou: that is, continue and give thy felfe unto them So in Ruth 1.2. Efav 66. 2. Pfalme 64. 8. commandement |in Greeke commandements. But Moses often wieth this word figularly, though he speaketh of the Law in generall. So the Apolle alfo, 2 Peter 2. 21. and 3.2.

to teach ] to instruct, or confirme in the Law. To this word the Apostle (collowing the Gr. version) hath reference, when he faith, the I fraclites had the giving of the Law, Rom. 9. 4. and the people received (or were taught) the Law, Heb. 7. 11. and the covenant eftablifbed (or taught) upon bester promifes, Heb. 8.6. So that the word implieth a full information and conflicution of them & their common wealth by the Law. Herein the lewes did glorie, Rom. 2.17.18.

Veri. 13 Jofbua] in Greck, lefin : fee Exod. 17.9. of God ] that is, as the Chaldee translateth, on which the glorie of God was revealed Sce v. 16.

Verl. 14. Sie ] that is, Abide, or Tary, as the Chaldee translateth : the Greeke (aith, be quiet. Harl of him fee Exod. 17. 10, hath matters to doe or bath words to speake : that is, hath any queffion or controversie. So the Gr. and Chaldee tranflate it Indoment or controversie. The Hebr.phrale is who fo is a master of words, (or of matters.)

Verf. 15. acloud ] the figne of Gods presence 15 though with terror and obscuritie, 2 Chron.6. 1. Heb.12.18. Secalio Exod.19.9.

Verse 16. dwelt the Greeke expoundeth it came downe upon the mount. fix daies to prepare Motes for to receive the Lawes; as before he had done the people three daies, Ex 19.10.11. Infix daies God made the world, and the feventh he refted. Gen. 2. the same number is here at the giving of

Ichovah hath ftriken with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and leventy of the Elders of Ifrael. And they faw the God of Ifrael: and there was under his feet as it were a worke of Saphire bricke, and as the body of the heavens for cleerneffe. And upon the Nobles of the fons of Ifrael hee laid not his hand : and they faw God, & did eat & drink. 12 And Ichovah faid unto Moses, Come up to me into the mount, and bee there, and I will give thee tables of stone, & a law, and commandement, which I have written, to teach them. And Mofes role up, and his Minister

Iofhua: and Mofes went up into the mountaine of God. And he faid unto the Elders, Sit yee here for us, untill wee returne unto you: and behold, Aaron and Hur are with

you; who so hath matters to doe, let him come neere unto them. And Mofes went into the mountaine, and a cloud covered

the mountaine. And the glory of Ichovah dwell upd mount Sinai, & the cloud covered

Rig dayes; and in the feventh day hee cal-led into Moles out of the midfl of the cloud. And the light of the glory of Ichovah was

like devouring fire, in the top of the mountaine, in the eyes of the fons of Ifrael. And

Moles went in to the mids of the cloud, and Well up into the mountaine, and Moles was diffie mountaine forty dayes, and fortie

And Mofes himselfe done find

con a serere uneo lehoyah, but they fail not

restrul under the Golpell, Heb; 12. 28,29. With the same of t milery of the Golpell, Mart.4.2. ranflarer a canfirg thole Elders

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medi for to CHAP. XXV.

31. The Eard by Mojes seacheth Ifrael what things chif fould withings offer for the making of a Sautha-rie that he major divell amond \$1 them. 10. The mat-ber and forme of the Arke. 17. The Covering mercy-fear thereof, with the Cherubims. 23. The Table for the Shewbread, with the furniture thereof. 31, The golden Candlesticke, with the parts and instruments thereof. 40, All things must bee made according to the patterne flewed in the mount.

000 ND Iehovah spake unto Moses, saying, Speake unto the fons of Ifrael,& let them take for me an offering : of every man whose heart shall make him willing, ye shall take my offring. And this is the offering which we shall take of them; gold, and filver, and braffe. And blew, and purple, and seatler, and fine linnen; and goats haire. And Ram skinsdied red, and Tachash skins, and Shittim wood. Oile for the light, spices toranointing oile, and for incense of fweet fpices. Beryl ftones, & filling stones, for the Ephod, and for the Breft plate. And let the make for me a Sanctuary, and I will dwell amongst them. According to all that I will shew thee, the patterne of the Tabernacle, and the pattern of all the inftruments thereof even to shall yee make them. And they shall make an Arke of Shittim wood: two cubits and an halfe shall be the length therof. and a cubit and a halfe the bredth therof, & a cubit and an halfe the height thereof. And thou halt overlay it with pure gold; within and without shalf thou overlay it : and thou shalt make upon it a crown of gold round abont? And thou fhalt cast for it four rings of gold, and thalt put them in the foure corners thereof and two rings fhal be in the one fide of it, and two rings in the second fide. And thou shalt make burs of Shittim wood, and halt overlay them with gold. And thou shalt put the bars into the rings, by the fides of the Arksto bear the Ark with them. In the rings of the Arke fall the bats be they shall not be removed from it. And thou thalt put into

mercy-feat of pure gold : two cubits and a halfe find be the length therof, and a cubit an halfe the bredth thereof. And though make two Cherubims of gold: of beat worke shale thou make them, at the two co of the Covering mercy-feat. And make thou one Cherub on the one end, and Cherub on the other end: of the Covering mercy-feat shal ye make the Cherubinton the two endsthereof. And the Cherubin fiall fretch forth the wings on high, con ring with their wings over the Covering mercy-feat; and their faces hall be one to nother : towards the Covering mercy fe shall the faces of the Cherubins bee. A thou shalt put the Covering-mercy feat on the Arke above, & in the Arke though put the Testimonie which I shall give thee. And I will meet with thee there, and will fpeake with thee, from above the Cal vering-mercy-feat, from betweenether Cherubims, which are upon the Atke of Testimony, all things which I will come thee, unto the fons of Ifrael. And thou fel make a Table of Shittim wood : two outs shall bee the length thereof, and a cubit bredth thereof, and a cubit and an halfth height thereof. And thou shalt overlay with pure gold, and shalt make therein crowne of gold round about. And thould make unto it a border of an hand better round about, and thou shalt make a crown of gold to the border thereof round about And thou shalt make for it foure rings gold, and shalt put the rings in the four ners which are on the foure feet thereof 0 ver-against the border shall the rings k, places for the bars to beare the table. It thou shalt make the barres of Shittim ww and shalt overlay them with gold; and table shall be borne with them. And thalt make the diffes thereof, and the thereof, and the covers therof, & the bond thereof, which shall be to cover with pure gold shalt thou make them. And fhalt fet upon the Table Shewbread bets me continually. And thou shalt make a Ca dlefticke of pure gold : of beaten worke the Candlefticke be made; his shaft and branch, his bowles, his knops, and flowers shall bee of the fame. And branches comming out of the fides of three branches of the Candlefticke of the one fide of it, and three branches of Candlefticke out of the second fide of Arkethe I climons which I thail give Three bowles made like almonds, in the state of the state o

soules made like almonds, in the other bench, a knop and a flower : fo in the fixe banches that come out of the Candleftick. And in the Candleftick hall be foure bowles nade like almonds, his knops & his flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the fame, to the fix branches, that come out of the Candleftick. Their knops & their branches shall be of the same: all of it hall be one beaten worke of pure gold. And thou shalt make the seven lamps thereof: and hee shal cause the lamps therof to ascend up, and shal cause to give light over against the face of it. And the tongs thereof, and the fnuffediffes thereof, shall be of pure gold. Ofa talent of pure gold shall hee make it, with all thefe veffels. And fee that thou make them according to their patterne, which thou wast flewed in the mount.

### Annotations.

n n Here beginneth the 19. Section or Lecture of the Law. See Gen. 6. 9.

Ake for me or take unto me, that is, take & give (or bring) unto me. See the notes on Gen. 15. 9. The Granalareth, and fay thou, take ye unto me forf fruits. offring or heave offring : an oblation, which was taken up and separated, out of a mans goods; and ufually (in the facrifices) was heaved or lifted up, when it was presented unto the Lord, Exod. 29.27. but generally the word is used for all things separated and given unto God, even land it selfe, Ezek. 48.8.9.10, 20. The Chaldee translateth it, a separation to doth the Grain many places, but here the Greeke is first-fruits make him willing for moore him so willing nessed liberalitie. The Gr. interpreterly its of all to whomis hall legue good in their bears. That which is here spoken of the bears, is also find of the spirit. Exod, 35, 21. And a like willing offring, was by David and the princes for the marter of the Temple, 1 Chro. 29, 3.5.9.14. And so all the ministration of Gods people, ought to be of a ready and willing minde; Ezra 2.

Her 3. and braffe Theferbree, are the richest, or dand mat gorious metals, hey, come out of the barels of the early. Joh 28. 1.2. Date, 8. 9. the experience that he modignife perions, king-the and othershings, that are most precious, Propagation Lam. 4.2 Day. 2.32. 28.39. Rev. 1.29 Page 2. 20. 19. 10. Prop. 8.19. Ezek 40. 3. 4th Append 6. 11. And God providing to creek the Golpell, fach; Forbrafa and low goldsond for wonfilver; and for wood brafs. THE lewes, as R. Menachem upon the plans, objects, how no Iron was in the stuffe of the plans, objects, how no Iron was in the stuffe of the plans, objects, how no Iron was in the stuffe of the plans where no toole of iron was heard in the house (of Solomon) while it was in building: Iron is often used to fignific warres and hard affliction, Judg 4.3. Dan. 2.40.and 7 7. 1 King. 8.51 Pial 107/10 Howbeit for Solomons temple, sron also was prepared, 1. Chron. 29. 2, 7, 2 Chron. 2. 7.

V.4 Blem or byacimb, as the Gr. translateth. Although the blew, purple, & fearles here, are colours only, and Mofes expresseth not the stuffe coloured: yet Paul affirming that fearlet wooll was used in sprinkling of the blood, Hebr. 9. 19. seemeth to teach that the fearlet spoken of in the Law, was wooll dyed: and the like we may fay of the other colours. Thus also the Hebrew Doctors explaine them. The blew boken of many place was wooll died like the body of the heavens (that is, skie colour) The purple was wooll died red and the scarles was wooll died in fearlet; laith Maimony, in treat, of the Implements of the fanttuary, c. 8. f. 13. The blew was a thing wied and worne of Princes and great perionages: & the nations clad the images of their gods with it, Ier. 10.9.Efth. 1.6. Ezek. 23 6. and 27:7.24. The same was alfo in Solomons teple, 2 Ch. 2.7.14. purple] lowe call it of the Gr. porphera; the name of a firelfish called the purple; it is like an oister, and hath init a liquor, which is used to make the purple die of great effeeme, as Plinie theweth in his nat. bift. b.9. ch. 36. The Hebr is Argaman, (and as Ezra writer) itatter the Chal. manner, Argevan, 2 Ch. 2.7.14.) from whence it seemeth the Gr. have borrowed Amorgis, the name of an herbe or reed; which is used to die purple. This also is a Princely colour. and uled both for civill and religious honor, Dan. 5.7.29.Efth. 8.15. ler. 10.9 Luk. 16.19. Rev. 18.12

fearlet or fearlet twife died, as the Heb tolannathe Bani, importerh. That which was antwerable of this in Solomons Temple, is called by another name Curmil, that is, crimfon, 2 Chio. 2 7.14 286 3. 14. but the Greek there and here translateth alike. coccinon fearlet. This also is a glorious colour, Ici 4.30. Lam. 4.5. Purple and fearlet are put formime one for another; as, they clothed bim mich purple, Maria 15.17 they put on bim a fcarlet robe, Wat. 27. 28 tor which another faith, they pat on bim a parple ribe, Ich. 19. 2. There three dyed colours, represented blood of all torrs, and to figured unto the Church. how both themselves and their actions should be washed & dyed in the blood of Christ, into whose death they are baptized, Rev. 1.5. and 7.14 Roin. 6.3. Chrift allo himfelte, warring againft his enemies, appeared in garments died red; and glorieus? Elay 63.1.2.&c. Rev. 19.13. Southe Gr. & Latines have applyed the purple colour to blood & bloo dy death; as porphires thanatos pumple death, in Homer, 11. 5. and he vomited his purple foule, that is, his life blood; Vingilie En 9, and the like linnen or filten woolls A thing wherew in Egypt; called Sheft, Ezek 27.7. of which princely clothing was made, Gen. 41:42. The Grecke and Chaldes translate it Byfs : and so the stuffe used in Solomons Temple is icalled buts, that is By(s, 2 Chros 2.14. and 3. 14. Lakewife the Hiebrew Doctors lay, What place forever in the Law fleaketh of Shell, or of Bad, (a kinde of linnen mentioned in

Food 18 . pr. di Aflan, and it is by (s. Maimony treat. of the Implyments of the Santtmery c. 8. (13. Others pura difference betweene that Bys which Solo-monufer, and this Shell, which they thinke was a filken corren, which Plinie (in his nat hift b. 19, ch. The most to grow in Egypt, an a thrub called Hydrn or Goffings, whereof totand white done that was made, whereof the Priests of Egypt delighted to weare. And this linnen Xylinon, they thinkero be the fuffe that was died blew, purple and fearlet. Byfi is alfo a filken linnen, white pure, and bright and hath the name originally of whitenelle, and lignified the graces and juffifications of the Saints, Rev. 19.8. 14. Bzek. 16.10. whereof a covering was made for the Tabernacle, Exod 26.7.13. The word hairs is added also in Greeke: necellarily understood in the Hebrew : fce Gen.42.3331

b. Vert 5. Tachaft skinnes | This the Greeke interpreters translate, blew (or violet colour) skinnes. The Tachalb was a beaft of whose skin fine shooes were made Ezek 16. 10: and fave there, no mention is made in Scripeure of this beaft, but in this hiftorie of the Tabernacle, whose upper covering was made of the skins of the Tabab, Exod. 26.14. Of the Hebrew name feeme to bee derived the Germane Tachs, and Latine Taxo, which wee English the badger, but the lewes hold it to be a clean beaff. which our badger by Moses Law is not neither are badgers skins wedter shooes as the Tachas.

Shittim or, wood of the Shittah tree, mentioned in Efa.41.19, which is thought to be a kind of Cedar tree. It is nor found in scripture, fave in this hiftorie of the Tabernacle, and that prophetie of Efay, where it is thewed to be of specialluse & account. The Greeke ufually translateth it Afepta, that is, wood which never rotteth. The wood in Solomons Temple was of Ceder. 1 King. 6. 9. 10. Of it the Heb. Doctors write thus; Solomon the Prophet faid, Hop fair is the bonfe of the fandinarie of the Lord, with is builded by my bands of Cedar wood but fairer hal be the bange of the fantinary, which shall be builded in the days of the King Christithe beames whereof hall be of the Codars that are in the garden of Eden [ in Paradie Therewain Car. 1. 17.

Mar & light or lightfur, that is, the Candlefticke, neil 17. 20. incense of fweet fpices | that is, Institute of the fiver fines for mesule. The Greek standardh for the composition of merule.

With Tolking this also the Chaldes translates it:

Mitth pallingthio alto the Chaldee translates its feetbassings on Exize 3.20. If filling flower [leth-from the filling flower [leth-from the filling flower [leth-from the filling flower filling flower filling flower fillings flower fillings flower fillings flower fillings flower fillings for the gold upon the B-photogram filledup. See Exod, 28. 79, 20.

Yell 8. Mit them made; I the Grecke-changed the gerion. Maddhan falt made upon fact the grid for the grant flower f ngle afcrward) was a place of prayer and pub-liggies of God, Muras Laiga laway 30, and her is e Charolis which the habitation of Commerche Spirit, &Cor. Gust. lipitel. 2018. 25: Reposited grand was a willbid figure Good pied

fence with, and protection of his people, Lev. 26. 11.12. Ezek.37,26,27.1 King.6.12.13.and of les ding them into heavenly glory; for as the high Priest entred into the Tabernacle and through the veile into the most holy place, where God dwelt to Christ (& we by him) entred through the veile of his flesh into very heaven, as the Apostle open eth it in Heb. 9. and 10. cha. And for his fanctum is to be applyed as a type, first unto Christs person Heb.8.2. and 9.11. 12. Joh.2.19.21. then to every Christian man, 1 Cor. 8.19. and Church, both preticular, Heb. 3.6. 1 Tim. 3.15. and universall, Heb 10.21 And by reason of this divers & large fignif. cation, fo many fundry things about this fanctury are fee downe by Moses, and sundry wayes ap. plied by the Prophets and Apostles. This fan. Ctuary though made of the most glorious thing on earth, is yet called but a worldly fanttuary, & wo a similitude of the true, not made with hads: Heb
9.1.24. dwell This was the greatest signed Gods grace towards his people; whiles Christin. ving reconciled them to his father, dwellethin rheir hearts by faith, Ephel 3.17. and they are the habitation of God by the spirit, Eples 1.22. The forethis favour is often mentioned, Exod. 29.44. 46. Lev. 26. 12. Numb. 35.34. Zach. 2.10. and 8.4 2 Cor.6.16.Rev.21.2.3.

Vers. 9. Tabernacle or, Habitacle, Dwelling plus for of Gods dwelling aforefaid, it hath the name Therefore the patterne hereof, fignifieth properly the frame or dispesition of a building, like which a edifice is made. And s the patterne of this house and of all the implements, was given by Godo Mofes : even fo had Solomon a patterne ofthe house which he builded, and of all things belowing thereunto, 1 Chron. 28. 11. 12. 18. 19. Se

Verfe 18. shey fball the Greeke translateth, im Shalt make; even as in the verie following, and the ter, God faith to him, thou fealt : because the over fight of all the worke, lay upon Moles. In voice 39. it is faid, be fall make, where the Greeker gaine faith, then falt. an Arke or Coffer, & Hebrewe fron, which differech in name (111 ufe) from the Arke, that Noe made, Gen. 6.14 The Apostles in Greeke call them both by of name, Hebrewes 5, 4, and 11. 7, and here the Greeke version addeth, the Arke of the Telium.
This was made to lay up the Tables of the Core nam of God thereit, verfe 16. and for God to betweene the Cherubinis upon the covering mercy fest that was thereon : verf. 12. Soit was vilible figne of Gods gracious prefence with his people in Chrift : therefore is it the fift and chit fest of all the holy things, and for it principal was the Tabeinacle made Exod 26.33 and 40.18 21 and iffendified the Tent and houfe wheren it reflectes Solomon faid the places we buty what into the Aike of the Lord hatbrome, 2 Chron. 11. Yer was it but the furniture of a worldly Salts ary, Hebrewes 9. T. and Ender the Gerfell obt done sway, and forgetten, that men fhallfayou mont the Arke of the Covenant of the Lord len 3.16 albeit a yflically it is mentioned in the Churchel

11:19 and 21.3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their gods in coffers, L. Apal.de Afin. aur.L. 1. & Alb. Tibull. Etlevis occultis confcia Cifta Shittims or, Cedar wood: in the Greek, woodingerruptible. a cubit | that is, a foot and an halfe,or fix handbredths, fee Gen. 6.15.

Verf. 11. a crowne ] or, border : which was both for ornament, and for the close fastning of the cover of the Arke, which was as large as the arke it felfe verl. 17. The Greeke interpreterh golden writhen waves round about. So in ver: 14.

Verl. 12. falt put Hebr. falt give. Verf. 13. barres] or flaves, to cary it with : verfe 14. the Greeke calleth them bearers.

Verf. 14. to beare the Arke, | this none might doe but the Levites, and upon their shoulders: Numb.7.9. 2 Chron. 35. 3. When David faulted herein, and fet the Arke upon a wagon; the Lord shewed his wrath in killing Vzza: see i Chr. 13.7.10. 11. and 15.12.15.

Verf. 15. not be removed this caution was, left the Levites should thinke themselves discharged at any time from bearing Gods Ark; therfore even in Solomons Temple, the barres were left in their places, but with their ends out, to bee feene, Kings 8.8. The Hebrew cannons fay, when they beare the Arke upon their shoulders, they beare it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings, &c. Maimony, treat of the Instruments of the Sanctuary, ch. 2. Sect. 13.

Verf. 16. the Testimonie in Greeke, the Testimomes: that is, the two tables of ftone, whereon the Law or ten commandements were written, which were a testimony of the Covenant betweene God and the people, and should restifie against them if they kept it not; as Mofes fleweth for the booke of the Law, Deut, \$1.26. Hereupon those tables are called the tables of the Testimony, Exod. 31. 18. and the ask into which they were put, the Arke of the I dismost, Exod. 25, 22, neigher was there any thing in the Arkeburthey, I Kin. 8,9, and the Tabernacle wherein the Arke was placed, is called the Tabernacle of the Tellimony, Exod. 38.21. Act. 7. 44. So ellewhere, the booke of the Law is called the Leftimon, 2 King. 11:12; and the Gofpell of Chuft bath the fame rame, 1 Cor. 2.1.2 Tim. 1.3. Likewise because on these Tables, the words of the Caymon were written, Exod. 34.28. therefore they were called, the tables of the Covenant, Deut. 9. 9.11 15 and the Arke that they were put into the Artes de Covenage, Num. to.3 1-Heb. 9.4.

Makey, accompany, more 1,921, named in Hebry Accompany, more 1,921, and in Hebry Sample, which has the figurification of converge safeting over 1,650, 6,44, and is commonly the control of the safety of the safety

the sew Testament, as is also the Tabernacle, Rev. | torie covering: and it is by the Apostle applyed to Christ, called Gods hitasterion, or propintatorie, shrough fastion his blood, to declare (Gods) justice, for the remession of sinnes that are past; Rom. 3.25. he is the propination for our linns, I lohn 2 2. So this mercie-feat on which God did fit betweene the wings of the Cherubins, was a figure of Christ, by whom our transgressions of the Law are forgiven and covered.

Verf. 18. Charubims or Cherubt. See Gen. 1. 24.We keepe the Hebr.name, following the Apofle, who allo keepeth the same riame in Gr. Heb. 9.5. where he callerh them Cherubims of glorie. The name Cherub, is neer unro Rechub, a charet, ufed to ride upon : and God is faid to ride upon the Cherub, Pial. 18.11. and to fit upon the Cherubins, Pla. 80.2. and the Cherubins in Solomons Temple are called a charet, 1 Chron. 28. 18. The use of these was to cover or overshadow the mercy-seat, with their wingsa Ex.25.20. as they were made of it, v. 19. and from this feat God used to speak unto Moses, v. 22 Num, 7.89. There being of the similarudes of beavenly things, Heb. 9.23. may diverfly be applied: unto Christ, whose mediation was signified by this mercy-feat; and to the Ministers of God, both the Angels in heaven, Gods fiery charets, 2 Kin. 6.17. Pfal. 68.18. whose service he useth for his honor, & to attend upon Chrift, and upon his Church, into whose mysteries they desire to looke, Heb. 1.6.14. 1 Pet.1.12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezck. 28. 14. and the foure living creatures with eyes & wings, Rev. 4.6.8. (web by comparison with Ezek. 1.5, 6.20. and 10.1.14.20. were Cherubims, y are of them that are redeemed unto God by the blood of Chrift, Rev. 5.8.9.10. & fo diftinguished from heavenly Angels, Rev. 5.11. There with heavenly affections looking into the law and Christ the mercy fear, are such as on whom he also tideth by the preaching of the Golpel, Pl.45.5. Act. 9.15. Butthe chiefe fignificatio of the Cherubs here, refpecterh Christ himselfe, the Mercy-fear , of which they were made on the two ends thereof, v. 19. And to this glorious feat where Gods prefence with his Church was manifelted, the throne of God is answerable, in the Christian Church, in the presence of which throne his people are, and ferve him day and night in his Temple, Reviz.15.17. and 4.2. 4 5.6. and 8. 3. and 16.17. and 21.5.5. and \$1.5. compared with Ier. 3. 17. Pial. 80. 2. worke Is hat is, of whole peeces bearen out with elie hammer. The like is faid of the Candleflicke, veil. 21.36. and of the Trumpets, Numb. 10.2. The Gr. translatethit sturned worke.

Verl. sp. finall firesch Hebreve, finall be firesching (or spreading) covering for standaring in the Greeke, which the Aposterolloweth) doch translate, Hebrewes 9. 5. This word is ried for protection and defence from evil, Plating 4 & 1408. Exod. 33 22. and the King of Tyrus is called an anomited Cherub, that covered (or provethed.) Ezele 28-14. This herebeing (as is foreshewed) affiminest processing the tracks vertion gure of Christit the proceding Cherubs, may fight made the internation applicant plants, apropries miss his kingdome, plays; the micro-year which

they covered his priesthood, Rom. 3 rags and the voice which spake from the fame, his prophesie, Numb. 7.80. Heb. 1. 2. Indg. 20. \$7. one to another Hebr. man to his brother.

Ver. 22, will mere or will convene, at fer times, and to appoint and order things for the Church; as the works following do explame. Hereupon the Tabernacle wherein this Arke was had the name, the Tabernacle of Meeting (Or of the Congregation ) where I mil meet wieb thee, Exod. 30. 36. The Chaldce examilateth, I mill appoint my word to thee there: the Greeke, I will be knowne to thee from thence. So this was the fign of Gods presence with, and direction of his Church, as before is noted on ver. 18. The Hebrew Doctors lay that the heart of man is an fiverable to the Most boly place of the Santtuarie, wherein was the Arke, and the Covering-mercy-feat, and the Cherabins: whereby wee are taught, that as in the Santhary Gods Majestie (Shecinah) dwelled because there was the Arke, and the Tables of the Cherubims: fo she heart of man, it is meet that a place be made there for the divine Majestie to dwell in ; and that it bee the Holy of Holies. R. Elias, in Sepher reshith chocmab, treat of Holineffe, chap 7.fol.219.

Verf. 25. aborder or closure, that is, a border to faften the feet of the table together.

Verf. 27. places Hebrew, honfes.

Verf. 29. difbes or chargers, wherein the bread was fet on the table. Of such there is also mentioned in Num. 7. 1 3.84. made of filver for other ule.

cups or diffees tor incente to be put in, as appeareth by numb 7. 14. and incenfe was with the fhewbread, as is manifest by Lev. 24.7. They have their name in Hebrew Cappoib of being hollow, like the hollow of the hand, or as a spoone: whereupon fome translate them promes. The Hebr. fav. there were two of these cups, in each whereof was an handfull of incente; and they had verges at the bottome, that they might rest upon the table; and they were fer beside the two rewes of bread. Maimony in Mifneb, treat of the Daily facrifices, cha. q. thereof. In the first senie, we may take these to bee cenfe in the cupsice fo it accordes h with the words following, to cover with all. And that not the latter of the etwo, were to cover with but the former alo appeareth by Numb. 4.7. And in relating this, Moles changeth the order of these words, saying, 1981-30 16 the bowles thereof, o the covers thereof In the Beautions, these served for the bread only; which the Bebrewes, explaine thus; References (which we English the covers thereof) were (Sent) (which we English the colors shorted) I were (Shin) phin) pages; than alkindship (which we English the Analysis (which we English the Analysis (Analysis (Analysis (Analysis))) were (Swin) predict the prediction of the Colors of the Analysis (Analysis) and 13 world (of gold) which with a shin world (or pipe) (four conduction of the Analysis (Analysis) and Analysis (Analysis) and the Analysis (Analysis) and Analysis (Analysis) and the Analysis (Analysis) and Analy

reeds : upon them the fift cake, and then two reeds, and ween those swo reedes the fixt cake. Thatmud Beb. in Monacoth, Chap. 1 1, and Rambam (or Maimon) is his exposition on the same. The like R. Solomo Lardis on Exod. 25. noteth; fave that he differen an the names, faying of the first, Kefothain, that they were like halfereeds, hollow made of gold, and which the bread was fet, and they divided one catefin another that aire might gather betweene them, the they might not mould (or putrifie.) Menable jothan which the Chaldee calleth the measures thereof (he Taith) were props like stakes of gold, standing on the ground, and they reached higher than the table, folial as the rewes of bread, and were forked (or noiched with five forkes one above another; and the ends the reeds which were betweene every cake flaged un those forkes; that the weight of the upper cakes migh not be too heavie for the neather, and breake than The reason hereof was, for that the table (as Mo. fes sheweth in verse 23. was but one cubit (the is, fixe handbreadths) broad, and two cubits long and every of the twelve cakes, (as the Hebrewe write) was tenne hand-breadths long, and five bread and they fet the length of the cakes on the breadth of the table. Thalmud in Menacoth, Chapter 11. Som ends of the cakes hanging over, were flaved m by these props. The Greeke, for Covers trust. teth Spondera, that is, veffells to poure out with a bowles they cal Kuathoi, cups, Of their there is mation alfo in Numb.4.7. 1 Chro. 28. 17. and la to cover withall | or with which the thall cover; to wit, the table, and furnishit; the cakes and the incense. The original weed fignifierh alfo to poure out; and fo the Greekenni lateth, with which thou Shalt poure out, (Speifei) & before the Greeke called the Covers Spondeiger ine veffells : but of fuch I know no use at this table. pure gold | whereupon the table is also called in pure table, Levit. 24.6.

Verse 30. Shew-bread] in Hebrew called had of faces; or of prefence; because they were to but let before the face, or in the prefence of Godon tinually. The Hebrew Doctors give also another reason, because every cake was made fquare, and had as it were many faces. The length of every to (they fay ) was ten band breaths, and the brust five band breaths, and the beight feven fingers. Me mony treat of the Daily facrifices; C. 5 S.9. Thehol Ghoft in Gri calleth in bread of proposition, Mul-201& in a contrary order, the proposition of tread (a Praces) Heb. 9.2. that is, Will its, Shem has which did them to prefene themfelves to the Low upon the table in flead of Hrael. For there wo made every weeke melve cakes, according total number of the 12, cribes of firael; to make eve cake was take two tenth dealer of an Epha, or bulle of fine flowing thele, with priesecense were letter Sabbach new upon the table, in two rewes, find a rew; and the old bread was then taken away no eaten by the priefts fee Lev. 24.5.9 with the amo therens there. As the Ark fignified the prefenced God in hie Ghurch, forthisrable with the rwer cakes, figurated the multitude of the farther presented unto God in his Church, as up

a pure table, continually ferving him : made by holinelle, as fine cakes; and by the medianie of Christ as by incense, made a sweet odour me God, Acts 26. 7. 1 Cor. 5. 7. 2 Cor. 5. 15. It my also fignifie the spiritual repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering, of himselfe, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, Ich 6 12. 33. 35. Ephel. 5. 2. Pial. 23.5.
Verf. 31. Candlefficke ] or Light. veffells called

Sylved brin.

the candlefticke of light, Exod. 35. 14. gold] whereupon it is called the pure candlefticke, beaten-worke of one Levn. 24.4. Exod. 31.8. whole prece beaten with the hammer, and this was of a talent of gold, verf. 36.39. branch that is, branches, as the Greeke translateth; and the next verle manifesteth. bowles or cups, as Gen. 44.2. fo named of the forme or fashion. flowers] in Greeke lilies. So R. Menachem on this place faith. that the flower's were lilies : and noteth from ancient Rabbines, 42. particulars in the Candlesticke, 22. bowles, 11. knops, and 9. flowers; which number he would have observed as mysticall. As the Arke fignified Gods prefence, and the Table with shewbread, the Church standing before him: fo this Candlefticke fignified his Law, in the light whereof his people doe ferve him, Pfal. 119. 105. Pro. 6. 23. 2 Pet. 1.19. And the fundry branches, bowles, knops, and flowers, thew the varietie of things, and of delivering them in the Scripture, fome cafe, some hard to be understood, 2 Pet. 3.16. fome histories, some propheties, some parables, &c. Verf. 33. made like almonds] the Chaldee trans-

lateth, figured; and the Greeke, figured with almond-nats: and this forme referre to those also which follow, the knop, and the flower, as if they had that forme. The Almond tree hath the name in Hebrew, of hastie bringing forth blossomes and fruit : and God likeneth the haftie performance of his word unto it, Ier. 1.11. 12. So Aarons rod mi-

raculoully bare almonds, Num. 17.8. Vers 37 feven lamps or, the lamps thereof feven: which figured the feven forms (that is, the manifold graces of the Spirit) of God, as is written, there were feven lamps of fire, burning before the throne, which are she feven spirits of God, Revel. 4. 5.

be] that is, the prieft as is expressed, Exod 27.21. Lev. 24.2. See the mores there. to afcend than is as the Chaldee translateth, to burne: for that the Harrisance appears to an indext of fetting the language of the candle distance and the cop of the branches of the candle distance and issue apains the face that is, light for-Made fraight before it as the like phrase figni-

year along this is the greatest weight which our die it comained three thousand three thousand the classification with weight with the comment and holy, asing main Gen 20. 16. This talent, as all ethe wegies about the Sanctuary, being facred, three chouland troly threkels. See the notes on Bolles 8.14.26. TO to be et als bertes

Verf. 40. that then make] or, and make, to wit, all I these things mentioned in this Chapter, and those which follow: as the Apostle expounderh it fee that thou make all things according , &c. Heb. 8. 5. And oftentimes, things fet downe in this manner, are expounded universally, as 2 Chron 6.30. thou onety knowest she heart of the sonnes of men, that is, of all the formes of men, 1 King. 8. 39. So, the word shall be established. Deuter. 10. 19. that is, every word 2 Cor. 1 2.1. and till I put thine enemies, Plal. 110.1. that is, altof them, 1 Cor. 15,25. as mee for give our debtors, March. 6. 12. that is, every one indebted to us, Luk. 11. 4. and mony the like. patternel in Greeke type: hereupon the Apostle noteth, that the prietts of Ifrael, ferwed unto the example and fladow of heavenly things, Hebr. 8.3. So all this glorious furniture of the Tabernacle, was not for world lypompe, but for spirituall mysterie of heavenly graces, which should be injoyed by Christ-whereof fee Revel. 4. and 2 s. chapters. Neither anight Mofes alter the matter, forme; or fashion; of any particular, from the patterne shewed him: but was firictly bound unto it, and to did oblerve it, Exodus 39.42.43.

## <u>@x93x9@x9 :>x @x9@x96x9</u>

### CHAP. XXVI.

1, God commandeth to make a Tabernacle, with ten currainesembroidered. 7, And a Tent over it of eleven curtaines of Goats haire. 14, And a covering for the Tent, of Rams skinnes, and a covering of Tachalle Thinnes. 15, The boards of the Tabernacle, of Shittim wood. 19. The jockets of filver. 26, The bars of Shiteitm wood. 31, The embroidered vesle betweene the most holy place, and the holy. 36, The hanging wester

A ND thou shalt make the Taberhacle with ten curtaines of fine linnen rwis ned, and blew, and purple, and fearlet: with Cherubims, the worke of a cumning workeman, shale thou make them. The length of one curtaine fintle be eight and twenty cubits and the bredth force pubits. of one curtaine : one measure shall be for all the curtainer. Five curtaines thall be compled together, one to another, and five taplaines coupled together onero another. And thou Thatemake loopes of blew upon the edge of the one curtaine, from the felvedge in the coupling & fo frait thou make in the intermost edge of the curtainer in the second coupling. Fiftie loopes that thou make in the one curtains, and fiftie loopes thair thou make in the felvedge of the curtaine, which win the second coupling, the loopes being one right over against another. And thou shalt make liftie taches of gold, and shalt couple together the curtaines, one unto ano-

mer, with the taches, and it shall bee one Tabernack. And show hale make curtaines olgons have, for a Tent over the Tabernas cles eleven curraines that they make them. The length of one curtaine fall be thirtie cubits, and the bredth four cubits, of one curtaine: one measure shall be for the eleven curtaines. And thou that couple together five cuttaines by themselves, and fixe curtaines by themselves, and shalt double the fixt curtaine in the forefront of the Tent. And thou thalt make fiftie loopes on the edge of the one duraine, the outmost in the coupling. and fiftie loopes on the edge of the curtaine of the fecond coupling. And thou shalt make fiftie raches of braffe, & shalt put the taches into the loops, and shalt couple together the Tent, and it shall be one. And the overplus that remaineth of the ourtaines of the Tenr. the halfe curraine that remaineth shall hang over, on the backe fides of the Tabernacle. And a cubit on this fide, and a cubit on that fide, in the remainder in the length of the curtaines of the tent, it shall bee hanging over on the fides of the Tabernacle, on this fide and on that fide, to cover it. And thou fhalrmake a covering for the tents of Rams skins died red, and a covering of Tachash skinsabove. And thou shalt make boards for the Tabernacle, of Shittim wood, flanding up Ten cubits shall be the length of a board and a cubic and halfe a cubic the bredth of one board. Two tenons for one board, fer in order one against another : so shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tahornacle awanty boards for the South Ade Smithmerd And force fackers of flyer thate shou make under the twenty boards, two facken under one board for his rure renous. and two localcumder most crapard for his attanens: Andiershelesquidide of the basel shall their force lockers of filver: in the second se

Thalt make barres of Shirtim wood : five for the boards of the one fide of the Tabena. cle. And five barres for the boards of the fe cond fide of the Tabernacle: and five barre for the boards of the fide of the Tabernacle for the two fides Seaward. And the middle barre in the mids of the boards, reaching from end to end. And thou shalt overlay the boards with gold, and their rings thou shall make of gold, places for the barres: and thon shalt overlay the barres with gold. And thou shalt reare up the Tabernacle accor. ding to the right fashion therof, which thou wast shewed in the mount. And thou shale make a veile of blew, and purple, and scarle and fine linnen twined; the worke of a cun. ning workeman : he shall make it with Che. rubims. And thou shale hang it upon four pillars of Shittim, overlaid with gold, their hookes shall be of gold; upon the foure for kets of filver. And thou shalt hang the veile under the taches, and shalt bring in thither within the weile, the Arke of the Tellino nie, and the veile shall divide unto you, be. tweene the Holy place, and the Holy ofholies. And thou shalt put the Govering-mercie-feat, upon the Arke of the Testimony, in the Holy of holies. And thou shalt settle Table without the veile; and the Candle fricke overagainst the table, on the fide of the Tabernacle, toward the South; and the table thou shalt put on the North side. And thou shalt make an hanging-veile for the doore of the Tent, of blew and purple, and fearlet, and fine linnen twined; the worked the Embroiderer. And thou shalt makeful the hanging veile five pillars of Shittim, and overlay them with gold, their hookes gold and thou thali cast for them, five locker of some the fraction of the forest of the fores

uis, the priest, as is exproller, Exod : 7.21. and the son in Annotations will see . The

iman (006)(6) his justice and so the varietie of warre, Judges 20.1 1. Wert. 714 Tone that is Land Berewith he and his Church is made glofamiliaris; as the Chalder explaineth it, figures of Christand his Church, and the Angels ministers mee and about them: See Exo 1. 25. 18. may sademine or exquisite craft/man; that skilfully devicets and curiously workerh in any Are, Exod. 37. 11:33. 2 Chro. 26:25. The Chaldee translateth it Craftiman; the Greeke, Weaver : of which there is also mention in this worke of the Tabernack/Exod 35. 35. and 39. 22. The Hebrew D Rossput a difference betweene this cun ning markening, and the embraiderer, in verse 36. Whereforeer it is faid in the Law, THE WORKE OF THE EMBROIDERER, that is, when the figures which are made in the weaving, are feene but on the one fide; but THE WORKE OF THE CV N-NING WORKEMAN, is when the figures are Ceene on both files; before and after. Marmony, in create of the Implements of the Sunttuarie; chap. 8. Sett 14. The wile of the most holy place being of this cunning workemanship, verse at . Greweth that both fides were wroughcalike. o gaine and

Sala neserdui T

Veri. 2, cubite Hebr. by cubic that it, metfuring by the Cubit, which is fixe hand-breadths, or a foot and a halfe. of one which may becunderftood of every one, as in 2 Chron. 9. 16 one field, is for every field i Ory as the Greeke here tranflacith, the currains fault be ones as well

"Verf. 2, one to another Hebr! moman to ber fifter, which Hebraitine, the Chaldee also translateth one milameher; and the Greekt giverh the like fenfe, and Moses himselfe so explaineth it in Exod. 36. 10 hiz. where he faith one roune. So after in verte 5. and to. This fignified the union of perfons and of geres in the Church, by the Spirit, Ephel 4. 1. 4.516. 1 Cor. 12.4.5.6. 12.13. for, in Chrift all the building firty voupled together, groweth unto an holy Tempte inches Lord, Ephel 1, 21.22 and 4.16.

one or, the fuft curtains to in verte 5. So one is used for thefirst, Gen a 5. Geond coupling or con-

pling of the freewalth invertic you.
Veri 4: being mee, rights does against anothers, or, securing ment anothers to holding by the sackes, une curfaine to another. But both the Greeke and Chaldee version favourerh the first expositions

Verl. 6. one Tabernacle or the Habitacle fall bee helike pland for the Tent, verle st. Howwere after a fort two Tabernacles, and fo the Apothe ipeaketh of the first , called the foly, and after the pactitud to apply caucators troy, amagic the state of the field before the field of the field of before the field of the f The first the control of the control

Vert. 714 Tent that is, a Covering, spred over, To the Greek translateth it a Covering the Chaldee, an overforeading. See Exod. 40. 6. eleven wheras the embroidered curtaines were but ren, verle 1. So thefe were thirty cubits long, yeric 8 those but 28. eubits, verie 2. Thus the Covering was larger in length and bredth, then the thing covered. The like may be thought by proportion of the two upper Coverings of skins, in verte 14. that they also were larger, themthis Tent of hairer though for brevity, their file is not expressed. And that this Goars haire was woven into cloath, appeareth in that it was founne by women, as the other stuffe, Exod. 35. 26.

Verie 14. Tachafh skinnes in Greeke Violet colour skinnes, of them fee Exod. 25.5. Thefe three forts of Coverings ferved for the fafetie of the Tent, and things in the same from the injuris of the weather: allo by there covers and veils, the people were kept from beholding the holy things: as at the removing of the Tent likewife, Num. 4.5. 15. So they fignified the fafetie of Gods Church, covered and hid from the injuries of the world, Eia. 4. 6. and 25. 4. Pial: 27.5. that the Surne Chall not light on them; nor any hear, Rev. 7. 16 and the stare of the Church then, which had the mysteries of Christ under shadowes and coverings, now taken aways Heberto. 1. Therefore the Tabernacle of the Gospell is described without any fuch veiles or covers, in the open heaven, where the most holy things, even the Arke of Gods Covenant is tobce feene, kev. 4 106/and 1 1.1 9/and 21.2. 3. & one

Verl. 15. boards thele were to beare up the entbroidered curtaines, the Greeke callerh them Byles or pillars: and to thete, with the filver fockets wheron they frood, (verfe 19.) the Apostle alludeth. when he calleth Gods Houte and Church, the pillar and flay of the Truth, 1 Tim. 3.15.

Verl. uy. renons called in Hebrew hands, for that they held faft in the morraifes of the fockers, ferin order or, fet ladder mife, that is, equally di-

francone from another, as the flawes of a ladder. woherft 19 focker or bafer, as the Greeke translateth them, the feet or grounds that inflained the boards having hollowmorrailes for the renons of the boards to befaltened in. Blety size of thele fockers, words a calent of filetographies and bitudredund twenty pound weight, Ened 38.4 ndw West to twenty boards and cresty board baing 2 entir and an halfe broad, werfels buth a langth of the whole Tabernacle appearoit robe so, cubies, empe fat the death of Chill) were nood surre Wert 22. Seanded thans, millioned, la want to.

Secente mores del Gento E. B. : s entrebiordmo auoir it, joyndd alikord shir boards shir are on shefide, and on the end of shie Tabernade pe for fallening them both together. The Hebrin fignifictly toys anio on immer and ly mounted in thir tonfo but here. ond afterne in the days ago it tree indees and li-ter in dipole (it ford , the Chicke, in a fail in programs or Thinking on in general or of program programs or against a fair of the constitution of program programs of the constitution of the co

differerh in forme, yet is thought to be of like fig 4 uther length the former, and to the Chaldee trailles the warieth but Ireligitate sery shallbe fer soul of equalists beneath; and the most short soul soul of equality as the beauty Sec. the Buode 36. 1981 Welfres bures or, refers, which were for the

fallenthe boards together it dib re bes ingred f

-Werf. 28 in the mide This mide, feemeth to bee means of the length of the boards, not of the thickhelle, as if this barre went through the boards ( which to must needs bee of an extraordinary thicknelle and weight,) but through rings pur intermids of the boards, as the other barres went through rings put in the ends. \* reaching] or flooring through ; of this word, the barre aforefaid hath the name in Hebrew, which fignifieth

flering; of speedy passing through.
Verf. 29. places Hichri houses, as Exod. 25. 27. The Greeke explaineth it thus, into which thou fhale

bring the barres.

over 1. 30. right fastion or, just constitution; Hebr. judgement, which the Greeke translateth fastion (or Stape ) and Stephen calleth it at spe, Acts 7.44. fo ft is the fame in effect, with Exod 25.40. 25 ...

(or woven) both fides alike: fee the notes on verfe 1. be that is the workemanthe Greeke faith as before, then fhalt make ... Cherukinde that is, as the Chaldee empretfeth, figures of Chiruwrought in the veile, and aren a fini and

o: Wetfigs, bang Hiebrew, given fo verle 33. Shirtin or Cedar, wood that will not rot, Exo-

Venil Level Billion cropese Bearl West, 13 of the refimient haters, of the Tables whiteenthe Law was written, for a reftimentie to litael. See Exodi 24.16. . s divide of femerate. This was the speciall use of this weile, to debatre men from enting (yea on feeing ) into the whole holy place or the Arke, Exchi as 3 and revery (as Pauliach) place that the way into the third of the familial thirty is the fine of the familial thirty as the fine the way into the third was nearly minufelfed, while as the fine familial to the familial third the familial to the familial third the familial third the familial third the familial third third third the familial third thir men from entring (yea or feeing) into the most he-Hilb o leile , To confirmethis, the veile of the Hills of a schot. Too confirm this is the write of the Tample (at the death of Christ) was rent in present the death of christ) was rent in present the confirmation of the confirmation o

figured Heaven, into which Christ is entred in stells, we silo now are by hope, and shall also mou flesh, achis appearing, Heb. 6. 19. 20. and 9.11. of the Churches eftate under the Gospell, where in withous weiles we enjoy the mysteries of Christ, Revel. 4. and 11,19. This place in Solomons Temple, wateralled Debir, that is, the Oracle, (because from thence Gods oracles were heard, Num. 7.89.) 1 King 3. 19. wherethe Chaldee translatethin. the house of propitiations.

Verte sy .. without | fignifying that the twelve Tribes of Israel, (represented by the Cakes upon that Table, were yet without the open enjoying of the myfteries of the Golpell, Heb. 9.8.9.10.11 10.19. and 11.39.40. and in refpect of heaven't felfe, we all in this life; are yet without, and enter in onely by the anker of hope, Heb. 6. 18. 19. 20 1 Pet. 1.415. 2 Cor. 5.1 .2.3. &c." which is the right hand, both in respect of the world, Pfal. 89.13 and of this Tabetnacle, where God from the most hely place betweene the Che. rubins, beheld his people worthipping with the faces towards the West, the type of them on the table, being on the Northfide, and the Candle Ricke of his law burning with the feven lamps of his Spirit on the South fide. So the Word, is above the Church. 117 Jones

Word 36. an hanging weile on covering, 11th: word more properly ingnifierly. This was another veile, which hung as a doore at the entry of the Tabernacle, through whichthe priests of thelaw went every day to minister in the holy place; but the people might nor, Heb. 9. 2.6. Shewing ale the restraint of the lewish Church from such ble fings as God hath opened unto us in Christ, Heb. 6. 5010. c. and 10. 29. 20. embroiden on, meaver with tinfell worke, who worken curiouly, and with many colours; figuring the vaneya graces which God deckerh his Church with Etc. 16.10 Pfal, 47: De But the workmanthip of the veile, was intenous to the former which had Che rubims: See the notes on verfe re-

Verf. 37 everlayshem] for this in Exod. 36.16 is faid, he overland their heads (or chapiters.) braffe inferiour to the former, which were of were were 3 2. The hedrer things were unto 600 the more precious they were, both for fuffem con favorarch the first quilinguishow 6. one I abermale or the H. diacle feath bes

soften in January Sand to the Apo of the HAXWest And after

The brazen Attar of Burne offring, with the felt the right of the Town of the Tabernacle unity with bandings and pillers. 18 The majages of the Color to the majages of the Town of the color to the color town of the Col Section of Secult beaming of Contraction of Contraction of Contraction Spirite, Epin. 2.22 where

ND thou halt make an Afrar of Sin tim wood, he cubic the length. is one five gubits the bredth, foure fque

hallhe Altarbe, & three cubits the height | the pinnes of the Court, braffe. cof. And thou thalt make the hornes of rappor the foure corners thereof, of the ame thall the hornes of it be; and thou thalt overlay it with braffe. And thou fhalt make the pannes of it to receive the affies thereof. and the shovels of it, and the basons of it. and the flesh-hookes of it, and the fire pannes of it all the veffels thereof thou shalt make of braffe. And thou shalt make for it a grate ofnerworke of braffe; and thou shalt make upon the net foure rings of braffe, in the foure utmost parts thereof. And thou shalt put it under the compasse of the Altar beneath, and the net shall be even to the midst of the Altar. And thou shalt make barres for the Altar, barres of Shittim wood, and shalt overlay them with brasse. And the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to beare it. Hollow with boards shalt thou make it even as he shewed thee in the mountaine, so shall they make it.

And thou shalt make the Court of the Tabernacle for the fouth fide Southward: Tapestrie hangings for the Court of fine linnen twined, an hundred cubits length, for one fide. And the pillars thereof twenty, and their fockets twenty, of braffe; the hookes of the pillars and their fillets of filver. And fo for the North fide in length, tapestrie hangings, of an hundred (cubits) length; and the pillars thereof twenty, and their fockets twenty of braffe, the hookes of the pillars, and their fillets of filver. And for the bredth of the court on the Welfilde, tapeftry hangings of fiftie cubits; their pillars tenne, and their lockets tenne. And the bredth of the Court on the East side Eastward, fifty cubits. And lifteene cubits the tapeftrie-hangings for the fide: their pillars three, and their fockets three. And for the second side, fifteene (cubits,) the tapestrie hangings, their pillars three, and their fockets three. And for the gate of the Court, an hanging-veile, of twenty cubits, of blew, and purple, and fearlet, and fine linnen twined, the worke of the Embroiderer: their pillars foure, and their lockets foure. All the pillars of the Conferound about shall be filletted with filver their hookes filver, and their fockets braff. The length of the Court had be an hundred cubits, and the breadth fifry with fifty, and the height five cubits, of fine linsentwined : and their fockets braffe. All the velices of the Tabernacle, for all the fervice

And thou shalt command the sonnes of Ifrael, that they take unto thee, pure oile olive, beaten for the Light, to cause the Lampe to ascend up continually. In the 21 Tent of the Congregation, without the veile, which is before the Testimonie, Aaron and his fonnes thall order it, from evening unto morning, before Ichovah: it hall bea statute for ever, unto their generations, on the behalfe of the fonnes of Ifrael.

#### Annotations.

A Lear] in Hebrew Mizbeach, in Greeke Thu-fiasterion, so named of facrifices offered thereupon, and it was anointed, dedicated, sanctified to be most holy, that it might sanctifie the gifts offered thereon, and whatfoever touched it should be hely, Numb. 7. 1. 88. Exod. 29. 37. Matth, 23. 19. It is called by the Prophets, Ariel, the Lyon of God: and Harel, the Mountaine of God, Ezck. 43.13. The Altar and Sacrifice fignified Christ, fanctifying himselfe for his Church, and by his mediation fanctifying the daily service of his people, whereof also the Altar was a publike figne, Hebrewes 13. 10-15. Joh. 17.19. Efa. 19.19.20. Gen. 8.19. and 12. 7. Shittim ] in Gr. incorruptible wood, fce Ex. 25.5. fouresquare] This forme fignifieth firmnesse and stabilitie: therefore the heavenly Ierusalem is fouresquare, Rev. 12.16.fo was the figure of it, Ezek. 48.20. & the most holy place in the Temple & Tabernacle, 2 Chro. 3.8. The Altar prophelied of under the Gospel, though it be much larger, (because the worshippers are increased all over the world,) yet is it alfo fourefquare, Ezek. 43. 16.

Verf. 2. hornes] which were not onely for ornament, but to keepe things from falling off the Altar, for the hornes were upward, Ezek. 43. 16. And hornes usually signifying power and might, (Hab. 3.4. Lam. 2.3. ler. 48. 25.) thefe foure hornes of the Altar, fignified the power and glory of Christs Priesthood, for the falvation of his Church, gathered from the foure corners of the earth.

braffe] which was firong and durable, for to beare the fire that continually burned upon this Altar: hereby figuring Christs sufferance of Gods wrath and afflictions, without being confumed or overcome, Ioh. 6.12. So mountaines of braffe, fignific Gods invincible providence, Zach. 6.1. & Christs brazen feet, Revel. 1.19. and the man like braffe in Ezek. 40.3. have like mysterie of strong th, and invincibleneffe. See alfo lob 40. 18. Mich. 4. 13. So the instruments of the Altar here following.

Verf. 3. fovels inftruments to rake away alhei, or any filch. Such Hiram made also in Solomons deficient the Tabernacle; for all the fervice | Temple, i King. 7, 40. 45. bafoil of bookles, in Greeke, wists, their were to hold liquid shings;

as the blood of the Sacrifices, det So & Kinger 40 || or heaven, lightned with feuen Planets, and flatte flefbhookes | inftruments with Zach. 14, 20. teeth, to take fieth out of pots, &c. 1 Sam. 2.1 3.14. So in 2 Chron 4. 16. firepannet] wherein coales of fire were put: Englished domecime confers, Levie, 16.1 and 16.12. These influencest figures the simpliferie of the Word, in the Church of Charle which severe to purge the sitch and contract which severe to purge the sitch and contract of the first and to kindle the fire of the fpirit, for the pure fervice of God, Rom, 12. 1. 2. and 24.16. Zach. Pa. 10.21.

V. 4 a grand or; fiewe, as the word is Englished in Amos 9. 9. It was a broad plate of bratle with many little holes, through which after and the like things might fall: and ferved as an hearth for

the fire to burne upon.

Vers, s. put it that is, the grate or net forementioned : the Greeke translateth, put them, meaning the compafe] The Hebrew careeb, is no where found but in this historic here, and in Exod. 38.4. the Greek version maketh it to be the grane fore spoken of. Others referre it to the square compaffe which was within the Altar that was hallow, verfe 1. and 8. where either by rings or upon a ledge, this grate was hanged on the mids. This fignified the place within, where the holy fire alwaies burnerh, that is, the heart : which fustaineth alfothe facrifice : and where all afthes and excrements of corruption are inwardly conveyed away. as they are discovered by Gods Word and Spirit, and our fanctification furthered by afflictions, 2 Tim. 1. 2. and 2. 22. Rom. 12. 1. 11. Hebr, 9.

14. and 12. 10. Veri. 8. 10] that is, God shewed: or, according to the Greeke translation, as it was frewed. Thus all the inftruments of Gods daily fervice in Ifrael were appointed and shewed of God himselfe, that no place might be left for mans wil-worthip or inven.

tions, Colof. 2.22. Matth. 15.9.

Verf. 9. Court or, Court yard, an open place: into which the people should come daily unto the facrifices and publike fervice of God, Pfal. 100. 4. and 116. 17. 18. 19. Thus was the Habitation of God, divided into three roomes, the outward Court which was in the open light and view of all: Courwhich was in the open ugar and view or air The Tabernaele or Holy place, which had light by the even lampes of the gold Candleflicke, and in Tabernaele holy place, wherein was no externall light wherein God fate upon the glorious Cherusing, Siema (who is the true Tabernaele and Temple of God) confifted of three parts, Body. Soil, and Spore, a Their 5. 23. The body is as the sopiel Courrischere all doe feerwhan is done. The Soules are help place, where by the lamps of God Wood and Sparker, mans reason and under-frauding similghanest in The Spirit is as the most holy place, where God energy dwelleth in feeret by faith; which word things, not-feene, nor by human reason to the comprehended. And to by the Hebrey Doctors up into the beautiful of man is officered to the Hebrey Doctors up into the Sanctuarie: R. Elling higher refinite demonstration of Elding for chap. open Courry where all doe fee what is done. The The world alia lath three parts, this wherein we live and dyes the inperiour,

innumerable; and the Heaven of heavens, for third Heaven, 2 Cor. 12.2.) the place of eternil biellednette: unto which the most holy place it recembled, Heb. 9,24. iapelfrie.banging, which were Curtaines woven with Tapeline worke. The fame word, when it is spoken of other matter, fignifieth carved worke, as in 1 King. 6.11,

fine linen] in Greeke byffe : fcc Exod. 25.4 Within this, (which figured the righteoutnesses the Saints, Revel. 19.8.) was the Church of God to be in the fervice of him; as in a holy, pure and

glorious inclosure.

Verf. 10. Pillars] which ferved to uphold those hangings faftened unto them by filver hooke Figuring the stabilitie of the Church, and of the righteoufnesse thereof, by the word of God, (com. pared unto filver, ) and Ministers of the fame, le remie 1. 18. Revel: 3.12.Pfalme 12.7.Galath.2.0

fillers or beopes of filver, which compaffed the toppes of the Pillars, and ferved both for or. nament, and for the hangings to be fastened by They have their name in Hebrew of imbracing about, and cleaving faft; derived from a word which is applied unto loving affection, Plalme of 14. and fignific the pure love, wherewith the Saints are to imbrace, and cleave to, and fewe one another, Colof. 2. 2. and 3. 14. Galath, 5.13. In the making of thefe it is faid, that their hade alfo (or chapiters) were overlaid with filver, Exodus 28.17.10.

Verf. 12. Sea] that is, the weft fide : fee Geneis fiftie] fo the bredth, was halfe fo much as the length: and the forme of the Court was long (quare, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 30 cubits long, and 12 broad, Exod, 26.

Verf. 14. for the fide] that is, for the one fide, 15th Greeke translateth it, meaning the fide of thegat or entries the Hebrew figuratively calleth it

Verl. 16. hanging weile or, covering, for of that it hath the name: To there was at the doore of the Tabernacle, Exodus 26. 36, fee the notes that

blew, &cc. fo it differed from the other hang. ings of the Court, which were but of one colout: this with varietie of colours, represented thems. nifold graces of Christ applied unto us, by his blood, by whom as by a doore, we have entrance and accesse unto God, in his Church, John 10.9

Verf. 18. with fiftie] that is, fiftie on the Well end, with fiftie on the East end. The like is tobe understood before of the length; an Hundredon the one fide, with an Hundred on the other: and fo the Greeke translation speaketh of that, 25 of five] halfe the height of the Tabernicle, which was Ten Cubits high: Exed. 26. 16.

Verf. 19. for all the fervice ] the Greeke explain neth it thus, and all the inftruments , fuch as ferved for the worke thereof. pinnes or, nailes: flakes: Which were to fasten it, and the parts thereof, that it might fland fure. Thefe fignified alfo the flabilitie of the Church, and the minister,

of Gods word fastening the same, Ezr. 9. 8; Esa. 33.10. and 22.23. Zach. 10. 4.

Asst.

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Here beginneth the twentieth fection, or lecture ofthe Law: fee Gen. 6.9.

Verf. 20. sake and bring unto thee, fo in Lev. 24.2 where this law is againe repeated. Olive that is, of the Olive tree, which is alwaies green and flourithing, faire and of goodly fruit; of whole fruit oyle is made, good for food, for ointment, and for lights of which laft he here speaketh. This oile Olive fignified the fruitfull graces flowing from Christ and the Saints compared to Olive trees, Judg.9.9. Pf. 52. 10. Zach. 4. Rev. 1 1. 4. Ier. 1 1. 16. who by the fire of Gods spirit, cause the seven lampes to burne before his throne, and doe in lighten the Church with his word Eia. 61.1.2. Rev. 4.5. Plal. 119. 105. Prov. 5.23.2 Cor. 4.46. beaten] fignifying how with much labour, & affliction, the light of Gods word is to be prepared, & with patience preached, and made to fhine in his Church 2 Cor. 1.4. & 2.4. &11.23.24.25.&c.1Thel.2.9. to afcend | that is, asthe Greeke and Chaldee explaine it, to burne. V.21.the Testimonie the Tables of the Law, within the Arke, Ex. 25.21. [ball order it] by caufing it to burne, as the Greek interpreteth. The manner whereof, the Iewes record to be thus: When the Priest commeth to trim the Candlesticke; of every lampe that is burnt out, he takes away the weke, and all the oile that remaineth in the lampe, and wipeth it, and puteth in another weke, and other oile by measure, and that is halfe a log, (that is about a quarter of a Pinte, of which measure, see Lev. 14.10. and the notes on Exod. 30.24.) and that which he taketh away, he cafteth into the place of the after by the Altar, and lighteth the lampe which was out, and the lampe which he findeth not out, he dreffeth it. The lampe which is middlemoft, when it is out, he lights not it, (after it is made cleane,) but from the Alter in the Court but the rest of the lampes, every one that is out, he lighteth from the lampe that is next. Helighterh not all the lampes at one time : but lighteth five lampes, and stayeth, and doth the other fervice, and afterwards commeth and lighteth the two that remaine.He whose dutie it is to dresse the Candlesticke, immeth with a veffell in his hand, (which is called (uz, and it is of gold, like to a oreat pitcher.) to take away in it the wekes that are burntous, and the oile that remaineth mibe lampe, and lightesh five of the lamps, and leaveth the weffell there before the Candlefticke, &c. and goeth mitafterwards be commeth and is pheeth the two lamps, and taketh up the vessell in his hand, and boweth bimselfe downe to worthip, and goeth his way. Maim.t. car. of the Thalman Ribyl treat. Menachoth, chap. 10. fol. 88. Torselogie of oile and a halfe, for the Candlesticke, half a hipsofor every lampe. And for the order, in the same than the same than the cand a hipsoform of the same than ing of best erwoft Altar, was before the trimming of office the trimming of the two lamps ; and the And the carious girdle of his Ephod which

trimming of the two lamps, before the burning of incenfe, &c. This charge of the Priests to order the lamps. fignified how Christ and his ministers should contimually looke unto the puritie of doctrine, and preaching of the light of the Gospellifrom evening to morning, in the darke place of this world; till the day dawne, & the day-ftarre arife in our hearts; Rev. 1.13. and 2.1. Deur. 33. 10. Ioh. 5.35. Eph. 3: 8.9. 2 Pet. 1.19. 20. 21 Matth. 4. 16.

#### EXOLX GXOCXOCXOXXO

#### CHAP. XXVIII.

1, Aaron and his fonne; are fet apart for the Priests office. 2, Holy garments are appointed. 6, The Ephods 8, And the curious girdle of it. 9, The two Beryll stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 15, The Brefiplate of judgement, with twelve precious frones therein. 21, on which the names of the twelve Tribes of Ifrael were graven: 22, The golden chaines to fastenit. 26, And the golden rings for the same: 30, The Vrim and Thummim. 31, The Robe of the Ephod, with Pomoranats and Bels. 36, The golden place of the Miser. 39, The fine linnen Coate, the Miter, and the Girdle. 40, The Coats for Aarons fonnes, wish their girdles and bonnets. 42, and their linnen breeches, 43, The Priest's must weate their garments, in their administration.

ND thou, take neere unto thee Aaron it thy Brother, and his Sons with him. from among the Sonnes of Ifrael, that he may minister-in-the-Priests-office unto mee : Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons Sonnes. And thou thalt make garments of Holineffe for Aaron thy Brother, for honour and for beautiful glory. And thou, speake unto all the wife | 5 hearted, whomsoever I have filled with the spirit of wisedome; and let them make Aarons garments, to fandifie him, that he may minister-in-the Priests office unto me. And thefe are the garments which they shal make. a Brestplate, and an Ephod, and a Robe, and a Coat of circled-work, a Miter, and a Girdle ! and they shall make garments of Holinesse. for Aaron thy brother, and for his Sonnes that hee may minister-in-the-Priests-office with surface, c. 3.5, 12.13, 16, 17. The like they unto mee. And they shall take gold, and have nother records; as for the measure of oile, in blew, and purple, and fearlet, and fine linnen. And they shall make the Ephod of gold, of blew, and of purple, of scarler, and fine linnen twined, the worke of a curining workeman. It fhall have the two shoulder-peeces, The lange and be trimming of the five lange serior of the lange of the

wupon k, thalf be of the fame, according to the worke thereof, of gold, of blew, and purple, and fearler, and fine linnen twined. And thou that take two Beryll stones, and shalt grave on them the names of the Sonnes of 16 rael. Six of their names on the one stone and the names of the fix that are remaining, on the fecond stone, according to their births. The worke of an engraver in stone, like the engravings of a figner, shalt thou engrave the two frones, with the names of the fonnes of Israel,inclosed in ouches of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the Ephod, stange of memorials for the sons of Israel; and Agron shall beare their names before Ichovalrapon his two shoulders for a memorial. And thou first make ouches of gold And two chaines of pure gold, at the ends shalt thou make them of wreathen worke. & shalt

fasten the wreathen chaines to the ouches.

And thou shalt make the Brest-plate of indgement, the worke of a cunning workeman, like the worke of the Ephod shalt thou make it; of gold, of blew, & purple, & scarlet, and fine linnen twined, shalt thou make it. Poursquare shall it be, doubled; a spanne the length thereof, and a span the bredth therof. And thou shalt embosse in it, embosment of flones, foure rowes of flones: a row, a Sardius, a Topaz, & a Smaragd, the first row. And the fecond row, a Chalcedonie, a Saphir,& a Sardonyx. And the third row, an Hyacinth. 20 a Chryloprafe, and an Amethyft. And the fourth row, a Chryfolyte, and a Beryll, and a lafoer they shall be fet in gold in their embolineurs. And the stones shall be with the names of the Sons of Ifrael, twelve according to their names, like the engravings of a figuet, every man with his name they shall be accordiff of the twelve Tribes. And thou shalt while upon the Brettplate, chains, at the end, a with the worke of pure gold. And thou hair make upon the Brettplate, two rings of gold and final pur the two rings on the two curds of the Brettplate. And thou final purche two winds of the Brettplate. And the other two winds of the Brettplate. And the other two winds of the Brettplate. And the other two winds of the two wreathings, thou thair failed on the two outless, and final pur term and the two outless. And the other two outless and final pur term and the two outless. of the Boilders of the Epiod before it. And that make Coats, and thou shalt make the choice of the Epiod before it. And that make Coats, and thou shalt make put them upon the two ends of the Brefs. For them, for them, for honour, se for beautiful gor And thou shalt put them upon Aaron brother, and upon his somes with kim as the cook of the Prints of gold and shalt put them upon Aaron some brother, and upon his somes with kim as the cook of the Prints of gold and shalt put them, and fill their hand, and the cook of the Prints of gold and shalt put them, and fill their hand, and the cook of the Prints of gold and shalt put them, and fill their hand, and the cook of the Prints of gold and shalt put them, and fill their hand, and the cook of the Prints of gold and shalt make Coats, and thou shalt make the correct of the prints of gold and shalt make Coats, and thou shalt make the correct of the cook of the British them Girdles, and Bonets shalt the girdles, and Bonets shalt them Girdles, and Bonets shalt them Girdles, and Bonets shalt the more shall the girdles, and Bonets shalt the girdles, and Bonets shalt them Girdles, and Bonets shalt them Girdles, and Bonets shalt them Girdles, and Bonets shalt the girdles, and Bonets s

derneath, towards the forepart thereof, o. ver-against the coupling thereof, above the curious girdle of the Ephod. And they that binde the Breftplate, by the rings therof, un to the rings of the Ephod with a lace of blew to be above the curious girdle of the Ephod and that the Breftplate bee not loofed from the Ephod. And Aaron shal beare the name of the Sons of Ifrael in the Breftplate of inde ment upon his heart, when hee goeth in into the Holy place, for a memoriall before Icha val continually. And thou shalt put in the Breftplate of judgment, the Vrim, and the Thummim, and they shall be upon Aaron hart when he goeth in before Iehovah, and Aaron shall beare the judgement of the Sonnes of Ifrael, upon his heart before leho. vah continually.

And thou shalt make the Robe of the !. phod all of blew. And there shall be a hole in the top of it, in the mids thereof: it had have a binding for the hole, round about of woven worke, as the hole of an habergem shall it have, that it bee not rent. And the halt make upon the skirts thereof, Pomen nats of blew, and of purple, and of feath upon the skirts thereof, round about, &but of gold, between them round about. And of gold and a pomgranate, a bell of gold and a pomgranate, upon the skirts of the Rox round about. And it shall be upon Aaron, to minister; and his found shall be heard, who he goeth in unto the Holy place before kho vah,& when, he goeth out, that he die not.

And thou halt make a Plate of pure gold and shalt grave upon it like the engravings afignets Houses To Ishovas A thou fhalt put it on a lace of blew, & it is be upon the Miter, upon the forefront disk Miter it shall be And it shall be upon And forehead and Aaron shall beare the iniquity of the holy things, which the Sons of line shall ballow, in all the gifts of their ho things, and it shall be upon his forthead a waies, for favourable acceptation of the before Ichovah. And thou shalt weavew circled worke the Coat of fine linnen; 20 thou shalt make the Miter of fine linnen:20 thou shalt make the Girdle the worke of the Embroiderer. And for Aarons Sonnes the

the priefts-office unto mee. And thou shalt make for them linnen breeches to cover the naked flesh; from the loines even unto the thighes they shall be. And they shall be upon Aaron, and upon his fonnes, when they goe in unto the Tent of the congregation; or when they come neare unto the Altar, to minister in the Holy place, that they beare not iniquity, and die : ( it shall be) a statute for ever, to him and to his feed after him.

#### Annotations.

Akenere] or, canse to come nigh, that is, to prefent themselves unto thee. Hitherto God hath appointed fuch holy things as pertained to his fervice : now he giveth order for holy perfons to administer before him. minister in, &c.] or, execute the Priesthood. This honour no man might takeunto himfelf, but he that was called of God, as Aaron, Heb. 5.4. In this work Aaron, chiefly figured out Chrift, & fecondarily all Chriftians, whom hee hath made priests unto God, Heb. 5.5. Re. 1.6.

Verf. 2. of holineffe] that is, boly garments, ( in Greeke, an holy ftole:) to called because they fignified the holy graces of Gods Spirit, wherewith Christ and his people should be clothed. For such an high priest it became us to have, as is holy, harmlese, undefiled, Heb. 7.26. and Gods priests are to be clothed with justice, and with salvation, Pfal. 132. 9. 16. and fo are all the Saints, Elay. 61.10. beautifull glory the Greeke translateth for honour and glo-7. Thele two, fignific the highest degree of dignities bonour inwardly in the heart and affections: glory outwardly in the appearance and cariage: (as in Elay. 28, 1.4. glory, or beauty, is compared to a floure; and in Elay. 61. 3. it is opposed unto affes. ) As lefus the fon of lofedek the high prieft was clothed in fitthy garments, which fignified iniquitie: in him and his ministration, Zach. 3.3.4. fo thefe garments of bonour and glory, fignified the holy and pure administration of lesus the Son of God, who offered himselfe without spot unto God, to purge our conscience from dead workes, Heb. 9. 14. by whom also his Church is clothed with garments of beautifull glory, Eia. 52.1. with fine linnen cleane and hight, which is the righteousnesse of the Saints , Rev. 19.8. From this speech of honour and glory: the Hebrew Doctors have delivered, that the garments of the priests were to be new & faire, &c. like the garments of great men. If they were foule, or torne, or overlong or overflore, &c. and the Priest did his service in them, it ma magrill. Every Priess garment that was made filty, buy did not whiten it, or was it, but leave it for threds (or webe.) and put on new The high Priss gar-ments, whom they were old, were laid up in store: and the white garments wherin he served on the fasting day, (mentioned in Lev. 16.4.) heenever ferved in them be formations but they were referved in the place where upon them off, as its written, And He Shall Lave Them There, (Levit. 16. 23.) andit was anlawfull to put them to any use. The coats of the

inferior Priefts, when they were worne old, they made of them threds (or weke) for the Candlesticke continually. Maimony, in treat of the Implements of the San-Enwy, chap. 8. Sect. 4. 5. 6.

Verf. 3. whomfoever Heb. him whom I have filled. Here God sheweth his Spirit to be the author and teacher of handicrafts : the Prophet sheweth the like of husbandrie, Efay. 28.24.26. like of husbandrie, Efay. 28.24.26. fantifie] of confecrate him, that is, to be a figne of his fanctification from God. Therefore it was death to minister without thefe garments, v. 43. and they are called holy garments, verse 2. and in times following were laid up in holy chambers, and the Priests might not weare them among the people, to fantifie them with their garments, Ezek. 44. 19.

Verl. 4. circled worke this differed from broideredworke, which was of many colours, but this coat was of one colour, white, being of fine linnen onely, verie 39 but woven with circles, or round hollow places like eyes; wherefore the fame word is after, in v. 11. uled for onches, or hollow places wherin stones were fet. Malmony in the foreframed treatife, chap. 8. Sect. 16. faith; The coats both of the high Priest, and of inferiour priests, were of circled worke, that is, had many hollow places (or houses) in the weaving, like the hollow place of caps, &c. Girdle] To these fixe adde the golden Plate (or erowne) verse 36. and the Breeches, vers. 42. so the high Priest hath eight ornaments: all which, & no moe, he was to weare in his administration. They may bee viewed in the order as they were put on (Levit. 8.7. 8.9. thus : )

1. Breeches of linnen, put next upon his flesh. 2. A Coate of fine linnen, put over the Breeches.

3. A Girdle embroidered, of fine linnen, blew, purple, and scarler: wherewith the coat was girded. 4. Arobe, all of blew, with feventie two bels of

gold, and as many Pomgranats, of blew, purple, and fearler, upon the skirts thereof. This was put over the coat and girdle.

5 An Ephod, of Gold, and of blew, purple, scarlet and fine linnen, cunningly wrought: on the shoulders whereof, were two goodly Beryll Rones, on which were graven the names of the twelve Tribes of Ifrael. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the jame.

6. A Brestplate, cunningly wrought of gold; blew,purple,tearlet,and fine linnen:which being ipaniquare, was fastened by golden chaines and rings upon the Ephod. Herein were fer twelve feverall flones, on which the names of the twelve tribes were graven; and herein was the Vrim, and Thummim.

7. A Muer of finelinnen, fixteene cubits long, wrapped about his head.

8 A Plate of pure gold, (or Hely crowne,) two fingers broad, whereon was graven Holines To lehovan. This was tyed with a face of blew, upon the forefront of the Miter.

These eight did the high Priest weare in the Sanctuarie, his feet and hands (as of other Priefts) being alwaies bare, and washed daily, when hee went in to administer, Exod. 30.21.

The inferious priests garments were foure. ... Ver & comous girdle] called in Hebrew Chelled

I. Lingen Breeches ... (1 50 10) merch were

2 Fine linnen Carteria content in the second 3 Embroidered Girtles of fine lamen, blew, purple, and fearles likes he high priests.

A. Benney of fine linners, as large as the high prices Miler. Of the odfall be spoken after in this Chapter particularity of the same one forme ex-

craprdingly gameate, which the high prick wore

1. Lingen Breeches next his fleth.

A holy linner Ceats

A linnen Girdleog and ground 4 A linnen Miter

Thesche pur on when he made reconciliation for the Church in the most holy place; once in the yeere, (which was the tenth day of September) and having finished his fervice, hee put thefe cloths off, and never wore them more, but left them there. See Lev. 16.4.23. with the annot.

Verfe 5. gold | beaten into thinne plates, and cut into wiers, ice Exed. 39.3. This gold, wrought with the three bloody colours, & with fine white biffe, fignified the faith, obedience, and fufferings of Christ; and his justice, in the administration of his priefthood, Heb. 2.17 and 5.7.8.9 and 9.12.14

Pial 132.9.

Verie 6 Ephod or, Amicle. Ephod is the Hebr. name: so called of compassing fitly the body, and being tyed thereto, Exod. 29. 5. By the Hebrew Doctors, it was of bredth, according to a mans backe, from Boulder to Boulder : and long behinde, downe to the feet. Maimony treat. of the Implements of the Santtuary, Chap. 9. Selt. 9. Others thinke is was fhort, as a jacke, or habergeon. Iofephus (in the 2. booke of his Antiquities, Chap. 8. ) faith it was a cubit long. In Greeke it hath the name of the shoulders, upon which it was put. This was the outmost of all the priests garments; and served to hold fast the Breftplate: and figured out in Christ, his justice, which hee put on, as an habergeon, Efay 59. 17. who appeared clothed like a prieft, Rev. 1, 13. Belides this golden Ephod (which the high priest onely did weare) there was another fort of linnen Ephods, worne by inferiour priefts, and other perions, 1 Sam. 22. 18. and 2. 18. 2 Sam. 6.14.

caming workman who wrought or wove both fides alike 1626.1. Of this worke, the lewes have thus recorded: The gold that was in the weaving of the Spind and of the Breftplate, was thus prought, He tooks one thread of pure gold, and put it with fix threads of blam, and prifted these sevenebreds as one. And so bee did one thred of gold with fix of purple, and one with fix of fearles, and one with fix of linnen. Thus there were foure threds of gold, and 18 threds in all: Of which 28 be powashe Breftplue, and Ephod, &c. Maimony

rear of the Implements of the Santhury. c. 9.S. 5. & c.
Verse 7: Smaller peeter Hercupon this garment
is called in Greek Epomis, in Latine Superhumerale, of heing purupmon upon the shoulde's There were in the light in the flowing the mould star were former sport it was flowing the precess, that they might be sport the flowing faith Maimony in the Imple of the Santh Chap 9. Setting.

of the comping waterman bips in Greeke, the moven purke, Of this Maintony, (in the forenamed place, parte, Acting second of the Ephod had as it were true than bands, (or peece) joing out from it, in the wearing of the fide and on that with the which they girded it, on the fide and on that with the which they girded it; and the pare called Chefheb (the curious girdle) of the E. phod, And after (in Sect. 11) he faith, The curious perdle of the Ephod, was synd sepondhis beart, under the Breffplate, This differeth from the Godle (Abne.) which is after tooken of in verse 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a prieftly garment, and girded about the pap with a golden girdle; Revel. 1.13. was declared there. by to be our high Prieft, and it hath reference to this curious girdle of the Ephod. See more on Fr. odus 29.5. of bis Ephod] or, of the Ephodofi, which the Chaldee expoundeth, of the Ornamu (or fitting) thereof. This is faid to be uponit: tods. stinguish it from the Girdle after mentioned in

Versi 10. birthes] or, generations, by their mothers; First of all, Leahs Children, (as Moses him. felfe reckoneth them, Exod. 1. verf. 2.3.) and then the other Mothers children, and Rachels laft, as shall after bee more fully shewed, in their sevenil ftones; verf. 17. &c. Of this also Maimony winter in the same place, chap. 9. Sect. 9. Hee fet ontal Shoulder a Beryll stone, fouresquare , embossed in sold. and he graved on the two stones, the names of the Tribu. fixe on one frome, and fixe on another, according to then birthes : and they wrote lofephs name Ihofeph (as heis written in Pfal. 81.6.) So there were 25. lettersonthe one stone, and 25.00 the other. And the stone wherem Reuben was written, was on the right shoulder; and the Stone that Symeon was written on, was on the left; alter the manner here fet downe.

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Symcon	שמעון	ראובן	Reuben Levi	
Ihudah	יהורה	לרר		
Zabulon	מברלן:	יששבר	ItTachar	
Dan	77	נפתלי	Naphtali	
Afer	אשר	۲۲.	Gad	
Benjamin	בניבין	יהוסף	Inoteph	

Vers. 11 ingraver in stone] or, stone cutter, lewella. This engraving in precions stone, and that like fignet, with the names of the Sonnes of Ifrael; fignific the firme and perpetuall love, memoriall, efteens, and fuftentation of the Church of Christ, lob 19 23.24. Song 8.6. Hagg. 2.23. ouches ] that is, bel low places, in which the stones were fet fast, fec v. 4

Verl. 12. a memoriall] The G. addeth a memorial concerning them. In this worke, Aaron was a figure of Chrift, Hebrewes 7. 28. the Sonnes of Ifrache all Saines, called the Ifract of God, Galath. 6.16

The two Beryll flowers, Quare and of equal! | like state of that Tribe, which frontierd upon the Lightle stignifed the like precions faith and price which all have obtained before Goden Reing allo the stone mentioned in the deletipe to refer to named of the Greeke Topazion, and Taradiri, Genetis: 2: 72. and the stone of the grand in Revel 31. 20. In Hebrew, Pitals, Cobresodos 28.20 who figured Christ in his infamilig of Ifrach Genelis 45. 7. 13 and 49.24 The femilers on which they are borne, fignified the power and principalitie, which Christ hath overhis Church, prefenting the famulbilis medistien pure and holy mato God, and carfing them to be bedata perperualismemorie, Efaye. 9.6 and 22 22 Pobre 25: 27 doll. 17: 19:20:24! Mal. 3. 16/ Plalme are wat 2 did a silina and the finds to on an

Verleit at the endo] or equall: of like propor tion So in verie 22. The Chaldee translateth limit: redishe Greeke, mixed with floures of or taften! Hebraine, which word is used for making furiel fast and steadie, as the Scriptures shew; one Prophet faying, Thou haft given, 1 Chron. 17. 22. an other laying for it. Thou halt confirmed 2 Sam 7. 24:

Soafter in verle 2 5. Vetf. tg. Breffplate in Hebrew, Chofben; which isnot eafie to interpret; but because it was an orsament of the breft, we call it a Breftplate. Tofebbus inhis Greeke Antiquities, booke 3. chap. 8. kecwally trans are it Logeion, and Logion, as being the Grafe or nament, because by Vrim and Thummins the was therein, God gave answers to the governours, Numb. 27. 21: It bath affinity with Cha-Belog that fignifical fleure, as implying a filent orade to be feene on the breft of the high Prieft, rather then heard. Also with Chazab, that fignifitch feing and ig we may English it, the Contemplation (or Confideration) of judgement, and it noseth the care that the Priest should have, of answering judgment and equitie to them that asked of God by him. Whereof fee more in the notes on v. 30. couning workman] woven both fides alike. Verle Maimony (in the forefaid treasife, chap. 9. Sect. 6. ) explaineth it thus, that the clotha of the Brestplate) was woven with cunning

worke of gold, and of blew, purple, scarles, and fine lin-sen; mish 28-shreds, as is before shewed. The length fit was a cubit (that is two (pannes) and the bredth of it, u foan : and they doubled it into two, fo it was a francevery way, four fquare. And they fet thereon four a renes of stones, expressed in the Law, and every stone

was four of question and a second sec camping about Gods Tabernacle, were in foure quarters, East, West, North. and South, three tribes in every quarter, Numb. 2. Sardius or Sardine: a precious stone, called in Hebrew, Odem, of Alan, which fignifieth Ruddie, Lam. 4. 7. for mys blood-coloured ftone. Accordingly the Chaldee Paraphrase calleth it Samkan, and Thargum Ierusalemy Samketha, that is, Red. In the Greeke, and by the holy Ghoft in Rev. 21. 20, it is named a Sardiss, ( of Sardis a chiefe City in Alia, where fuch flones were.) On this flone the name of Reben was engraved, and it for eshewed the warenemie, and in Sauls daies, conquered the Hagaruns, a Chron, c. to and went armed before their brethren, aiche conqueltof Canaan. lot 4.12. 13.

from the levers of which word transplaced. Tonad or Topazare derived. It was a presions frome found in Atthiopis, lob 11. 19. By the Hebrew Doctors, and also by Plime in his art books, chap & the Ton paz is of a glorious greene collur, and Sonaho in his 16. Booke, of a golden colour. Hereupen one fore of Topaz, is of Plinie named Prafagides, Greene co. loured and to this the Chaldee thanic agreeth, darkanin Onkelos, and lankathavin Thatquan lerufalemy, both lignifying griene; On this tone Syme-on name was graved, of which Tribe there was littinglory, till Ezekias daies, swhen the Symponices (more the remnant of Amaleck of Cato 4.42.43.

Smaragd] or Emergald, as it is also Englished. In Hebrew it is called Barekarby of Barak, which is Lightning Ezek 1.13. and the Chaldes names agree hereunto But the Greeke sumeth it Smaragdas, and to the holy Ghoft in Revel 21.19. Which Smaragd (or Emerauld) is of a most goodly and glorious greene colour, that the eye or man is delighted, refreshed, but, never filled with the looping upon it, as Plinie (in his 37. booke, chap, 5.) faith. And as there are many forts of Emeraulds, 10 fomeglifter like the Sunne, whole Charret is therfore feigned by Poets, to hive mith cleare Smaraeds, Ovid Metamgrph 3 and the Greeke name (as well as the Hebrew) implieth to much Smar god, as beng Marand, of Marra, to fine. On this ftone, Leve was engraved. So, the lerulalery Thargum upon this place, having named these three stones, addeth, write plainely upon them, the names of the three Tribes, Rouben, Symeon, Levi. So this glittering Stone, foreshewed Levies glory, who should reach lacob Gods judgments, and litael his Law | Dour-3.10.whofe lightnings docilluminate the world, Pial 97,4 Of Levi came Mofes and Aarons, and all the Priests, and John the Biprist, who shined as Emergulds in the Church. So the coverent of grace is refembled by a Rain-bow of an Emerauld

colour, in Revel. 4. 3. Verl. 18. Chalcedonie in Hebrew Nophec, which the Chaldee of Onkelos turned Ismerngdin, that is, the Swaragdforementioned; but Thorgum lengtalemy callerh it Cadcedana, to which the pape given it by the holy Ghoit, Chalcedon, Revel 31 100 agreeth. The Greeke version hath Anthras, that is, 2 Carbuncle, and to the Chalcedonie is like unto a Carbancle, and one fort of it, as Pline sheweth in booke 37.chap. 7. This Charcedonie ( as it is alio called) fhineth cleare like a ftarre, but fomewhat purple-coloured: and the Carbanele ( which is fo. called Pyropus, ) hath the name of fire, like which it thineth. The ground of this Chalcedonie, feemeth to bee the Hebrew Cadeod mentioned in Efay. 54. 12. On this stone, Indahs name was graven. In Caleb, Othoniel, David, and Solomon, this stone shewed his glory, but above all in Christ. who came of this Tribe according to the flesh,

Hebrewes 7. 14. Saphir) this is the Hebrew Tribes, Dan, Naphrall, and Gad.
name, kept alfoin Greeke, and other congues; but Verf. 20. Chenfalise which in the Chaldee it is Shabeen lois a goodly frome, in the Childese is 5 March 161 a goods and the control of the Childese is 5 March 161 and 161 so, Eackiel 1, 26. The Saphir and the Smaragd are the most pleasant und comfortable for the eye to looks upon. Vponthis thene the hame of Hall Guecke vertion, and Revelation 21. call it the che was engraved to & Sardonyo This name feemeth to be made of the Sardonyo This name flower, sugged in Hobbew, Tabalom, of Smiting; and in Chaldee; Subbulow, that is beiring fireker: for it in very hard floke, like the Adamant or Diamonde and in Revelation 22.20; is named in Greeke Suedow's which by the name, and by refumence of Pline, booke 17. chapter 6. is mix ed of a white and rudey colour, thining like to ris, and as there are many forts of Berylls, to have the naileof a mans hand for into flesh. On this gem, Zabulon was graved : fo the Iernfalem) Thereus | feeting downe this fecond tew, ad. | lephthe, and Abdon the Judges of Ifrael, the glodethy Write plainely on them, the names of the three Tribes, Indab, If that, Zabalon. Som Genelis 46. in Exodus 1. 2. 3. in i Chronicles 2. 1. and often, thefetwo Iffachar, and Zabulon, are joyned with the former foure Patriarches, that fo all Leahs children, might betogether.

Verle 19. Hyacinth or, Iacinth, that is, of a bright purple colour: by the Greeke it is translated the Ligure, but some copies have for it the Hyatinth, and fo the Holy Ghoft translateth it in Revelation 22,20. In Hebrew it is named Leftem : upon it Dan was graven: and a cirie called Lefbens did afterwards fall unto the Tribe of Dan, as this Rone did portend, and fo Lefbem was called Dan, folitia 19. 47. Chrysoprase] which name significth a colden present, so noting the colour of this Rone. In Heb. it is Shebe : the common Greck verlion makerh it an Achate (or Agate,) of which this Tribe, Rom. 11. 1. whose writings are as a for of frone, there are many colours, and somethe | goodly lasper, shining among the precious stone best, that are greene with a golden list: which therefore the holy Ghost calleth a Chrysoprafe, in Revelation'21. 20. Naphtalims name was graven upon it. So the two Sonnes of Bilhah, Rachels maid, are joyned together. Amerbyft] called in Hebrew Achlama : in the Grecke verson, and in Revelation 21. an Amesbyft, which is a Rone of a wan purple colour, and ruddie: fo being a warlike ligne, and Gad was graven on this theme, whole warres were prophetied, and his victories, Genefis 29, 19, and had fulfilling in fame order that they were graven upon the Bo s. Clinonicles 3, 18.19, 30. Here againethe Ion tyls, were they here fet and graven upon twelft [Adding This year, naming the third tow of stones, deverall stones: as they are here set downs in the addicts, Write plants on them, the names of the three page following.

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Verf. 20. Chryfolite which fignifieth a golden for the glavious colour of it, which is a got Sez. Pfalme 48.8. and accordingly the Chalden nameth it Cram jamma, of the Sea-colour. The Charlotte. After was graven upon this flone, who dweiled neere the Sea, with is brethren Berg# in Hobsew Shoham, in the Greeke vertion. and in Rev. 2 t. 29. it is called the Bengle fothe Ghaldechore & elsewhere nameth it Burla, This was losephs stone on which he was engraved; and on two of thefe ftones, all the Tribes were written v. ar. The Boyll is of the skie-colour, but wate. they many colours. This stone is faid to be precion, leb 28 16 and in tofeph, lofus, Debora, Gedeon, ry of the Beryll shewed it selfe. rafper of the Hebrew lafbpeb, and the Greeke labie: a ftoned great worth and glory; of which are many fore of fundry colours, fome greene, fome azure or of aerie colour, called therefore Erizufa, by Pling in Booke 37. Chap 3. forme are party-coloured and spotted, like Panthers, therefore the Chaldet paraphraie here calleth it Pantere: and the Chal. dee on Song. 5. 14. faith Benjamin was engrand upon Apanter. This last stone for the yongest Benjamin, is the first foundation in the heavenly lerufalem, Revelat. 21. 19. The glory of this lifper, thined in Benjamins Tribe, when the Temple of Solomon was there builded in Jerufalem, Dareronomy 33.12. Iofus 8.11.28. and in particular perious, as Ehud (ludg. 3.) Mordecai and Efter, but chiefly in Paul the Apostle, who was of of the Scripture. Here also the Thargums Ierujule. plainly on them, the names of the three Tribes. Ala, leseph, and Benjamin. [et] or, fastened min bellow places (or enches) of gold, as the Hebren lofeph, and Benjamin. word implyeth : fee verfe 11.

Verf. 21. according to or by their names, and hat the Greeke translation addeth, according to the generations (or birthes) as was expressed in the 10 verl' and is here againe implyed. For in the

Vpon

١		Sardine		L. Reuben	
	1828 as a dr During	2 Topaze		2. Symcon day	Birk British of the State of th
	din Amina	3 Smaragd	r in mili	3. Levi 3.4	Paralle or the Parally and in
	Managed : 10 : 13 :	do ni popia pie yda	e all labor		Sonnes of Leah
	at had more con	4 Chalcedonic		4. Iudels	the contribution of the contribution
	Treatment 1	5 Saphir	ີ່ ເຂື່ອການ	2. Machaton	Mark Adams of the State of the second
	and or book at	6 Sardonyx	was gra-	6. Zabulon,	and the second
	and all kpon the	ದಷ್ಟು ಬಿಲ್ಲಾನಿ	Ven	্ত্র ক্রম্	နှို့ရေးကျော်မှုတွင် မွေမေး မေးများကျွန်းမှုကျွန်း
	Egyptions,	7 Hyacyntn	11 15 m 250	7. Dan	Of Bilhah, Rachela maid.
	THANKE:	8 Chryloprafe	to discoli	Or TANDITION .	
	- 58%(KK)	9 Amethyft	1.13093	9. Gad	
1	Ellen	a sandala	12 NO. 12 NO.		Of Zelpha, Leahs maid.
1		to Chryfolite		to,Afer	🕽 💌 militaria de la mesta Septia.
	1222/1901	11 Beryll,	r estiad	i i loseph	Of Rachel.
1	es Are Continue	12 lasper	5 1511.1	12. Benjamin	A comment of the comm

This order of names is before thewed out of the Ierufalemy Thargum : the fame is also expressed by the Chaldee paraphrast upon Son. 5.14. where speaking of the rivelve tribes engraved on twelve precious Rones, he nameth them thus: I Reuben, 2 Stmeon, 3 Levi, 4 Indah, 5 Iffachar, 6 Zabulon, 7Dan, 8 Naphtali, 9 Gad, 10 Afer, 11 lofeph, 12 Benjamin: who were like to the twelve celeftiall lignet, bright as lamps, and polished in their workes like puris, and faining like Saphirs. The same order we hened also from Maimony, to bee upon the two Buylls, ver. 10, except the transplacing of Bilhahs Sons. Like the engravings the Chaldee addeth, writin plainly like the engraving of aring (or figner.)
West. 22. at the end or, of equalitie: Ice vert. 14. The Greeke translateth mixed.

V.2c. before it or toward the forepart of it, or of him that is the prieft; for both on the fore-part of the Ephod, and before the priest did the Brestplate

Verse 26. border] or, edge : Hebrew lip. Verse 28 bind | with high knots, or they shall lift chove. coc. The curious girdle of the Ephod was bound upon his heart, under the Breff plate : faith Maimony, in the fore-faid treatife, Chap. 9. Sect. 1 1.

loofed the Chaldee faith, broken off. The manner of fastening is by the Hebrews described thus: There were made on each [boulder two rings; one above on the top of the Shoulder, and another beneath the Coulder, above the crarious girdle. And they fastened two wreathings of gold, in the two rings that were above, & they are called chaines. Afterwards, they put the ends of the aweathings of the Brestplate, into the rings that were above, on the founders of the Ephod. Then they patthe two laces of blew, which were on the edges of the Brestplate, into the two rings which were above the curains girdle of the Ephod. And they let downe the chains which were in the rings on the shoulders of the romain which were in the rings on the floudder of the Blood, must she rings of the Brefsplate which were up-proposed that the one might cleave fast must the other, and the Brefsplate might not be loosed from the E-posed Maintany, creat. of the Implements of the Smilling ish of [0] 10.

Yet 13 sipor his heart] The Greeke translateth

monthsbreft. fo in Revel. 15. 6. the brefts girded meineth the bearts. As before, presenting them min God, he bare them on his shoulders, on two Boiles of equal worth and glorie: fo now, to fig-

nific Gods favour in Christ towards the Church. they are borne upon his heart, graven on fundry stones, which signified the manifold and fundry. graces of the Spirit, wherewith the Saints are glorified here, every one in their measure; proceeding all from the love of Christ Wherefore the Church desiring confirmation in his grace & love, prayeth. Set me as a fignet upon thy heart, Song. 8. 6. moriall] which the graving did lignific, as in Efay 49.15.16. I will not forget thee, behold I have graven thee upon the palmes of my hands, oc.

Ver. 10. the Urim and the Thummim | which is by interpretation, the Lights and the Perfellions; but what these were, is not casie to fay. The Gr. translateth them, the Manifestation and the Truth. There is no commandement given unto Moses, for to make them; neither is there any mention. of them in Exod. 39. where the making of all A2rons ornaments is related: but in Levit. 8. 8. it is faid of Moles, he put in the Breftplate, the Vrim and the Thummim. From which fome of the Hebrews (as R. Menachem on Exod. 28.) doe gather, that they were not the worke of the artificer, neither had the artificers, nor the Church of Ifrael, in them any worke, or any voluntary offring; but they were a mystevie delivered to Mofes from the mouth of Godger they were the worke of God himselfe. For Moses tooke the Urim and the Thummim, and pur them in the Brestplate, after that he had put upon Aaron, the Ephod and the Breftplate, Levit. 8.7.8. Some doe thinke, that as those words, Holineffe to Ichovah, (in verse 36.) were graven on a plate, and put on Aarons forehead: fo these words Vrimand Thummin, were likewise graven on a golden place, and put in the Breftplate, which was double, (verte 16.) for formething to be put therein. Others thinke, they were no other then the precious ftones fore-fpoken of. The use of these Vrim and Thummim, was to enquire of God, and to receive an answer of his will by them; as is faid of Eleazar the prieft. he hall aske counsell for (Ioshua) after the judgement of Vrimbefore the LORD, Numb. 27.21. The manner of asking counfell, is recorded by the Hebrews to be thus. When they inquired, the prieft flood with bis face before the Arke; and bee that inquired, flood behind him, with his face to the backe of the prieft: and the inquirer fail, Shall I goe up? or, Shall I not?

And hee asked not with an high voice, nor mith the thought of his heart onety, but with a submitted with the foothers of the through the submitted with the submitted with the foothers of the submitted with the foothers of the submitted with the submitted of prophete.

Breflyder, and sur themself system minimary prophete.

Good my or goe not up in the letters that the submitted of prophete.

Compy or goe not up in the letters that the submitted with the submit shemfelves upon the Breftplate before his facts Their the Priest answered him and faid, Goe up, applied nice ine trief any were a non amajant, Ose up, or you the up. And they made no inquiry of two things at once: and if the forquired yet; shownfrom me but until the fuf only. And they enquired not bereft, the identiman man: but esther for the King, or forfam on but the affairst of the Court and the Santanary, Chap, 10. Belt. of the Implements of the Santhuary, Chap, 10. Belt. 11. 12. Of this, fee examples which may give light hercusto, in Num. 27. 18. 21. Judg. 1.1. and 20. 18. 28. 1 Sam. 13.9.10.11.12.and 28.6. Their Babylon, and wanted at the peoples returne, Ezr. 2163. Nehemiah 6. 65. neither doe we find, that ever God inswered by them any more. The Bab. Thalmord, in Poma, Chap. 1 fol 11 . Speaking of Hag. 18. where the Hebrew word Ecchabda, (I will be glorsfied) wantern the letter H, which in numbring lignifieth fide, faith, The want of H, fheweth the want of five things, in the fecond Temple, which had beene in the fift, namely; I The Arks, with the Mercy feat; and Cherubims : 2 The fire (from heaven : ) 3 The Majefty (or Divine prefence:) 4 The holy Ghoft : conab) they freme to meane the Oracle in the most hely place, where God had dwelt betweene the Cherabins, Pfal 80. 2. Num. 7.89. And by the hely Gheft, they meane the spirit of prophesie, not onely in the Priests, but in the Prophers, as the Commentary on that place of the Thalmud faith, The hely Ghoff was not in the Prophets, from the fecond peere of Darius, or. that is, after Haggai, Zachary, and Malachie; which were the last Prophets, and in that Kingstime, Haggai t. t. Zach. 1.1 So elfewhere in the Thalmud, in Sanbedrin, Chap, I. they reach from their ancient Dictions, that after the later Prophets, Hageas, Zamp (or departed) from Ifracl: howbest, they had the fon Ex. 28.) laith of this Oracle by Vrim & Thumwith, that it was one of the degrees of the boly Ghoft. (that is, of the gifts of the holy Ghoft:) inferiour name Prophete, and Superiour to the voice (or Eccho) Likewile R. Moles Garundens, (on Exod.fol. 146.) affirmeth, that betweene the Voice and the Prophelie, Here Vring and Theirmin, Of this Poice (or Ercho) there is no mention in the Scriptures of the Prophers : bur the Hebrety-Doctors, (which fay that it was in Midlafter the Prophets esafed,) doe ofcen write of it, and call it Bach kol, that is, the daughter of a veice as it were one voice proceeding our of another, fuchas we call an Erebe ; and which fomerhinke was with diffind and plaine words.
Of old they had in fine Oracles or answers from God, three manierof wayes, by Dreames, or by With, Midth. 27,-1810 | 619 | Brighester, Serim. 28, is with the Ephod. (Maintony in Implication of Physics of Physics of Control of Physics of

And as the High priet of hael was adorned in his breftwich from and Thummum translated in Greek Manifestanin and Truth formong the Egyptian, their high Priddik insported to have an ornamen about his necke, of Albaphire stone, and the ornamen was called Aletheia, (that is, Truth :) as Aliany writerh in his Greeke Hillory, booke 14. Afte the lotte of Vrim and Thunantim, and Prophetsin Ifrael the godly lewes held them to the Law of Moles, as they were commanded by the last Pro. bhet Mal a ANA hereunto Lefus fonne of Smal in Beelus 33:3; feemeth to have reference, fav. ine The Law is faithfull to him (chat understandet) as the asking of Dela: that is, as the Oracle of Vim and Thummim for Vrim is translated into Greek Dela: 1 Sam. 28.6. R. Mofes bar Maimon, lait. They made in the second Temple Frim and Thummin (whereby he meaneth the Breftplate with theme. cious flones - ) to the end they might make up all the [Highpriefts] eight fornaments, (Without which he might not administer,) although they did not enquir (of God) by them. And wherefore did they not enquire by them? Because the holy Ghost was not there. And every Priest that heateth nos by the holy Ghost, and on whom the Divine majeffie refteth not, they inquite not by him. Maimony treat. of the Implements of the Sandtuary, Chap. to. Sect. 10. "According to this phrafe; are those speeches to be under food in lon 7.39 The holy Ghoft was not yet, because Ishinu not yet olorified : and in Acts 19. 2. Wee have mile much as heard, whether there be an holy Ghoft. What by is meant, the gifts of the Spirit, in Prophilis, Tongues, &c. as there followeth in verf. 6. The holy Ghoft came on them, and they fake with Tonent and prophesied: which gifts being before cealed, were reftored by the Gospell; an evident proof that the Christ was come, loel 2,28. - 32. Acsa 4.17.18. And in Chill, this mystery of Frimal Thummin was fulfilled: for in the heart of himou great High-prieft, were the gifts of the holy Ghol without measure, 3,34 unto all Light and Min festation of the Truth, with all perfection and is tegrity, John 1.4.9 17. and 2.12. 13. and 18.37 Cololl. 2. 3. whereby the light of the knowledge of the glory of God, in the face of leftes Christ, is come unto us ; by whom the Spirit of Truth is tent into us, " dwell with us, and to abide with us for ever, loha 14 16.17. Who allo hath given us to put on the Broffplate of Faith and Love, 1. Theilalon, 5.8

Verla 3 sathe Robe in Hebrew Alegnil in Gret Hupodates, that is, an Enderclothing at was a long garment, worne next under the Enhod. The He brewes tay, Vpon the Robe, was the Ephod and it Breftplate; and he girded with the curious girdle of the Ephad, upon the Robe, under the Brefiplate : and the forest is called the Robe of the Ephod, because he girds

and Levits 8.7. of the Ephod the Greeke here trisfateth it Poderce, that is, of the garment downesothe feet So in Revel. 1. 13. Christ appeareth Med with a garment downe to the foot, (in the Gr. dere Podirer :) to thew himtelfe, as High Prieft forthe Church.

Verf. 32. an hole called in Hebrew a mouth. in Hebr. head. a binding or welt; called in woven worke Hebrew, the work Hebrew alip. of the Meaver. Tofephus (in his 3. booke of Antiquities, Chap. 8.) faith, This coat was not of two peeces. but weven in one, without feames on Shoulders or sides. Mamony (in treat. of the Implements of the Sanctaary, chap. 9. Sect. 3.) fairli : The Robe was alt of blew. and the threads thereof were twelve times double; and the hole thereof was woven at the beginning of the weavine. And it had no fleeves, but was divided into two skirts, from the end of the necke unto beneath, after the manner of all Robes : and was not joyned together, but about all the neck only. The Gotpell noteth of Christ. how in the dayes of his fleft he wore a coat without feame, woven from the top throughout, Iohn 19.22. Though that were not a prieftly garment, yet was it myfticall.

Verf. 33. Pomgranats that is, similitudes of them: fo the Greeke translateth, as it were Pomgranatiof the flourishing pomegranat tree. way fort of thefe three (tanh Maimony) being twifted feight threds, as it is written, upon the skirts of it twifed, (Exodies 39. 24.) So the threds of these skirts werein all foure and twenty. And hee made them like pomoranats, which open not their mouth; and hung them on the Robe. Maimony, tieat of the Implements of the Santt. Chap. 9. Sett. 4. Where foever this word twisten is used alone, (as it is in Exod. 39. 24) it must be eight double threds. Ibid. Chap 8. Sect. 14. The Greek version, both here and in Exod. 39.24. addeth the fourth stuffe, and of fine linnen twined : but the Hebrew wanteth this, as also the Chaldee.

belts in number, threefcore and twelve, (as Maimony shewerh in the foresaid treatife, chap, 9. Sell.4.) and they were hanged 36 on the one skirt, and 36 on the other. And in thefe 72 bells, were 72 clappers, all of gold: and the bell, together with the clapper init, is that which is called (in Hebrew) Pagnamon,

(a Bell) faith Maimony ibidem. Verf. 35. to minifer] in the fame ; or, when hee admissreth. found or, voice; that is, the found of his bells. Whereby was fignified the voice of Christ, which is heard of God, in his prayer and mediation: and heard of the people, in his reaching and instruction, Heb. 5.7. and 7. 25. Deuter. 33.10. Elay 58. 1. Mat. 12. 18. Therefore these manufactor and to fignific the purity and precicompanied of the words of Christs; accompanied with Parignans, to figuific the fruits and com-formit directs of Christs both mediation and domin. For Pomeranas, were of the fruits of the holy I and Deur 8.8. and they with the wine that is mithem, figurified the fruits and graces of the Same Song. 4.3. 13. and 8.2. Therefore many then were also in Solomons Temple, 2 Chron. 3. 16. and 4 13. And the care that this Robe should be berent (verse 32.) signified the unity of the

doctrine and faith of Christ, which should bee among his people without rents or schilmes, 1 Cor. goeth in, dec. ] that is, 1:10 13. 1 Tim. 1. 3. publikely administreth, as this phrase fignifieth, Numb.27.17. 1 Chron.27.1. Acts 1.21. be dye not or, and he shall not are. Verf. 36. Plate] the Hebrew Tfits; properly fig-

nifieth à floure; the Greeke, Petalon, a leafe : because it appeared faire and glorious: after, it is called the place of the holy crowne, Exodus 39.30. It was a long plate of gold, two fingers broad, and reached from one eare (of the Prieft) to another, faith Mainiony, in Implements of the Sanctuary, Chap. 9. Sect. 1. HOLYNESSE TO LEHOVAH ] that is, thefe words shall be graven upon it: in Hebrew, Ko-DESH LA LEBOVAH : which wee may Englift, Holine fe to Iehovah, or, The holine fe of Iehovah: and to the Greeke translateth it Hagiasma Kursou, The boline [e (or fanctification) of the Lord. Their wordsmight bee written (as the Hebrewes fav ) either in one line, or in two: and the letters were to graven, as that they flood out (above the rest of the

place, and were not cut inward.) Maimony ibid. Verl. 38 beare or, take away the iniquity. This openeth the mystery of this floure; how it figured the mediation of Christ, who by his holineste which hee had of the Godhead, tooke away the finnes of his people, which they commit in their most holy and religious actions, Joh. 1. 19. 2 Cor. 5.19. 1 loh. 2.1. 2. for favourable acceptation] that is, for a figne that the people are made acceptable unto God, by the holinetle of Ichovah himfelte, which through the mediation of this high prieft, is imputed unto them, Ephel, 1.6 2 Cor. 5. 19. And this was graved as a figner, and put on the forchead of the Pricit, that it might bee a vilible and perpetuall token of Gods gracious acceptation to be feene and read of all the people, to their comfort; as allo before the Lord, who respecteth his, in the face of Christ.

Verf. 39. coat | the Greeke translateth coats : for whether it were the high prieft, or the inferiour priefts, their coats were all of one stuffe, and moven with like worke, Exod. 39.27. and Maimony in the forefaid treat. Ch. 8. Selt. 16. where he fheweth alforthat these coats had sleeues woven of the same and lowen unto the bodies of the coats; which were long, reaching downe to the heeles; and the fleeues for length and widenelle fit for the armes. They figured the garments of juffice, wherewith Christ and his children are arayed, Plal. 132.9.Revcl. 10. 8. Miter in Hebrew Miffnepheth, which fignificth a thing wrapped about the head. Such as the Tuffe which at this day is worne in the Easterne countries. By the Hebrew records. the high priefts Miter, and the inferiour priefts Bonnets, were all of one stuffe and fize: and differed onely in the manner of wrapping about the head; the Miter being woond more flat, and the Bonnets more round and high crowned. The Miter of the high priest, or of the inferiour priests, was sixteen cubits (that is,24 foot) long, faith Maimony in Implements of the Santtuary, Chap. 8. Sett. 2.19. It was an ornament for priefts and for Kings, Ezek, 21. 26. and

figurified both the power and authoritie which they had for their office vnder God, Zach. 3.5, and their pure administration therot in Justice & Judg-ment, as lob faid, My judgment was as a Robe and a Miter, 1ob 29.14. So Christ our high priest, appearing in a prieftly Garment downe to the foot, had also his head, (that is, the attire of his head) and his haires, white as wooll, and as from, Rev. 1.13.14.28 in Song 5, 12. his bead is of fine gold, as was the place on the high pricits forchead, and as a King with his crowne, Among the heathen Romanes, their chiefe priests were called Flamines; of theattire of their heads, as being Pileamines, without which, is was unlawfull for them to goe out of doores. Pomp. Latus de Rom, facerd. tit. de Flaminib. and Plutarch in Numa. Among the Arabians also, their high priests were clad with linnen garments, & Miters ; Girdle in Hebrew Alex.ab Alex. lib. 2. cap. 8. Abnet: it was made of fine linnen, and of blem, and purple, and fearlet, Exodus 39.29. The Hebrew Doctors write, it was about three fingers broad, and two and thirtie cubits long : they wound it about, and turned it one fold upon another. The High priests Girdle was in making like to the other Priests. It was to gird the coat with, which was under the Robe, Levit. 8.7. and Maimony, treat. of the Implements of the Santinary, Chap. 8. Sect. 2.19. and Chap. 10. Sect. 1. Islephus (in his 3. booke of Antiquities, Chap. 8.) faith, The coat was girt with a girdle foure fingers broad, but empty within; and woven fo as it was like a ferpents skin, pittured with flowers, red, purple, blew, and of fine linnen; the woofe was onely fine linnen; which being wound and tyed once or twice about the breft, bung downe to the ankles, so long as he did not minister : but when he ministred, left it should hinder him, he cast it upon his left floulder. This must bee understood of the inferiour Priests girdles; for the high priest could not so doe, by reason of his garments above it. These girdles signified the truth, constancy, and expedition of Christ in his ministration; and fo of all Christians, Ephes. 6. 14. Esay 22.21. Luke #2.35. Seethenotes on Exodus #2. ##. broiderer ] or, weaver with tinfell worke : See Exodus 26.1.26. The embroidery or cunning workmanthip, was in the weaving : for of all the Priefts garments, none was made of needle worke, but of woven warke, asit is written, (in Exod. 39. 22.27.) THE TYORKE OF THE WEAVER: faith Maimony, in Implements of the Santinary, Chap. 8. Sect. 19.

Verf. 40. Coats of fine-linnen, such as the high Priest had, Exodus 30.27. So for the girdles, and bonnets, they were of the fame stuffe and workemanship that the high Priests: as is before noted. And figured the garments of Christs children, made white in his blood, wherein they serve God day and night in his Temple, Rev. 7. 14. 15. and \$9.8. Among the Heathens alfo, they that facrificed to their gods, were clad in white rayment, Valer. Max.b.1.c.1. Remets ] of linnen cloth, wrap-ped about their heads, much like the high Priefts Miter, See the notes on verf. 39. So wee Christians are to put on our heads, the hope of falvation for the before, and under it for to rejoyce, a Thef. 5.8. Rom 5.2 for the tire upon the head, is opposed un-

to mourning, Ezek. 24.17.23. Verl. 41. anom with the holy cyle, made at Gods direction: fee Exodus 30.23. 30. and 20.7. fill ebeir band that is, confecrate and dedicate them unto the ministery. This was by putting the flesh of the facrifice, with bread, &c. into their hand: whereof fee Exodus 29.9.23.24. The Greeke kecpoth the Hebrew phrase: but the Chaldee trans. lateth, thou shals offer their offrings.

Verl. 42 breeches alike for the High Prieft, and for the other, of the fame matter and forme, maked flefb) that is, the fecret and shamefull parts. called in the Hebrew the flest of nakednesse (ore hame,) because of those parts we are most ashamed when we are naked. The Greeke translateth, the Shame of their body. So each of these words, is used for our shamefull parts : fleft, in Gen. 17.11. Ezek 22.20.nakedneffe,in Gen. 9.22.23. Lev. 18.7. which are here commanded to bee covered with linner, which fignified righteoufneffe, Revel. 19. 8. even the righteoufnetle which is of God by faith, when by our sinne (which is our shame, Romans, 6 21.) is covered, Rom. 4. 6. 7. And as all thefe garments are given of God to Aaron and his ionnes: fo hee it was that clothed our first perents after their nakednesse, Gen. 3.2 1. and he hat fored his skirts over us, and covered our filthings, when we were naked and bare. Ezek. 16.7.8.and counselleth all, to buy of him white rayment, hat they may be clothed, and their filthie nakednesk appeare not, Revel.3.18. even to put on the Land Iefus Christ, and to make no provision for the figh. to fulfill the lufts therof, Rom. 13.14. the thight from above the navell, a little off from the beart, and the end of the thigh; faith Maimony in Implements the Santtuary, Chap. 8. Sect. 18. Though thefepatt were covered by the former garments, yet lelly wind, or any other accident, they should haply be discovered, God (for more reverence of his Ma jefty, and regard of feemlinefle and honefty,) ap pointeth this close covering, which (as Maining expresseth) were tyed with strings and made close like a puric. Thus God gave more abundantho nour, to that part which lacked; and our uncomely parts, have more abundant comelinette, as Paul faith. 1 Cor. 12.23 24.

Verf.43. beare not iniquity] that is, beare notpunishment for this iniquity, and dye. The Greek translateth, and they fall not bring sinne upon them felves, that they dye not. For God is of purer eyes, then to behold evill, Hab. 1.13. and hee that had not on his wedding garment, was bound hand and foot, and cast into utter darkneile, Matth. 22. 12.13 Bleffed therefore is he that watcheth and keepeth his garments : left he walke naked, and his hame be feene, Revelat. 16.15. This caution is not for the breeches onely, but for all the garments; as the Hebrew Dectors have gathered thus; The high Priest that ministreth with lesse then these eight soments, or the inseriour Priest that ministreth with leffe then thefe foure garments, his fervice is unlafull, and beeis guilty of death by the hand of God; even as a franger that miniftreth; as it is writte (in Exodus 29.9.) AND THOV SHALT GIRD

THE WATE GIRDLES, &c. AND THE | and fhalt faften the Crowne of holineffe, up-THE THE STRDLES, OCC. AND THE PROPERTY OF THE THAT COMMETH NIGH SHALLBE PYT TO of death, and his service unlawfull: so is he shat hath mer ments As hee that puts on two coats, or two will the common prieft that puts on the bigh prieftigaments, and ferveth; loe he pollutoth the fer viesand is guiltie of death by the hand of the God of) besoen. Maimony, in treat. of the Implements of the Sandtuarie, ch. 10. feet .4.5.

The Prielts confecrated. Exo D v s XXIX.

#### THE STREET STREET STREET STREET STREET

CHAP. XXIX.

i, The things which Mofes was to get readie, for the confectating of the Priests unso their office. 4. To wast their bedies. 5, The order how to put on the high priests garments, 7, and to amont him, 8, The arraying of the other priests. 10, The manner how to sacrifice MaBullocke, which was for a fin-offring; 15, And the for Ram, which was for a Burnt offrings 19, And the found Ram which was for consecration of the Priests. 10 that the blood theref Should be put on their eares. house no to the control ground per per or time care; being and beet. 21, Wish that blood and with oile, they and their garments (bould be firinkled. 26, The house whether wave the breft of that facrifice, and to house up the founder thereof in the Priest hands: 30, Seven dates, the time of consecration. 32, The Priest must eat the Rans where with they should bee consecra-ted 16,0 spurifying the Altar seven dayes. 38,0 f the two Lambs, which should be for a daily burnt offring in Ifrael continually, 40, with their meat and drinke-offerings. 43, God promifeth to fanctifie his Tabernacle and people, and to dwell among them.

ND this is the thing that thou shalt doe unto them, to interest unto doe unto them; to fanctifie them, to me: Take one Bullocke, a yongling of the Herd; and Two Rams perfect. And unleavened bread, and cakes unleavened, tempered with oilesand wafers unleavened anoinedwith oile : of wheaten flowre shalt thou micriem And thou shalr put them into one basket, and that bring them neer, in the basket, and the bullock, and the two Rams. And finon and his Sonnes thou fifthering near state the doore of the tent of the con-green in; and shak wash them with water. Another shalt take the garments, and shalt elid soon with the Coat, and with the Rescribe Ephed, and with the Ephed, hor with the Breftplate : and fhalt fitly gird him with the currous girdle of the Ephod. And thou falt put the Miter upon his fiead: covereth the fitwards, and the caule above

on the Miter. And thou shalt take the anointing oile, and poure it upon his head: and anoint him. And thou shalt bring neer | 8 his Sons and clad them with Coats. And | 9 thou shalt gird them with Girdles, (Aaron and his Sons,) and thalt bind the bonnets on them, and the priesthood shall be theirs, for an eternall statute : and thou shalt fill the hand of Aaron, and the hand of his Sonnes. And thou shalt bring neere the bullocke before the Tent of the congregation: and Aaron and his Sons shall impose their hands upon the head of the bullocke. And thou shalt kill the bullocke before Ichovah ; at the doore of the Tent of the congregation. And thou shalt take of the blood of the bullocke, and put upon the hornes of the Altar with thy finger: and shalt poure all the blood at the bottome of the Altar. And thou shalt take all the fat, that covereth the inwards, & the caule, that is above the liver : and the two kidneyes; and the fat, which is upon them : and shalt burne them upon the Altar. And the flesh of the bullocke, and his 14 skin, and his dung; shalt thou burne with fire, without the campe : it is a Sinne (offring.) And thou shalt take the one Ram : and Araron and his Sonnes shall impose their hands. upon the head of the Ram. And thou shalt kill the Ram: and shalt take his blood, and forinkle upon the altar round about. And thou shalt cut the Ram into his peeces: and shalt wash his inwards, and his legges and put them unto his peeces, and unto his head. And thou shalt burne all the Ram upon the altar, it is a Burnt-offring unto Ichovah : it is a favour of rest, a Fire offring unto Ichovah. And thou shalt take the other Ramme, and Aaron and his fonnes shall impose their hands upon the head of the Ram. And thou shalt kill the Ram, and take of his bloodland. put upon the tip of the right care of Aaron; and upon the tip of the right care of his Sons, and upon the thumbe of their right hand, and upon the great rocoftheir right foor: And strate sprinkle the blood upon the altar round about And thou shall take of the | 27 blood which is upon the Altar, and of the at nointing oile : and that fprinkle upon haton, and upon his garments, and upon his Somes, and upon the garmentiol his Some with him: and he shall be fan aifed, and his garments, and his fonnes, and his formes gart ments with him! And thou fhat take of the Ram, the fat and the rumpe, and the fat that

thou shalt make atonoment for the altar, and fanctify it: & the altar shal be Holy of holics. whatfoever toucheth the altar, shall be holv

And this is that which thou shalt make ready, upon the altar: two lambes of the first yeere, day by day continually. The one lambe, thou shalt make ready in the morning : and the other lambe thou shalt make ready betweene the two evenings. And 1 tenth deale of floure, mingled with the fourth part of an Hin of beaten oile; and for a drinke-offring, the fourth part of an Hin of wine, for the one lambe. And the other lambe, thou shalt make ready betweene the two evenings: according to the meat of. fring of the morning, and according to the drinke-offring thereof, shalt thou make for it for a favour of reft, a Fire offring unto le hovah. (This fhall be) a continual burnt of fring throughout your generations, at the doore of the Tent of the congregation, be fore lehovah : where I will meet with you to speake unto thee there. And I will meet there, with the Sons of Ifrael: and he shall be fanctified by my glory. And I will fanctifie the Tent of the congregation, and the altar : & Aaron & his Sons I will fanctificto minister-in-the priests-office unto me. And I will dwell amongst the sonnes of Israel, and will befor a God unto them. And they hall know that I am Ichovah their God, that broght the forth out of the Land of Egypt, that I may dwell amongst them : I I chowh their God.

#### Annotations.

HE thing | Hebrew, the word : the Grett laith, thefe things. God having chofen A ron and his feed, to bee Priefts unto him; entith them into their office by many rites; as Walhing Clothing, Ancieting, Sprinkling, and Offring of facrifices for their confectation. bullette in Hebrew Par : which is greater then a calfe, bu not fo great as an oxe. The Hebrew Docton thus diftinguishthem: Wherefoever it is fatd, (gar gel) a calfe, that is, a your one of the first years: but (par) a bullacke, is a your one of the second yeare. Mo mony exces, of Sacrifices, Chap. 1. Selt. 14. younding of the herd) or, your one : Hebrew ford of the oxe (or of the herd.) The Greeke faith, of the exem. 'She the fulfilling of this precept, in Lett. 8. Thomas | thefe were allo of the fecond ss, without blemift, want; fuperfluite, or dele-mitie. Steche notes on Exod. 12. 5. Thefe k-crificentiqued Christ. who without for, 1 Per. 1. 19.

Wer a sunlevened which fignified, finceritie, and in ruption See Ex. 12.8.15. oil which figflowre the best part of sores on Exod. 30.25. Reprincipal grain, called formime the fat of wheat, Deur, 32.14. with fuch God spiritually feedeth his Charch, Pial. 81.17. and 147.14. Such bread fignified Christ alfo, whom the Father giveth us to feedupon, loh.6.32.33.

Wathe Tent | the whole Tabernacle or Habitation of God is so called, of one principall part therof Exod. 26. called the Tent of Congregation, or of meeting; because there the people affembled, and there God met with them; as after in v.43. Here the Priests were to be presented before God, and before the people, who were also there gathered together, Lev. 8.3. So the ministers of Christ, were ordained in the Churches, Act. 14.23. and 6. 5. 6.

water out of the fanctified Laver, Exo. 30.18. 19. for it was made and anointed, and fet in the Lords Court, before the priests were consecrated, Exod 40.7.11.12 Lev. 8.6. This fignified the wathing from fin, which is the first part of purification by the blood of Christ, wherof they that come mere unto God for to ferve him acceptably, must Bepartakers, Pfal. 51.9. Elay 1.16. Rev. 1.5. Heb.

9113.14.2nd 10.22.

V.5. clad] or, put upon Aaron : figuring the next worke of Gods grace, after the walling away and lorgivenesse of linne, to impart the gifts of righteoutriefle and falvation, Pf. 132.9 16 The order of clothing, as appeareth by the Scripture, in Lev. 8. and is diffinctly recorded by the Hebr. Doctors, wasthing: He put on the breeches first, and girded them bigher then the navel, above his lognes. After than he phe on the coat; and then he girded the girdle, wrapping it about his breft. After the girdle, hee put on the Robe, and over the Robe, the Ephod & Brestplate: and girded him with the curious girdle of the Ephod, over the robe and under the Brestplate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon. Maimony, treat, of the Implements of the Santuary, c. 10.f.1, &c. Thefe rites which Ifrael learned of God, were after corruptly imitated by the Gentiles whose priests were washed before their confectation, continued in the preparation to their priethbook ten dais without eating fieth or dinking wine : were arrayed with 12. robes (as Aaron was with eight,) and those of bysse (or fine lows hefides daily facrificing, tolemne featting, & the IReas L. Apillau freweth in Afmaur lib. Tt. ment cas L. Aphthus lineweth in Alphaser the Fri.

"My just heir the Hebr. is Aphaser to whence
the him of the Ephod is derived, and so named (as
the pearless) of being aprily girded unto him.

The thing is observed by Maimon, to be about
the him just the loiness and whereas in Etch. 44.

The thing is observed by maimon, to be about
the him just the loiness and whereas in Etch. 44. the land han ha ancient Chaldee par pharexpounded is, nor upon their loines, but up-Holy Glioft observed in our high Prieft Christ, who appeared girded about the pape with a golden

girdle, Revelations 1.13. As all girding fignifi-eth aready preparation and strengthening unto any service, Luk. 12.35. Elay 5.27. Act. 12.8. so this is in speciall, for the heart of the Priests, to be girded with Truth, as Paul expoundeth it, Ephelians 6.14. So Christs ministers are likened to Angels comming out of the Temple, clothed in pure and white linnen, and girded about the brefts, with gelden Girdles, Rev. 15.6.

Verse G. fasten or, put : Hebrew, give. See 6 the notes on Exodus 28. 15. Crowne of holineffe] that is, holy Crowne, or Diadem: meaning the golden Plate fore spoken of, Exod. 28.36. and 39. 30. Leviticus 8.9. called here Nezer, that is, a Separation, because it was a signe of separation and exemption from other men. Therefore the Diadem of Kings was called Nezer, 2 Samuel i.10. Pfal. 89. 40. and here it is the ornament of the High Priest, to denote his dignitie. So the Greeke calleth it Petalon to Hagiasma; as the Plate was before named, in Exod. 28.26.

Verle 7. anointing oile ] the making hereof, is after fliewed, Exodus 30.23. &c. third thing, fignified the communication of the graces of Gods Spirit, 1 lohn 2.27. as it is fayd, The Spirit of the Lord God is npon mee, because the Lord hath animted mee, &c. Elay 61. 1. And this for to caute the odour of his administration to foread abroad unto the comfort of the Church, dwelling together in love and vnitie, Plalme

133.2: 2 Cor. 2. 14. 15. 16. Anoint, is in Hebrew Mashach; whereupon the high Priest and King that was anointed, was called Malhiach or Messia, Leviticus 4. 3. 1 Samuel 12. 3. 5. which Messia, is in Greeke Christ, and is the name of the Sonne of God, our Saviour, Dan. 9,

25. Iohn 1.41.

Verie 9 fill the band | namely, with parts of the facrifices, which after they were waved in the priests hand, were burnt on the altar, verse 23 24. 25. This is usually called confecration : the Greeke calleth it perfetting; because hereby the priest was fully and perfectly authorized to doe the Priests office. And this word Paul ufeth in Greeke, writing of the priethood of the Sonne (of God) who is perfected (or consecrated) for ever, Heb. 7.28. By this manner of calling, God shewed that none might take in hand to minister before him. unletle the things were first pur into his hand, for a figne of his calling from God, loh. 3.27. Heb. 5. 4.5. But in Icroboams priefts it was otherwise. when who foever would, he filled his hand; and became a priest of the high places, 1 King. 13.33.
V.10 the bullock ] which was to be a sin-offring for

the Priest, ver. 14. So all facrifices which the high priest offred for his fins, were bullocks; which were not fo, for other ordinary men, Levit. 4. 3. 23.28.

impofe their bands ] with making confession of their sinnes, Levit. 5.5.6 and 16.21 by which rice, they disburdened themselves of their sinnes, and layd them on the head of the facrifice to bee killed: which was a figure of Christ, killed for our fins, upon whom the Lord layd the iniquitie of us all, Elay 53.6.7.8. This imposition of hands was to be

done by every man that brought a facrifice for his come by every man that brought a lacification that the control of the manner whereof the lewes thive recorded thus. There is no suppling of bands, but in the Control of the lay on bands wishous, bee much at the bands and saume within. Now may supply bands, but a cleany girlon. In the place where bands are imposed, therether hit the beaff, immediately after the imposed that much the must due to withall bis might, with bit bis bands upon the beafts bead, mor upon the necke or fides : and there may bee nothing betweene his hands and the beaft. If the facrifice bee of the most holy things at frandeth on the North fide, (as Levic. 1. 11.) with the face to the West: the imposer standeth East-ward, with his face to the West: and layeth his two hads betweene the two hornes, and confesseth sin over the sinoffring, and trefpasse over the trespasse offring, &c. and faith, I have sinned, I have committed iniquity, I have trefpaffed and done thus and thus; and doe returns by repentance before thee, and with this, I make atonement. Maimony, in treat, of the Offring of Sacrifices, ch.3. Sect. 11. 6.

Verf. 1 1. thou shalt kill Moses now at first did extraordinarily by Gods appointment those things which were peculiar to the priests office afterward: fo confectating and inftructing them, for

Ver. 12. the altar | which was most holy, and fanctified the facrifice v. 37 . Mat. 23. 19. which altar alfolignified Christ, who fanctified himselfe for his Church, Ioh. 17. 19. and through the eterwall Spirit, offred himselfe without spot unto God, Heb.o. 14, fo by the Godhead, the death of Christ was fanctified, and fufficient to cleanle all iniquity. This first fin-offring differed from the rest that ordinarily followed : for every fuch offring of the priest for finne, the blood of it was caried into the Tabernacie, and put upon the hornes of the golden altar of incense, Levit, 4,3.7. whereas this was not fo, but only put upon the hornes of the brazen altar of burnt-offring, which stood in the courtyard. For the end of this first oblation, was to make stonement for the altar it telfe, and to fanctifie it. that it might be fit afterward to fanctifie the facrifices of the people, which thould be offred upon it, as appeareth after in v. 36. 37. and more plainly in Bret. 43.45.26.27. Also this first offring, was used herein, like the offring of the common ruler, and private person, for the blood for their fin, was pur on the hornes of the brazen altar onely, Lev. 4. 25. offithe hories of the brazen alter onely Lev. 4. 25.

35. hereafte Arion audhis Sons, were not yet full
prieth. Iff the reven dayes of their confarration
were entited, tev. 8. 32. 34. 8c. finger] This rice
of putting blood with the finger, upon the hornes of
the alter, was for all in offinings. Lev. 46. 57. 27. 18.

22. and hot for any other kind of factifice. And
resemble the fire efficiency of Christ blood, for the
purging of out fins. When it is so particularly preferred unite God, and supplied by his Spring, (as the
finger of God, Mat. 12. 26. is knowned to beet the
Source of God, Mat. 12. 26. is knowned to beet the
Source of God, Mat. 12. 28. It has been Spirit of God, Mat. 12.28 ) Heb. 9.12.13.14. The short a Goldan a Assay the Log of the Challes of the Modern the Log of the Challes of the Challe

& wiping his finger on the lip of the bason, (for no blood might remain upon it.) he dipped his singer the second time, and striked it on another home, and fo did he to all foure, beginning at the South. fide and compassing the altar first Eastward, then North, then West; and at the bottome of that horn of the altar where he made an end with his finger, did he poure the rest of the blood, which was to. wards the South. These things Maimony sheweth in treat of the Offring of Sacrifices, c. 5. f. 7. O.c. and are more particularly to bee opened in Leviticus.

all the blood ] that is, the rest of the blood, as the Greeke explaineth it. This figured the fulnetle and perfection of the grace of Christ, by his blood ob. ayning full redemption, from our fins.

V. 13. the fat |This in Scripture is often taken for evill. because farnesse hindreth sense and feeling, So of the wicked it is faid their heart is fat as greafe, Pf. 119. 70. and thou art waxen fat, thon art waxen groffe, &c. then he for fooke God, Deut. 32.15.8. make the heart of this people fat, &c. lest they understand Elay 6.10. This fat therefore, which was a figne of mans corruption, God wold have to be confumed by fire on the altar; teaching thereby the mortif. carion of our earthly members, by the worke of Christ, and of his Spirit. Sometime the fat is wied to fignifie the best of all things, as is noted on Gen.4. 4.10 it teacheth us, to give the best unto the Lord

the inwards or inmost part, that is, the heart, we is most inward, and in the midst of the body. So the inward of man is used for the heart, and confequently for the thoughts, and mind: as in Pf. 5.10. and 62.5. and 94.19. And that which the Prophe calleth the inward part, Ier. 31.33.the Apostle calleth the mind, Heb. 8. 10. By the fat upon the inwards therefore, is fignified all corruption that covered mans heart, as carnall reason, unbeliefe, hypocrific, evill thoughts and purposes, &c. all which must be confumed, and the heart purified by the Spirit of God. caule that is above ]named alfo, the caule of the liver, in v. 22. It is thought to be the midrift or the at skin that is above the liver the Gr. trans. lateth it lobon the lap of the liver. kidneyes of remeg: which as they are the instruments of feed for generation : fo in Scripture they are used for the inmost affections and desires, and are joyne with the beart: & of thefe only God is the fearch er and poffeffor, Pf. 7.10. and 139.13. and here at to be offred up unto God in fire, figuring that w Paul teacheth, Montifie your members which arem the earth fornication, uncleanneffe, inordinate affection, evillconcupiscence, c. Col 3.5. And thus the Heb. of old understood these figures for they fay, Therefore the kidneys of the fat which is on them, co the sault that covereth the liver, were burnt unto God, fant make atonement for the fin of man, which proceedeshow of the shoughts of the reines, and luft of the lever of fatneffe of the beart, &c. for they all confent in fin. R. Mr nachem, on Ex. 29 fol. 111. [hals burne] the originall word lignifieth properly to perfume or refelst into smoke, used for burning of incense, applied here to the burning of facrifices, whereby the imoke went up towards heaven. The Greeke translateth Transe] It was a generall Law, that no finwhose blood was caried into the Tabernaand fuch fin-offrings as had not their blood med in thicker, should bee eaten by the priefts, Levit 10. 18. Howbeit, this offring was burne, hough the blood were not carried into the holy wace. One reason whereof seemeth to be, that the preftsmight not care their owne lin-offrings, Lev. 4.5.12 Because they could not beare, or take away their owne finnes, but needed another Saviour as well stall men; and the eating of any mans finaeoffring fignified the bearing and explating of that without a figure how mans fin, Levit. 10.17. Chrift, the true Sacrifice for our fins, should suffer without the gate of Ierusalem, which was part of his reproch that he bare for us, Heb. 13.11.12.11.

a Sin that is, an offring for sinne; to the Apostle (according to the Gr. vertion) translateth it for fin. Heb. 10.6. from Pfal. 40.7. And after this Hebrew phrase, may that be understood of Christ, that God made him, who knew no fin, to be fin for me, that is, afm-effring, or, an exceeding finner, 2 Cor. 5.21. Thus the law made men priests which had infirmitie, & needed to offer facrifice, first for their owne fins: but we now have the Son, who is confectated for

ever, Heb. 7.27.28.

Verl. 15. impofe] with both hands betweene the homes; as before is noted on v. 10. and this every of them feverally, for if five men bring one facrifice, they all impose hands upon it, one after another : laith Maimony, in treat of Offring facrifice, c. 2. S. 9. By this rite, the prices presented the Ram, a figure of Christ, unto God for them as a burnt-offring; in whom they were also by faith to prefent their ownebodies, a living facrifice, holy, acceptable unto God, we was their reasonable service, Ro. 1 2. 1.

Veris6. [prinkle] this rite belonged to all burntoffrings, Lev. 1.5. See the annotations there. It figured the sprinkling of the blood of Iesus, for our reconciliation, and fanctification before God,

Per. 1:2.Heb.9.12.14.

V.17. con the rame after the skin is flayed off. Of this and other rives tee the notes on Lev. 1.6.8c. V.18 burns offring or, whole burnt facrifice, in Heb. mafeinfion; because it went up in fire all of it unto God : fee Gen. 8.20. of reft] of quicting or pacifying the wrath of God: the Chaldee faith, that amay be received with favourable acceptation: to in sample received with fatour able acceptation: to in vas. The Gr. translateth it, a favour of sweet finel, which phrase Pauluiteth, Ephel. 5, 25, 85 ee the notes on Gen. 2, 21. fre off-ing in the Gr. it is called a fartification Chaldec, an obtain. The fire that sent opticity of the state of

the formerlignifying that from Godin Christ (fo-guiedbyshar Ram) they expected not only inftiscarcer and fanctification, (as by the two former actificate but confectation alloto their office, and precison him to performe the faine.

V.20. the tip] the highest part, as the Chaldee explaineth it. This putting of blood upon the eare. &c. was also used in the cleansing of the Leper. Lev. 14.14. So here it lignified in the Priests, the cleanfing & fanctifying of their eares, to heare the word from the mouth of God, which they should teach unto the people, Ezek.3.1.7. 1 Cor.11.23. Elay 50.5.Mat.7.33. band] that their worke band | that their worke and administration, might also be sanctified by the blood of Christ, and acceptable to God: Deut. 3 3. foot that their walking & con-11.Act. <.12. versation might also be holy; and their imperse &ions clenfed by the fame blood : Phil. 2.17. Gal. 2. 14. 1 Cor. 11.1. The blood thus put on them from head to foot, might also fignifie the sufferings of Christ, whereof his ministers and people are partakers. Col. 1.24. Phil. 3.10. Altar] that by Chrift, their purity and fanctification might bee fully perfected,2 Cor. 2.5.6.

V.21. fprinkle for fanctification, as is after exprefled: for the ministers of God both in their persons, and in their office (figured by the priefts garments) are by the blood of Christ, and oile of his graces, sprinkled in their hearts from an evill conscience, and sanctified for the work of the ministery, Heb.

10.22. 1 Cor. 15. 10 and 3.10.

V.22. of filling to wit, the hand, as v.9. that is, of confecration, or initiation: the Gr.faith, of perfection.

V.23. loafe or, great-round cake: for this, in Lev. 8.26. Moles faith one cake, So in 1 Chro. 16.3, that is called a loafe, which in 2 Sam. 6. 19. is called a oile bread tempered with oile, as in ver. which is ] or, as the Greeke explaineth it;

which are fet before the Lord.

Verl. 24. mave Ithat is, move to and fro round about, and to to offer the vnto God. The originall word is sometime used for sifting in a sieve, Ela. 30. 28. that fignifierh trials and afflictions, Luk.22. 31. and fo the Prophets apply this word unto troubles, Esay 10.32. and 13.2. and 30. 28. And as herethethings, fo elfewhere the persons are waved as a wave-offring, Numb. 8. 11. For wave, the Greeke translateth Separate : which word Paul uleth, speaking of his designation to the ministery,

V.25.reft]Gr.of [west smell: fcc v.18. This fignified that God would make manifest the (avour of his knowledge by his ministers, 2 Cor.2.14.15.

V.26.thy part Heb to thee for a part (or portion:) to eate the fame. That which was after given to the Priests, ver. 28. Lev. 7.34. is here allowed unto Moles, as hee that extraordinarily did now the priefts worke. See this fulfilled in Lev. 8.29.

V.27.heave-offring fo called because it was heaved or lifted up towards heaven. And thefetwo parts the breft & the Boulder, thus waved & heaved up, and to given to the Lord and his minister, did teach the priests now colectated, how with all their heart, and with al their strength, they should give themselves unto the service of the Lord in his Church, with much labour, & manifold afflictions; even as the prince of our falvation was confecrated allethrough afflictions, 2 Cor. 6.4.10. Heb. 2.10.

Vers. 29. to be anointed Hebrew to anoint : but

of fuel words fro often uied paffively; as is noted on Gen. 2. 20, and 6 20, and 16. 34 cand fo the Greek explaineth it that they may be anointed in them, and to perfett (or confecrate) them bands : See Exod. 30.

30. and 40. 15. b Verl go Seven daies during which time, they were to abide at the doore of the Tabernacle, day and night; to keepe the watch of the word, Levit. 8.33.35. Of the myfterie of the number Seven, fce the notes on Exod. 13.15. Gen. 2.2. Lev. 4.6. Ictaught the prieft here, that the whole terme of their life thould be frent before the Lord holily, and in histervice, 1 Tim 4.15.16. In this time of Seven daies alto, the Sabbath ( which was a figne of fanctification (came over them, as is observed on Gen. 17.12. And so the Hebrewes doe note of this action in particular, faying : Great is the Sabbath day, for the high priest entreth not upon his service, after he is anointed, untill the Sabbathapasse over him, asitis written (in Exodus 29. 30.) Seven daies shall he that is priest, &c. R. Elias, in Sepher Re-

Bitbchochmab, fol.419.2. Verse 31. the holy place the Courtyard of the Sanctuarie, at the dooreras the next verfe sheweth. Ver. 22. ar the doore there it must be both boy-

led and eaten Lev. 8.31.

Verse 332 ntonement was made | to wit. with God, by facrifice : which being figures of Christ, the Eating of them, lignifyed the applying of Christs death by faith unto their owne foules, Ich. 6. 35.51. The Greeke translateth, by which a stranger ] he that is not of they were fanctifyed. the Priests flocke boly | Hebrew bolineffe, underitanding meats of holineffe.

Verf. 34 biene as being unlawfull to bee caten ; and as all fleffi that became polluted was burned, Lev.7.1819. This raught them care to apply the grace of Christ, without delay, feethe notes on Exodus 12.10. boly or a boly thing: Hebrew, he-

lineffe, as verf. 3 3.

Verl. 36. make to wir, rendy for facrifice; that is, kill, fprinkle the blood, offer, &c. See Gen. 18. 7. Exodiro.25. So verf. 38. and often after.

atonemento ot, expiations, propitiations, reconciliations: meaning for Aaron and his fonnes, and the altar. The originall word implyeth both pacification of Gods wrath, and his mercifull dovering of transgressions, whereuponatonement followeth. See Gen 12 20. The lewes had one meciall day intheyeare to cleanfe them from all their finnes charding malled by this name, the day of atonement; for, of empioning) Levin 16:30. All fuch things were to win of resignation as the Hebrew word lignifieth to make forbett fensyhich as it is properly applyed to the parifying of men from linne, Numb. 8. 21. the purifying of the mar, Ezek. 42. 26. of mens hone es hon 14. 400 sprand all things about them, Num: 3 r. 20. 60 de Godsidous or Sandinorie, Ezek. Asea & wilaich was by carfan of the fire & vinclean mileofiche Sous of Hvid sumonest whom Gods Smouthle and holychingsment, is is expectled in Lev. 16.16. God herdinstraching that we fervice

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of the Church is acceptable, unleffe the fins that cleave to our best workes bee purged away by repentance and faith in the blood of Christ, Heb o 21.22.23. 13.14. and 10.19.22.

V.37 boly Heb boline fe of holine fes; that is most boly: not only fanctified it felfe, but fanctifying the gitts that were offred to God upon it; and fo it was greater then the facrifices as our Lord teachethin Mat. 23-19. & was herein a figure of Christ, the hely of holies, Daniel 9.24 Heb. 13 . 10. 15. he fanctifyed himselve for his Church; and though he knewno fin,yet was he made fin for us, Ioh. 17.19. 2 Cor. 5.21. holy] or fanctified, as the Greeke & Chal. dee translate it.

Verf. 38. make ready ] or doe, that is, offer unto of the first yeers Heb. jons of the God: fee v. 36. day by day geere : fee the notes on Ex. 12. 5. or, for a day, that is, every day; So in Numb. 28.1

Ver. 39. betweene the two evenings ] that is, in the afternoone, about three of the clocke. See the notes on Ex. 12.6. This daily fervice, fignifyed the continual fan dification of the Church, through faith in Christ the Lambe of God; by whose me diation, wee and our actions are accepted of God Ad. 26.6.7. Rom. 12.1. 1 Pet. 1.2.19.22. and 1.5. Of this the Hebrew Doctors fay, The continually crifice of the morning, made atoxiement for the iniquities that were done in the night; and the evening facil fice made atonement for the iniquities that were bida, R. Nienachem , fol. 115.

Ver. 40 tenth-deale to wit, of an Ephah or bull, Num 28.5; which measure was called also an Ome Exod 16.36. an Hin a measure which contents twelve Logs faith Maimony, in treat. of Sacrifin, Chap. 2. Selt. 7. Sec Exod. 20124. A Log (where fee Lev. 14 . tov) is about our halfe pince: foth fourth part of aritin; that is 3 logs, about apine and a halfe of oile; and to of wine. This flowrend oile, was called the Winchab or Meat offing Numb 28 5.8 whereas the meat-offring brough alone, by particular perions, had belides oile, in cense alto, and salt; and but a handfull of it was buint, Lev. 2. of this meat and drinke offringhe joyned with the burnt tacrifices, the Heb. (27/49) mete not bound to bring incense upon it, but falt out and it was burnt all of it upon the altar. And them mas offred upon the alsar, not put upon the fire, but (ht Priest) lifting his hand on bigh powed it uponthele tome (of the Altar,) &c. Maimony, ibidem, Chap! Sell 1, See more mi Lev. 2 ..... Bush

Verl 42 continual barnet offring or, burntoffing of continuation; (as the Greeke translateth it;) of of perpetualneffe I which without intermillion, wi daily to bee offed twice. And although the khings have this word formetime adjoyned, as the continuall bread, Num. 4. 7. the continuall incent, Exod. 30.8. the continual meat offring, Num 4 16 yer commonly the daily burnt offring is ment hereby and this formetime when the facrifice is po expressed, ashn Dan. 8, 11:12, 13. and 11-31.214 -12.11. will meet ] Oto will congregate at timo appointed pupon the Mercy-feat, Exodus 30.6 The Greeke translareth , Will bee knowne me thee; the Chaldee, will appoint my word antoyin.

John Fahrmen of the state were the state of Verl 43. be fball or it fball, mostione ffriel, thei Church, and every member of the fame. glorious prefence, which often there appeared as is before shewed, and as did after in Solomons Temple, I King. 8. 10. 11. Elay 6. 1. 3.5. andin Christ Church under the Gotpell, Rev. 31. 11.33 Fay 60 1.3. And this was that which the land the Labernacle and Church, and discount of the blood of only, or any other our matter than the blood of only, or any other our matter than the blood of t

Example 18 Plainty 8 So. and io new with us in Chuil, Rev. 21.3. Zich. 2, 10. And of this He been share, that is, dwell, the richterwes u natly call Gods Majetty in his Church, Shecinah, that is Habitation; and to the gifts of the holy Ghoff unto his people. And in this place, the Chaldee qualfareth, I will fettle my habitation (or divine prefince) among st the Sounes of Ifrael : and under thele fautative (peeches, eternall life in the prefence of God, was promifed unto them, Levit. 26, 11. 12. lob, 14. 23, 22d 17:24. Plal. 16.11.

he missiones of a Camphelicatio bee under the Charles of the Control of the Contro the defect the education is evice of God.

enorit, begge ini CH A & XXX, tienne

mont, is in Ch & n. A. A. Altar of incerfe, the party founds has fee before the nested to dree the state of the dree the nested to the dree the nested to the dree the nested to the period to the nested to the nes 24. The competition and making of the Inceste, a make the making of the Inceste, and making of the Inceste, and the majore make the like, in themployees.

Aring shou thalt make an altar, an inwood shalt thou make it. A cubit mood mare thou make for it is conse

The last restor and feed of the saling I why led | hornes thereof cand thou finalt make unto it a crowne of gold round about. And two rings of Bold thalt thou make to it, under the crowne of it; by the two ribbes thereof. upon the two fides of it that thou make them : and they shall be for places for the barres to beare it withall, And thou shale make the barres of Shittim wood, and shalt overlay them with gold. And thou thalt: put it before the veile, which is by the Arke of the Tellimony before the Coveringmercy-fear which is over the Testimony, where I will meet with thee. And Aaron. shall burne thereon incepte of sweet spices every morning when he dreffeth the lamps. he shall burne it. And when Aaron causeth the lampes to afcend, betweene the two evenings he shall burne it: a continuall incenie before lehovah, throughout your genegations. Ye shall not offer thereof frange incense or burnt-offring, or meat-offring: and drinke offring, yee shall not poure out thereon. And Aaron shall make atonement 10 upon the hornes of it, once in the yeere: with the blood of the finne-offring of atonements, once in the yeere, shall hee make atonement upon is throughout your generations it is holy of holyes, unto Iehovah.

And Jehovah fpake unto Mofes, faying When thou takest the Sum of the Sonnes of Israel, by those that are to bee numbred of them; then shall they give every man the ransome of his sonle unto Iehovah, when thou numbreft them; that there be no plague amonast them, when thou numbrest them. This they shall give, every one that pasfeth among them that are numbred : halfe a. shekell, by the shekell of the Sanctuary : the shekell is twenty gerahs; an halfe shekell hall bean heave-offring to Ichovah. Every one that paffeth among them that are numbred, from twenty yeeres old, and above: hee shall give the heave-offring of Ichovah. The rich shall not give-more, and the poore shall not give-lesse, then halfe a shekell : in giving the heave offring of Ichovalt to make atonement for your foules. And thou shalt take the filver of the atonements of the fons of Ifrael, and shalt give it, for the service of the Tens of the congregation ; and it shall the dength recreen and a convene on the second of the seco

thoushale put is betweene the Tener of rive congregation; and the sites with though at puriwar griberein. And Aaro Schie Jons thal wall ristrefrom their hands and their feet Wilson they god in dothe Tent of the const enchantomethey finalberaffi with water, that they due abe or when they come necre to thealtanno minister to been the Mie offring uriso Helicobah A And they finall worth their hands and their feel what they dye not and is firit be the thom with the for ever to him and to his feed throughout their gener bere I will meet with thee. And Amitar

And Ichovah foake unto Moles, faying Tipualfor take unto thee, the chiefe of fpices; of pure Myrrh five hundred (flekels ) and of fweet Cinamon the halfe thereof two hundred and fifty and of Iwees Calamus. two hundred and fifty. And of Caffia, fivehundred, by the shekell of the Sanduary and of cyle olive an Hin. And thou fhalt make it an ovie of holy anomiting a compound oinment compounded Safter the worke of the Apothecary : it shall be an ovic of holy anointing. And thou shalt anoin therewith, the Tent of the congregation; and the Arke of the Testimony And the Table, and all the veffels thereof; and the Candlestick, and the vessels thereof: and the Altar of Incense: And the altar of borne offling, and all the veffels thereof : and the Laver, and the foot thereof. And thou shalt fanctifie them, and they shall bee holv of holies: what foever toucheth them. shall be hely. And thou shalt anoing Agron and his fonnes and fanctific them to mini-Rer in the priefts-office unto me. And thou shalt speake unto the Sonnes of Israel. faving: This shall be an oyle of holy anoint-Mg unto me, throughout your generations! Voon many flesh it shall not be poured; and Wer the composition of it, yee shall not while like it holine fe it is, holine fe thall it betmie you. Any manthat shall compound apont thanger; he thall even bee cir. off, from his peoples: then the property and the And Jehovan faid unto Moles . Takeunto thee twee loices. State, and Onytha, and Galbania, fweet spices, and pute frankincente: Mete thall be one alone with ano. ber alone And thou hate make it an incenfe, a confection, the works of the Appendency:

Talcel, pure holy And thou flish best of

before the Festidoly Pineda Bungof the

congregation, where I will have with thee!

hely of Holles thall ie be unto you. And the neigh of measure in market of the first the composition of the installation make to your favors of the installation in the for its invalue. Appendix that that make like unto invalue. Appendix that that make like unto it to imel shareto, thall even be cut of from his good sail, and one lind trois rein and every member of the fame. ay gionous prefence, which often theread and, at it before the control of a sterio So-

Name of the state moke. In the making, it is called onely median of incenfe, Exod 37. 23. and forthe Greake translated it here. Bur becaule an Alra, in Hebrew Mir. beach, hath the name of liaine facrifices, which were officed thereon and upon this, there was no fuch fervice therefore it is called for diffinition like. Miktar, a Perfumatory, or Incense altar. The Chaldee expoundethit, Thou falt make an Altar to offer upon it incense of sweet-spices. Shirtim Greeke, incorrupsible wood: see Exod. 25.5.

Vert. 2. hornes | Tharpe high places in the four corners : fee the notes on Exodus 27.1.2.&c.

Veri. 3. gold Whereupon it was called the m. den aliar Mitth 4:11. Revel. 8: 3: as the othero. vered with braife, was the brazen alter, Exocus 38.36. Of the matter underneath, it is forneime called the altar of wood; as in Elek. 41: 22. White the measures of it (prophesied to bee under the Gofpell) are larger then these under the Law For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christs comming, Mould bee inlarged, from East to West Gods name should be great among the gentifes; and in every place, incense should be offer unto his name; Malling and the Spirit of grate, and of fapplications, thould be in larger measure poured "Toppmanent mound be in argen measure possession out upon the Chilleh, Zack, E. 70. 700fl by the Food and will see measure the or and fair: a similar decade with an house. The Orece trailing the hourse, and walls." "Second 1 The little was made about the 28th Exhibit F. 11. and is was made about the 28th Exhibit F. 11. and is bout the Table, Exodus 25, 24. To thefe the He Brewes apply the integration (as they call them) of If al : the Crowne of the Law, that is, the Arts. the Crowne of the Priefffood, that's, the golden A car , and the Crowne of the Kingdone, that u, the Te-ble: R. Elias, in Preface to Sepher Reflith chotman

Veri.4. places] Hebrew, boufes : fo Exodus 25. 17. By the borer in thele, the golden Altar was caried, when the hoft and rabernacle removed, Num.45.11.15.

and Verlie, mest mith thee] to answer by oracle, 4 before, Exod. 29.42. The Greeke transfereth, I mille knowne mustbee there; the Chaldee faith, will prepare my word for thee there. This golden Altar figured out Christ in respect of his mediation with God for his Church: by whom, and in whole name, we effer up praires and prayers unto

the fight depend (the very perfect of the confidence of the confid enting about the control of the cont and incenferore Gods Ward, and incenferorevers: othe doing of their both at one time, fignified out jouring of prayers with our exercises in the Vers 8. wafeend that is, to barne | fee Exodus

27:20 The order of burning incente as the Hebeen Deftors have recorded, was : that one went und gathered the affect from off the Altar, into a golden willell; another brought a vellell full of incense, another brought a center with five, and put coalisant the Altar; and he whose office it was to buntane incense, (when the other, having boweschemielves downe, were gone out,) strowed iligincente on the fire when he was bidden fo to dee by the governour. At which time, all the peoplewent out of the Temple from betweene the posch and the Altar (in Solomons Temple.) And exerteday they burned the weight of an hundred dentries of incense, fifty at morning, and fifty at exeming of Those too denaties were a pound amangitahetwand weighed fifty thekels of the San-tunny savery thekell being in weight 120 Barley comead And when the prieft had burned the inthe he haved him downe, and went his way out Mainty, ereatiof the Daily fervice, Chap.3. So the Zachary, as his for fell, burned incente in the Lemple she whole multitude of the people were without stronger, while the incense was bushing had a carpet before the people are transfer and a carpet bush a carpet ble unto him; whiles our drink fruit frui much indefentation purpoirs of all Saints, Pfalm.
143.2 Bridge ald O.S. 1. 2. and 9. 24: Rom. 8.
34. Event and the Law, formed and the exmple and header of beauenty strings, Heb. 8. 5.

The manual header blokers, income of construction, these probabilities of construction, the second of construction of the second of the

and the state of t ded in 1864-383 36) The Chaldce trautlatech it; in 1864-383 36) The Chaldce trautlatech it; in 1864-384 36 The Hebrew Doctors explaine thems, it shows pur boney among these; it was all for her so, by ifther wonted any one of the foreshered, by small and on the first here is the state of the st

fed Soowed are willed to pray without ceafing.

LThat 5 ag and Christ our High Priest, ever li-

with demand with firm for ns , Hebrewes 7. 25.

designs. Johns as me which proyects built in the bold with the property of the large of the method of the property of the state of the der the trade of han ox will of the Ach, I Toh. Tap Rom 8.20 Whith 21, 22 and 19 3 Thill

"Verk 10. mar for, one time, which was the teach day of the feverath moneth, the day of Reconciliation, as Levit. 16: 98.30 38: See the aimorations chere. of the Sinne of Fine! the Greeke trinsla-teth, of the parention of finish which phints Paul-uleth, saying of Christ, that he made a paration of our funer, that is, cleanled in from them, 1888; 13 of atonements] that is, whereby reconciliation was made. Which being a figure of the blood of Chrift, reconciling us to God, Heb. 2.17. fignified that the imperfections and linnes which cleave

even to the best prayers of the Saints are to Be pardened and purified by that blood and death. holy of bolies that is, a most holy thing : Hebr. holinelle of boline fes.

t roomen, ben't nearth for a state of they are yeared a proceed to be the state of the state of

Here beginneth the 21 Section of the Law-lee

Verl. 12. [umme] or compr : in Hebrew bead : because the summe is as the head of the number, Therfore the Gr. here interpreteth it computation, and the Chaldee, Compt or Number. So in Numb. 1.1. by those that are to be numbred] the Greeke (aith, in (or by) their vification; the Chalder, by their Numbers. of his foule that is, of his life, which he should now lose, when he was particularly villred and looked unto of God; if hee redeemed nor himfelte with money. By this God raught his people to judge themselves for their finnes, that they migir not be judged of him, Ezek. 20,43. and 36.31. 1 Cor. 11.31. And this redeeming of their foules with money, taught them faith in Christ, who was to redeeme his people, nor with gold and filver, but with his owne precious blood, Pet. 1.18, 19. mplague] for their finnes, if they were not redeemed, When David numbred the people, the Lord fent apellilence among them. to the death of 76 thoutand men, 2 Sam. 24.9815. Forplaque here, the Greeke fanflateth fall or raine, the Chaldee, death.

Vert, 13, of the Santtuary, which was twice to much as the common flekell. See the noise on Gefi. 20.16. twenty gerahi as if we should say, twenty pence; this summe is alle expressed in Levit 27.25. Numb 3.47. and 18.16. Ezck 48.15. \*\*Gerab (which the Hebrew Doctors name allo A Grab (which the Fieder Doctors panes and Menab) weighed fixteen birley comes; wenty grahs made the facted of the Santiary which was 320 barley corner meight of party fiver, as Manual affirmeth, intreast of Unitables, &Ceb. 134

Ven, 14. old Hebr. fon of twenty seres that 1580-mg in his twendeth yeere see Gen, 5: 3% Aechis age they were allow numbred in Num. 1.3 and 26.2 and what the number of med, and fum of moind what the mumber of men and the office ship in was now at the first country of men and the office ship in was now at the first country of men and 33.35.26

this to be a perpetual primance, that every man of If action manded to give balfe a fickell every yeares yearbough hibe a poore man that liveth on almes, bee is bound to begge it of others, or to fell his clothes from bu backe, and give halfe a fisckel of filver, as it is written (Exedus 30. 15.) Tharich shall not give more, and the poure shall not give less: and he must not give st forme to day and forme to morrow, but all of it at once. All are bound to give this balfe fiekel, Priefts, Levises, Ifractites, Profetytes, and fervants that are free ; but not women, bond men, or children : yet if they will give, they receive it of them, but not of Infidels. This payment is not used but before the Temple, and in the time when she Temple Standeth, they give the flekels both within the land of first, and without the same. But while the Temple is desolate, they per, them not though they dwell within the food on the first day of Adar (that is which we call be brought to pay its busis sheeke, and on the 25 of the same to pay its busis sheeke, and on the 25 of the same to make the previous sheekes, and on the 25 of the same to the same to the temple to receive the same of the Chambers, it is adding in coffer. With this money, and other of the same to the same the temple; they provided the duty samsfeet, and after same the same the same to the same the same the same the same that the same the same that the she land of Ifrael, and without the same ; but while the the prefent building of the Sanduary; and not to be a yearly tribute. Compare 2 Chron 24,5.6 and Neh 10, 2 a where the people charged themselves yeerly with the third part of a shekel for the service of the house of God. Of that, the Hebrewes say, it was over and beside the halfe fbekel (here (poken of)

was over made of the interfected (here ipoken of) for the decline of the things there mentioned. Aben Ezraon Neh. 10,

Vell. 18. Laves in Hebrew Cyer, which word the little is used for a Cambon, 1 Sam. 2.16, but commonly a walning yessell, in Arceke Louten, that it is a very when the prestand people were militielled, Solomon in his Temple made ten Laof , to walk the factifices, and one other great veffell, called See, for the priefts to walh in, I King. 7.78.27, 26. 2 Chron 4.2. 6. This in the Tabernack, was made of the brazen looking glasses fisher mack, was made of the brazen looking glasses fisher momen which aliembled as the door of the Tent, Exed.

32. From these, the holy Ghost mentionething all Charles of Churt, mytically, a sea of glasse like Church of Churt, mytically, a sea of glasse like Church of the times. Rev. 4.6. and agains, a

Val. 45. 200 left have describe field hearthy of the first control of th ary, Chap, 5, Sett. 12:14 100 0 0 0 0 0 0

Verl. 19. therefrom ory thereat, or thereof to wir, in the water that is taken out of the Lavarine to some vessell of the Sandwarie. For wallthe Chaldee translateth fandlefer. Touching this, the Hebrew Doctors fay, It is commanded, to fantliffe in the water of the Laver, or if one fantifie (that is, walh) in any of the wellets of ministery; it is lawfull : but not in any profane wellett. If he fantisfie in a vellett of minftery without (the Court, ) or in a profane welfell within. and so performe his service, it is enlawfull. And the Cantificant within the Laver; or with the ministring veffell, but from the same, as it is written, (Exod, to, 19.) They fall maft THEREFROM : homben, if one fanctifie within it, and feree he is not polluted He that washeth his hands and his feet, in a place of water, though it be in a Well ; this is no fantification at all, untill hee wash in a vessell. And they may lantisfien any of the vellels of the Sandtsary, &t. Masmony, treat of Entranceinto the Santinary Chap. 5 Sett. 10.11.

feet because they served alwayes with him hands, and bare feet in the SanQuary Of this all they write ; The Prieft needeth not fantific himlele betweene every fewerall fervices hat he doets but but Cantificitiones in the morning, and fo feroesh and to eth all that day, and all that night. Provided, thathe gae not out of the Santtuary, nor fleepe nor make wen, nor vemove his mind from one bufine fe to another. For if he doe any one of thefe foure, be must fantific again. This was a generall rule in the Santtuary, no mancan ince the Conneto forve, although he were cleans until he was washed And who so covered his feath hat is, did his eafement, as Judg: 3.24.) star bound to male; and who fo minde water, was bound to Tantifu book and feet : If hee fantified them to day, be must ages faultific them to morrow wentshough be flane not il the night; for by continuing all make his hands becom difallowable (for fervice.) If he fantlifted theminibe night, and burned the fat all night long, yet muft bu againe fantifie them in the day for the femorice of the day. When he fanctifieth, he layeth his right band on his rightfoot, and his left hand on his left foot, and bonoth hunselfe and santtifieth. And he doib not fantifi firting because it is as a fer vice and no fervice is don but fanding at it is written, (in Deut. 18.5.) To STANDICO MINISTER; and introferverbilsing, is profane, and his (ervice not allemable 14 c. Mar mony shiders, Sell . 3.4. 5.8. 16:17. and Thalman Bab. intrest. Zebachim, Chap.2

Verf 200 whe worl by the hand of God. 25 did Part of mineled with the Rev. 15. 2. Jest OK Astonshouses, in Leviting 12. Soc. Mainten (8 theforefaid place, Sect. 1.) faith; The Priefe that ferwath, and fortified not his bands and bis feet in the write, is in danger of death by the bands of the (God of howen; as it is written, They shall wash with water. the they die not, and his service is unlawfull, whether beleshehigh Prieft, or an inferiour. This rice did roch them and us, faith in Christ, in whose blood weare masted from our sinnes, and made Kings and Priests unto God Revel. 1. 5. 6. alfo fanctification, by the mashing of regeneration, and renewing of the hoh Ghoff, Tit. 3.5. that we being fprinkled in our hearts from an evill conference, and washed in our bodies with pure water, may draw neere with a true heart, inaffurance of faith, Heb. 10. 22. and wathing our hands in innocencie, may compatte the Altar of the Lord, Pfal. 26.6. to burne the fire offring which the Greeke explaineth, to offer the Burnt-offrings; and the Chaldee more generally, to offer oblations before the Lord.

Verlizz . wash in the Chaldee, fanctifie. bis feed chepofteritie of Aaron; the Chaldee cxpounds it, bis fonnes.

Verf. 23. chiefe for head spices, that is, the principall and most excellent: 10 in Ezek. 27. 22. Song 4. 14. pure myrrh in Grecke shoife myrrh, Hebrew,

myrb of freedome; that is, free, pure, naturall as it fowerh, Myrrh (fo named of the Hebrew Mor,) is sweet gumme or moisture, that iffueth out of the mynh tree, and none is preferred before it: as Plinte heweth in his bift. booke 12. chap. 15. The graces of Christ and of his Church, are often resembled bythismyrb, Song 1.13. and 3.6. and 4.14. and 5.1.7.13. Plal. 45. 9. ... fbekels this word is added by the Greeke, and the Chaldee in Thargum lerufalener, and in the verte following it is here expreffed. ... [meet] or, aromaticall cinamon, which commeth of the Hebrew name Kinnemon, and is the barke of a tree, used for sweet odours : and sigmified spirituall grace, Prov. 7, 17. Song 4.14. balfethereof that is, halfe the fore faid quantity,

(as followeth) 250 flekels weight. But the Hebrew Doctors understand it otherwise, and fay there was of this 500 . fbekels; as of the former; and this which the Law faith, Cinamon the balfe thereof 250. is because they weighed it at two times, 250, at each time : faith Maimony, in treat. of the Implemems of the Santinarie, chap. 1 . Sect. 2. langus] or Cane, according to the Hebrew name

Combifor Galamus is after the Greeke name. It is skinde of fiveet reed, bought and brought out of faire Countries; as appeareth by leremie 6. 20. Efry. 42. 24.

Neweza. Caffia of Coftus, another fweet cane, called in Hebrew Kiddah, mentioned onely here, andin Ezek 27.19. ... an Hin whereoffee Exod 29 20. Maimony, in the fore-named treatile, chapi a Sect. 2, faith, the Hin was twelve logs; ( of which massure, fee Levit, 14. 10.) and every log, foure quatrants. Others, more fully thus: a quadrant (or quaiter) containeth as much as an egge and a halfe. Alegonumeth foure quadrants, that is, fixe egges. A Kab comameth faure logs, that 24 egges. A Him, Bothe lags, that is, 72. eg pes. A Scab (or Pecke, wheroffee Gen. 18.6.) contained fixe Kabs, that is, 24.

logs, two Hins, or 144. egges. An Epha bas three Seahs, 18. Kabs, fixe Hins, 72. logs, or 432: enges. R. Alphes, in treat. of the Paffeover, chap. 5.

Verl 25. make it The manner is recorded tobe 25 thus; Every of those foure spices, was pounded severally: then mixed altogether, and steeped in water pure and sweet, till all the strength of them was gone out into the water; then they put unto the water, an Hin of oile olive; and boyled all on the fire, till the water was confumed. and the oile left in the vessell for use afterward. Maimony, treat. of the Implements of the Sandwary, chap. 1. Sect. 3. compound-ointment or, freet-confecti-Apothecarie or, compounder of ointments. Such in the ages following, were of the Priests Sonnes, 1 Chron. 9. 30. boly anointing Hebrew, untion of holine fe or as the Greek translateth it, an boly chrisme.

Verl. 26. anoint therewith the Tent or, the Taber- 26 nacle, with all things about the fame; which was performed in Exod. 40. and Lev. 8. 10. &c. Thefe fweet odours, fignified the joyfull graces of Gods Spirit, and the anointing with this oile, the pouring out of the holy Spirit upon Christ, his Church and ministers, Acts 10,38. Elay or. 1. Pfal. 45. 8. 2 Cor. 1. 21. 22. Song 3. 6. Pfal, 133. 2. As it is written, Te have an ciniment from him that is boly, and kn w all things; and the Aninting that ye haverecerved of him, dwelleth in you, and yee need not that any manteach you, but as the same Anointing teacheth you of all things, &c. 1 loh. 2. 20: 27 11 18 18 19 19 11

Verl. 29. whatfoever or, whofoever fo the Greek faith, every-one that toucheth then; Ball be fantlified. Verl. 32. poured in Greeke, unointed.

make the Greeke addeth, not make unto your felves. holine fe fhall it be umo youk the Greeke milnflateth, holy was and a fantification (or fantified thing) Shall it be unto your Therefore it might not be used unto common . Harres God hereby reaching the holy and reverenduse of his graces, and fanctified ordinances; which must not bee communicated with the unregenerate and tenfuall, which having nor the Spirit; docturne the grace of God into lafeiviousnelle, Marth. 7. 6. 110h. 2. 19.20. Inde

verie 4. 19. 1 Cor. 2. 6. 14." V.33.likeit Of this point the Heb. doe record: 33 He that maketh anointing oile, according to the work of according to the weight of this, without adding or dimini-Shing: if he doit presumptuoully is quilty of cutting-off it ignorantly he is to bring the facrifice appointed for it. He that shall anoint any with the anointing oile presumptuously is guilty of cutting-off is ignorantly, he is to bring a sacrifice, whether he anoint himselfe, or another man. Maimony, treat. of the Implements of the Santtuary, chap. 1. Scot. 4.5. aftranger] whofoever was not Priest, or King. Maintony (in the forefaid place) faith, They anointed none herewith in the generations fellowing, but the high Priests, and him that was anointed for the warre, (Deur. 20. 1. 2.) and the Kings of Davids house onely. Though he be a Priest, and Sonne of a Priest, yet they doe anoine him, Lev. 6. 22. Bus they anoint not the King that is Sonne of the King, because the kingdome is the Kings inheritance for ever, Deut. 17.20. But if there be a fedition, they doe anoint him, for to ceafe the fedition; and to make knowne unto

all, who is the right King. Even as Solomon was anointed for the fedition of Adonias, I King. I. and Ioaft, because of Athaliah, 2 King. 11. and loachas, because of his brother lehojakim, & King. 23.30. And whereas Eliseus anointed lebu, 2 King. 9. hee did not anoint him with the anointing oile, but with the oile of Balfam; as our wife men have faid. Verf. 34. Statte] to called in Greeke, the He-

brew name is Nataph, both of them fignifie Dropping : and this Statte is a farnelle or gumme that droppeth from the Myrrh tree, very (weet and precious, as Dioscorides theweth, lib. 1. chap. 62. The Ierufalensy Thargum calleth it Ketaph, that is, Rofin: and to Maimony, in treat. of the Implements of the Santinary, chap. 2. Sect. 4. faith, Nataphis the Rofintree, out of which baulme (or balfam) iffueth. Onychalthis alfo is the Greeke name, and it fignifieth anayle, or hoofe; to which the Chaldee name Tupbra doth accord: and the Arabick adfartajab, In Larine it is called Ungula aromatica, or Vnguis odoratus, or Blatta Byzantia : of which Diescorides in his 2 booke, cap. 7. faith, it is the cover of a shelfish, like the purple, and it is found in the fikenards lakes of India, and doth give a sweet odour, for that the shelfishes there doe feed upon spikenard. The best is brought from the red fea, white, and fat. Some out of Babylon, which is blackift; both are burnt for sweet savour. The Hebrew name is Shecheleth, and is not found in Scripture, but in this one place: of it Maimony also (in the foresaid place) faith, it is a naile ( or feell) which men use to put in persumes. Galbanum] or Styrax: in Hebrew Chelbenab, in Greek Chalbance. It hath the originall name of farnoffer and Galbanum is the gumme or liquor of a plant like fenell, growing in Syria, of a ftrong favour; that when it is burned, the smell of indriveth away serpants, &c. as Diofeoredes theweth, in his 3. books, cap. 79: and Plinie in his 12. booke, chap. 269 The Hebrew Doctors fay alto, that Chelbenah is like blacke honey, of a frong fmell, and is the rofin (or gumme) of trees, in the cities of Greece. In Arabicke it is called Miba. Maimeny in the Implements of the Sunctuarie, chap. freet frices chis word fome referre to the three before mentioned: the Greeke version referreth it onely to the Galbanum aforefaid, faying Galhanum of fireet finell, as to diftinguish it from the common Galhanum, which is of ftrong fayour, Others understand them of those sweet spices spoken of in verse 23 and some of the leaves of Spikenard; which for excellencie are called by this name. The Hebrewes fay; by their traditions, that howfoever foure odours are onely named here, yet there were eleven foken of to Mofes on mount Sinai; Thalmad Bab. track. Cher. thoth, chap. 1.in Gemara. The same doth Maimony affirme, and nameth them, Statte, and Onycha, and Galbanum, and Franhincenfe of every of these (sith he) there was 70 pound weight of Eheir pound weighed 50. shekels of the Sanctuarie, and every thekell 320. graines of barley.) And Myrrbs, and Cassis, and Spikenard, and Saffron, of every of shofe 16. pound. Of Collus twelve pound. Of Cinamon, mue pound; and of fiveet barke (or Cafia lignes, in Arabicke, Cafafar faliche.) three and The weight of all was 368 pound. Every day

they burned a pound of this confection, upon the solden altar, 365. pound in the yeare, according to the daies of the Sume, and the three pound that were over they did beat ( and prepare) in the even of Reconcilia tionday, &c. Maimony, treat. of the Implements of the Sanctuarie, chap. 2. Sect. 2. 3. Howbeit the Scripture mentioneth but foure species for the perfume, as there were foure for the holy oilciand the Greeké interpretation, may well stand. This rice of burning fweet odours, the Gentiles also used in the service of their gods; Alb. Tibull, lib. faith, Vrantur pia thura focis, urantur odores, &

alone every fpecies beaten feverall by it felie and after that mixed, as Maimony the weth in the foresaid place, Sect. 5. The Chaldee translatethin weight with weight, and the Greeke, equall to equal meaning that thereshould be an equall weight or quantitie of all thefe fore-named.

Verf. 35. [balt make it] Mofes made it now : first: after in Israel, there was made every years the quantitie fore-mentioned; Maimony biden an incense or, a perfume, the chap. s. Sect. 1. fignified our prayers; as it is written, they hades! den cups full of sucenfe ( or perfumes ) which are the prayers of the Saints, Revel. 5.8. Chaldee paraphrate, and Thargum Ierusalemy translate it mixed, tempered: and the Greeke verlion favoreth this exposition. But it may be understood properly, for, from the Law in Lev. 2.13, WITH ALL THINE OFFRINGS SHALT THOYOF FER SALT, the Hebrewes teach, that there we not any thing offred on the Altar, mithout falt, exen the wine of the drinke offrings, and the blood, and the wood: Maimony, treat. Of things forbidden to beofine on the Altar, chap. s. Sect. 11. And of this he faith, they added to the incense, the fourth part of akit of falt : [that is, the quantity of fixe egges:] Many ny, treat. of the Implements of the Sandharie, chapt Scat. 3. Our Saviour faith, Every facrifice finith falted with fals, and, Have falt in your felves, Mut. 9. 49.50. If our feech must be alway with grace ju foned with falt, as the Apostle reacheth, Colol. 46 how much more should our incense, our prayer unto God, be therewith featoned? brew bolineffe: which the Greeke translateth alif worke. For it fignified the holy mediation of Chill with the praiers of the Saints, as is before noted,

Verl. 36. of it of thefe, faith the Greeke, Thitis fome of this confection, (as it was daily to be wed, was first to be Beaten fmall. Which may fignife unto us, exactnelle in the particularities of thing to be prayed for; & how afflictions, and continuo of heart are furtherances in this worke, Act. 4.14 30. loh. 17. Luk. 17. 1. 2. 7. Pial. 51. 19. where I will meet with thee | the Greeke expound it, whence I will be knowne unto thee; the Chalden

where I will appoint (or prepare) my Word unto the. Verf. 38. to [mell thereto] This Law accorder with the former of the oile, verfe 33. the Hebre Doctors explaine it thus : He that maketh aperfum according to these weights, for to smell thereto although be doe not finell, is quilty of cutting-off, for the ve making, if he doe is pre [umpruoufly. If ignorantly, he

intring the offing appointed: and this, although hee intent the whole quantitie, but a halfe, or a third parthereof: for a much as he bath made it according to thefeweights, he is quilty of being cut-off. If hee smell butto, and made it not; hee is quilty of cutting-off but his doome is like all theirs that ufe ( or make profit of any of the sanctified things; ( to wit, unlawfully,) Memeny, in treat. of the holy Implements, chap. 2. be cut off ] the Chaldee expoun-Sect. 9. 10. dethit be deftroied: the Greeke faith, the foule of that man fall perifb from his people. God, by this judgment, would keepe men from profaning and abufing the holy exercise of praier, and doctrine of Christs mediation, when the abute even of the shadow hereof, brought destruction upon the offenders.

#### <u>6×9×6×00×90×9</u>6×9:6×6

#### CHAP. XXXI.

1 Bezaleel and Aboliab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 12. The observation of the Sabbath is againe comman ded. 18, Mofes receiveth the two Tables of the Law.

N D Ichovah spake unto Moses saying. See, I have called by name, Bezaleel the fon of Vri, the fon of Hur, of the tribe of Iudah. And I have filled him with the Spirit of God: in wisedome, and in understanding, and in knowledge, and in all workmanship. To devise cunning-workes : to worke in gold, and in filver, and in braffe. And in ingraving of stone; to fill; and in carving of wood: to worke in all workmanship. And I, behold I have given with him, Aholiab the fon of Ahisamac of the tribe of Dan. and in the heart of all wife hearted. I have given wifedome, that they may make all that I have commanded thee. The Tent of the congregation, and the Arke of the Testimonie, and the Covering-mercie feat that is thereupon: and all the veffels of the Tent. And the Table, and the veffels thereof: and the pure Candlesticke, and all the vessels thereof: and the Altar of incense. And the Altar of burnt-offring, & all the veffels therof and the Laver, and the foot thereof. And the garments of ministery, and the garments of holinesse for Aaron the priest, and the garments of his fonnes, to minister-in-thepriels office. And the anointing oile, and incenfe of fweet-spices, for the holy place : according to all that I have commanded thed thall they doe.

And Jehovah foake unto Mofes, faying. And theu, speake thou unto the sonnes of Ifkeepe, for it is a figne betweene me and you. throughout your generations; to know, that I am lehovah, that fanctifieth you. And yee 14 shall keepe the Sabbath, for it is holinesse to you: they that profane it, every one shall bee put-to die the death: for every one that doth any worke therein, even that foule shall bee cut-off, from amongst his peoples. Six daies shall worke be done; but in the seventh day, is the Sabbath of Sabbathisme, holinesse to Iehovah: every one that doth any worke in the Sabbath day, shall be put to die the death. And the Sons of Ifrael shall keepe the Sabbath: to observe the Sabbath throughout their generations, for an everlasting covenant. Betweene me and the Sonnes of Ifrael, it shall be a signe for ever: for in Six daies, Iehovah made the heavens & the earth; and in the Seventh day he rested and was refreshed.

And he gave unto Moses, when hee had made-an-end of speaking with him, on mount Sinai, two Tables of testimonie: Tables of stone, written with the finger of

#### Annotations.

D Ezaleel] in Greeke, Befeleel; by interpretation, Dinthe shadow of God : he was the sonne of Vri, the sonne of Hur, the sonne of Caleb, or Chelubas. the fonne of Efron, the fonne of Pharez, the fonne of Indab; from whom he was the feventh generation, (as Enoch was the feventh from Adam, ) and is here designed the masterworkman of the Lords Tabernacle. See his genealogie, in 1 Chron. 2. 5.9.18.19. 20.

Verf. 3. Spirit] that is, gifts of the Spirit, fuch as | 3 are after mentioned. So Paul openeth it, in I Cor. 12.4.8.11. fee also Act. 2.4. The Greeke expoundeth it, a divine Spirit; the Chaldee, a Spirit from before the Lord. workmanship or, Art: He-

brew, worke. So verfe 4. Verl. 4. devise cunning-workes such as were mentioned in Exodus 26.1. &c. fee the notes there. The Hebrew phrase, is figurative; to thinke thoughts: which the Greek explaineth, to thinke ( or minde) and to make-artificially : the Chaldee faith, to teach artificers: as it is in Exodus 35.34. These three things in Bezaleel; a calling, afurnishing with gifts, and a working or operation accordingly, are necelfarie in all the publike ministers of the Church. So Paul mentioneth diversities (or distributions ) 1 of gifts, by the Spirit; 2 of administrations (or ministeries) by the Lord [lefus; ] and 3 of operations, by God[the Father, I Cor. 12.4.5.6. to worke] or to doe, to make: but doing is often used for working (as is noted on Exod. 5. 9.) and for the Greek translateth it here; alfoin verle s.

Verf. 5. ingraving or cutting. The Hebrew word 5 tach faying; Verily my Sabbaths yee shall generally signifieth a studious and artificiall

ingraving

earth, (and then it is Englished ploughing,) or any to fill that is, to fet in other like handicraft. the golden ouches, as Exod. 28. 21. toworke] crob. Saturn, booke 1. chap. 16. or, to make in all worke: meaning cunning worke; as is

Çolosa :

expressed in Exod. 35.33. Vers. 6. Aboliab] in Greeke, Eliab; by interpretation, The Tabernacle of the Father. Hee is the fecond nufter-workman, and of the tribe of Dan the handmaids sonne, joyned with Beselcel, as God usually joyneth two together in al weighty affairs: See Exod. 4. 14. 15. and 6. 26. Matth. 10. 2. 3. Luk. 19.1. Acts 13.2. Hag. 1.14.

Vers. 7. vessels] or instruments, furniture, implements. So after.

Verf. 10. of ministerie | veiles, clothes, coverings, which ferved to wrap up the holy things in, when the hoft removed; as Num. 4. 5.9. 11. 12. &c. Of the Prieffs garments, fee Exod. 28.

Verf. 13. Verily or Norwithstanding: the Greeke translateth it See. Though the worke of the Tabernacle, were studiously and speedily to be done, yet God would not have any of it done on the Sabbath daies. The Law of the Sabbath is very often repeated, see Gen. 2.2. Exod. 16.23. &c. and 20. 8. &c. and 23. 12. and 35.2.3. to know ] that is, that ye may know, as the Greeke translateth. The principall fignification of the Sabbath, was for grace and fanctitie; which therefore the Lord often urgeth, and blameth the breach of this day, as the violating of his covenant. See Neh. 9.14. Ezek. 20.12.13.16.20.21. Elay 58. 13. The true obietvacion hereof, is by faith in Christ, Heb. 4.3.9. 10. 11. The Hebrew Doctors fay, The Sabbath, and the precept against idolatrie, each of these two, is as weighty as all the other Commandements of the Law: and the Subbath is a figne betweene God and in for ever. Therefore who so transer effeth the other Commandements, be is generally a wicked Ifraelite : but bee that openly profuncth the Sabbath, is as an Idolater, both of them as infidels in all their affaires. Therefore the Prophet landeth and faith (Elay. 56.2.) Bleffed is the man that doth this, and the sonne of man that layeth hold on it : that keepeth the Sablath from polluting it, Mai-

many, treat. of the Sabbath, chap. 30. Sect. 15. Veri. 14. that foule the Chaldee translateth, that man (ball be destroied. This cutting off, the lewes understand to be untimely death by the hand of God; when a man fo violateth Gods Law, as there are no wirmeffes whereby men should punish him; See Gen. ny. 14. And of the Sabbaththus they write; that for doing worke therein, if a man doe it willingly and prefumpemently, he is quilty of cutting-off, ( to perith by the hand of God: ) and if there bee witneffes That fee him, he is to be floned to death; [ as was performed in Num. 1 5.35.36. and if he doe it of ignorance, (or ersour,) he is bound to bring the fin offring appoinsed for the fame : (according to the Law in Numb. 15. 27:-30.) Maimony in treat, of the Sabbath, chap. 1. Among the heathen Romanes, their Flamins (or Pricits) might fre no work done on their holy daies, but by a cryer gave men warning to the contrary; and who to obeyed not, was mul-

ingraving or cutting in stone, in wood, in yron, in | | might doe things whereof daminage would follow, if they were omitted, as to pull an oxe out of a ditch, to underfet an house ready to fall, &c. Ma.

Verl. 15. of Sabbathifme] that is, of ceffation and reft. See Exod. 16.23. The Greeke translateth it. arest holy to the Lord.

Verl. 16. to observe] Hebrew to doe, see the notes on Exod. 34. 22.

Verf. 17. me] the Chaldee translateth, Between my Word and the connes of Ifrael: that Word is Christ by whom the Sabbath is truely fanctified to hi Church, Hebrewes 4. From this Scripture the He. brewes gather, that onely Ifrael was charged with the fabbath day, and not the nations of the world. Talmud, in Bet (ab, chap. lom tob. So from Exod 16 29. Yet thus alfo they fay; It is unlawfull to fpeatet an Infidel to doe any worke for us on the Sabbath day al though he be not charged to keepe the Sabbath, and a though he be spoken to before the Sabbath. Maimon treat. of the Sabbath, chap. 6. Sect. 1. Howher this opinion of theirs feemeth not agreeable to Gods will: for the Sabbath was to be kept before the Law was given at mount Sinai, Exod. 16.11 even from the Creation, Gen. 2. 2. 3. theretore was given to all the world. was refreshed the Greeke and Chaldee doe translate, hee ceased and refled. This is spoken of God, after the manner of men, who are refreshed by rest from their workes, Of such manner speeches, see what is noted on Genefis 6.6.

Veri. 18. of flone that fo the record of them might remaine for ever, lob 19. 24. Their Table were the worke of God, even as the writing was the writing of God, Exod. 32. 26. and thefe beingbo ken in peeces, (Exod. 32. 19) two other tables stone, like them, were hewed out by Moses, but written againe by the Lord, Exod. 34. 1.4. Altu this, Christ by the Spirit of God writerh his Law, not in Tables of stone, but in fleshly Tables of thehem, 2 Cor. 3.3. and thefe flefbly tubles, are also the work of God, as he faith, I will take the stonie heart out their bodies, and I will give them an heart of flesh, Ext. 11.19. The Minde and the Heart, are the fpirital tables, Heb. 8. 10. in the one, fuch things are will ten as men should know and beleeve, in the other, fuch as should be done or omitted. The first Tables which God made, fignified the stonic hearts which all men have by nature now corrupted, in which notwithstanding God hath left his Law written, fo that they doe by nature the things of the Law, and shew the worke of the Law written in then bearts, Rom. 2. 14. 15. though ftill they continue hard and stonie, and their finfull nature is not changed. The fecond tables of flone, fignified the hear of the lewes, hewed and polished by Moses and his legall ministerie, in whose heart God allo wrote his Law, wherein they refled, and made tho boast of God, and knew his will, and had the informati on of knowledge, and of the truth in the Law, Rom.1. 17.18.20. Howbeit their heart continued ftont and unchanged, fo that they which taught others caught nos themselves; neither could they stellath delifted, but their mindes were blinded; and even to this day, a veile is laid upon their bears, Rom. 2. 21. 2 Cor. 3.7. 13.14.15. The third, which are tables of flesh, is the worke of Christ by his Spirit, giving is new hearts, and writing his Lawes in them, 2 Cor. 2.3. Ezek. 36.26. Heb. 8. 10. These things, both of the weakenette of Motes ministerie, and of the grace of Christ, the ancient Hebrew Doctors acknowledged, as in their gloffe upon Song 1.1. Let him kife me, &c. there, mentioning that requelt of the people in Exod. 20.19. Speake thou with in , &c. they fay, Moses taught them the Law, and what soever they learned, they forgat againe. Then they came un-to Moles, and laid, O that God would shew himfelfe againe; and kitle us with the kitles of his mouth, that his doctrine might be fastened in our hearts. Moles faid unto them, This cannot be done now, but it shall be in the dayes of Christ; as it is written, (ler. 31.33.) I will put my Law in their inward parts, and write it in their hearts , Midra (b. Cant. 1.1.

Moses prayeth

finger which fignifieth Gods Spirit, as, I with the finger of God, cast our divels, Luk. 11. 20. which is expounded, the Spirit of God, in Matth. 12.28. That which was written, was according unto all the words, which the Lord fake with I frael in the mount, out of themiaft of fire, Exod. 20. Deut. 9. 10.

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#### CHAP. XXXII.

1, The people in the absonce of Moses, canse Aaron tomake a Calfe. 6, They facrifice thereunto. 7, God entifieth Moses of their sinne, 10, and his purpose to consume them therefore. II, Moses intreateth for the people, 14, The Lord repenteth concerning the evill againfi them. 15, Mofes commeth down with the Tables, 19, and upon light of their sinne, hee breaketh them. 20, He destroyeth the Calfe. 22, Aarons excuse for himselfe. 15, Moses causeth the Idolaters to be slaine. 28, The Levites are the executioners. 31, Mofes prayeth that either the sinne of Israel be forgiven, or himselfe to be blotted out of the Booke of God. 34, God fareth the people for the present but after plagueth them.

ND the people faw that Mofes delayed to come down out of the mountaine: and the people gathered themselves together, unto Aaron, and said unto him, Rife-up, make gods for us, which may geebefore us, because this Moses, the man which brought us up out of the land of Egypt; we know not what is become of him. And Aaron faid unto them; Breake-off the exergings of gold, which are in the cares of your wives, of your fonnes, and of your daughters: and bring them unto me. And all the people brake-off, the eare-rings of gold, which were in their eares: and brought them unto Agron. And he received them at their hand, and fashioned it with a graving-toole,

faid; Thefe be thy gods, O Ifrael, which brought thee up, out of the land of Egypt. And Aaron faw it; and he built an Altar be- 5 fore it: and Aaron proclaimed and faid; To morrow is a feast to schovah. And they 6 role-up-early on the morrow, and offred Burnt offrings, and brought-neere Peaceoffrings : and the people fate downe to eat and to drinke, and role-up to play, And Ichovah foake unto Moses, (faying:) 7

Goe get thee downe; for the people, which thou broughtest up out of the land of Egypt, have corrupted themselves. They have turned-afide quickly out of the way which I commanded them; they have made them a molten calfe: and they have bowed themfelves-downe thereto, and have facrificed thereunto, and faid; These be thy gods O Ifrael, which have brought thee up, out of the land of Egypt. And Jehovah faid unto 9 Moles: I have feene this people, and behold, it is a stiffe-necked people. And now, let me 10 alone, and my anger shall waxe hot against them, and I will confume them : and I will make of thee a great nation. And Mofes carnestly-befought the face of Iehovah his God: and faid, Wherefore O Ichovah, shall thy anger waxe hot against thy people; which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speake and say; For evill did hee bring them out, and kill them in the mountaines, and to consume them from upon the face of the earth: Turne from the hotnesse of thine anger, and repent of the evill against thy pcople.Remember Abraham, Isaack, and Israel 13 thy fervants: unto whom thou fwarest by thy felfe, and spakest unto them, I will multiply your feed as the starres of the heavens: and all this land which I have spoken of will I give unto your feed, and they shall inherit it for ever. And Ieliovah repented concer- 14 ning the evill which hee had spoken to doe unto his people. And Moles turned and went downe from 15

the mountain, & the two Tables of the tefti. mony were in his hand: the tables were written on both their fides; on the one fide & on the other, were they written. And the tables, they were the worke of God: & the writing, that was the writing of God; graven upon the Tables. And Ioshua heard the voice of the people as they shouted: and hee faid unto Moses; there is a voyce of warre in the campe. And he faid; It is not the voice of and he made it, a molten calle: and they them that shout for masterie, neither is it

Red, and gave a beaft for a facrifice. Albeit they looke on Mojesface, nor fee the end of that white

10

the voice of them that cry for discomfiture : | | then will I visit their fin upon them. And Ic. the voice of finging, doe I heare. And it was when he came nigh unto the campe, then he faw the calfe and the dances : and Moses anger waxed hot, and he cast the Tables out of his hands:& brake them, beneath the mount. And hee tooke the calfe, which they had made, and burnt it in the fire; and ground it, till it was small: and strewed it upon the face of the water; and made the sonnes of Israel drinke of it. And Moses said unto Aaron, what did this people unto thee: that thou hast brought upon them, so great a sinne ? And Aaron faid, Let not the anger of my Lord waxe hot : thou knowest the people, that they are fet on evill. And they faid unto me. Make gods for us, which may goe before us, because this Moses, the man which brought us up out of the land of Egypt, wee know not what is become of him. And I faid unto them, Who foever hath any gold, breake ye it off; and they gave it me and I cast it into the fire; and there came-out this calfe. And Mofes faw the people, that they were naked: for Aaron had made them naked, unto their fhame, amongst those that rose up against them. And Moses stood in the gate of the campe; and faid, Who is for Ichovah? (let him come) unto me: and all the Sons of Levi, gathered themselves unto him. And hee faid unto them; Thus faith Iehovah, the God of Israel, Put ye every man his fword upon his thigh: Paffe ye and returne ye from gate to gate, in the campe, and kill ye every man his brother, and every man his fellow friend. and every man his neighbour. And the Sons of Levi did, according to the word of Moles: and there fell of the people in that day, about three thousand men. And Moses faid, Fill ye your hand to day unto Iehovah, even every man in his Son, and in his brother: that that he may give upon you, this day a bleffing. And it was on the morrow that Mofes faid unto the people, you have finned a great fin: and now I will goe-up unto Iehovah: peradventure I shall make-atonement for your fin. And Mofes returned unto Ichovah, and faid, Oh, this people hath finned a great fin, and they have made them gods of gold. And now, if thou wilt for give their fin, and if not, wipe me I pray thee out of thy Booke, which thou halt written. And Iehovah faid unto Mofes, Whofoever finneth against me. I will wipe him out of my Booke. And now, goe leade the people unto ( the place) that I

have fooken to thee behold my Angell shall

hovah plagued the people : for that they made the calfe, which Aaron made.

the Calfe

#### Annotations.

DElayed] The first signification of the Hebrew word is to be ashamed, Gen. 2.25. and because long carrying and looking for ones comming, canfeth flame, (as in Iudg. 3.25. they tarried till the were ashamed;) therefore the word is also used for tarying or delaying of the time, ludg. 5.28. and is fo here translated by the Chaldee and the Greek; and in Rev. 10.6. time is used for delay. the people that is, fome of them, as the like word in v.6. is opened by Gods hat is, an imagen Paul, in I Cor. 10. 7. representation of God; as after in v. 4. and the words here following manifest. This narration sheweth how the Ifraelites (who promifed to doe all the the Lord commanded, Exed. 19.8.) did behave themselves in keeping of the morall Law, and of that great Commandement, which God had horn fooken to them himfelie from heaven, and reperted againe by Mofes, Exod. 20.4.23 . that to the impossibility of the Law, in that it was weake through the flesh, might be feene in this people, even at the first before any obedience was performed, Rom. 8. 3. Nehem. 9.13.16. become of him] or, done to him. They looked for Moles, to bring them? forme of worthip, and fome visible signe of Gods prefence among them, (as afterwards was in the Tabernacle, and the Arke with the mercy-feat Ex.40.34.35. Num. 7.89.) but because he camena, they would have a worthip of their owne, fuch (in likelihood) as they had used or seene in Egypt; for now in their bearts they turned backe againe in Egypt, 28 is Written in Act. 7. 39. 40. And yet fortit daies were not expired, neither were the tenible fignes of Gods prefence taken away; for the mountaine ftill burnt with fire, Deut. 9. 15. The Hebrewa say, They required not the Calfe, that it should became them for a God, &c, but onely that it might teach them the way, as an other Moses. R. Menachem, on Exod. 32. fol. 117.

Verl. 3. eare-rings the Iewels which God hader ven them, of the spoiles of Egypt, (Ex. 19. 25.36) they now abuse to make an Idoll of, to dishonout God with So after God complaineth of Hrael, the the eare-rings and I ewels wherewith he had deck ed them, they tooke and made images, and committed whoredome (that is Idolatry ) with them, Ezek. 16.11.12.17. And the words and dolfins in the Scriptures, being likened to chaines and ornaments, Prov. 1.8.9. the like finne to Ifraels is com. mitted, when men pervert the holy Scriptures unto herefics, to their owne perdition, 1 Pet. 3. 16.

V. 4-fastioned it or, formed it, meaning the Calif or it, is put for them, the lewels every one: andio the Greek faith, he formed them. graving toole of pen, as the originall word elsewhere fignifieth, Else 8.1. which may bee understood, that first Aaron drew with pen or pencil, the form of a calfe, & after did caft the mould therof or that he cut & polithed goe before thee : and in the day when I vifit, the calfe herewith, when he had moken and made

ir. So Idolaters doe even to this day, draw out and polifh with their pennes, idoll worthip and herefie; andhe made or, when he had made it. Calfe Hebrew, calfe of melting, or of molten worke;

meaning the image of a calfe, as before the image of God, is called God, v. 1. As the Heathens changed the glory of the incorruptible God, into images made like to corruptible men, birds, beafts; &c.Rom. 1.23. to Ifiael now changed their Glory meotheforme of an oxe that eateth graffe; and forgat God their Saviour, Pial. 106.19.20.21. Thefe be thy Gods that is, This is thy God; as the holy Ghoft expoundeth it in Nehem. 9. 18. They made them a molten calfe, and faid, this is thy God; meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in Gen. 20.13 and 35.7. Iof. 24.19. As the image of a calfe, was before called a calfe; to the Scripture ufeth figuratively to call figures and figures, by the names of thosethings they signified, as Ex. 12.11. and 17:14.Gen. 37.7. Matth. 26.26.28.1 Cor. 10.4. Thus leroboam spake also of his golden calves, 1 King. 12.28. And the intent of I frael in making the calfe, and the intent of Ieroboam were one. R. Mena-

V.5. to Iehovah or of Iehovah, as the Gr. is, of the Lord; unto whom a feast should have beene kept, Ex. 10, 9, and to him they intended this their fervice, although indeed they facrificed unto the Idol, and rejoyced in the workes of their owne hands, v.8. Act.7. 41 and in Gods account, offred unto Divels, after whom they went a whoring, Levit. 17. 7. So Ichu would be thought zealous for Iehovah, when yet he worthipped I croboams golden calves, which alfo were Divels, 2. King, 10.16.29. 2 Chron. 11.15.

Versi.6.brought-neer to the altar; that is, offred, as the Gr.translateth. toplay fo the Apostle translateth italfo in Gr. 1 Cor. 10.7. formtime the word is used for laughing and rejoycing, Gen. 21.6. here it is meant of their finging, dancing, &c. about their Gods of gold, v. 18.19. So that which one Prophet calleth playing (the word here used) 1 Chro. 15.29. another calleth dancing, 2 Sam. 6.16. The Hebr. (as R. Menachem on this place) expound it whordome, according to that in Gen. 39.14. He hath brought in to us an Hebrew man to mocke us ( or to play with us, ) which being understood of spirituall whoredome, that is, Idolatrie, is according to truth. And from this their practice, we are warned not to be Idolaters like them. I Cor. 10. 7.

V.7. Goe the Gr. addern the word quickly, as Mofesalfo doth in Deut. 9. 12. Arife, get thee down quick-9. corrupted this implieth both their Idolatrie, &the judgment which they brought upon themselves therfore, as in Gen. 6.11.12.13. whereupon he calleth them Moses his people, as not being worthy to be named Gods children, Deut. 32.5. but under the wrath and curie of Moles law. The Greeke interpreteth it, have transgressed the law.

Veil 19 stiffenecked or hard necked, as elsewhere the Lord laith, Thou art hard, and thy neck is an yron finen; Elay. 48.4. It is a similitude taken from unruly Hof. 4. 16. Ier. 5.5. and 27.8. and fo meanerl: flubborn & disobedient cariage; of which God often reprove th them by this name, Ex. 33.3.5. and 34. 9. Deur. 9.6.13. and 10.16. and 31.27. Icr. 7.26. and 19.15.Neh.9.17.29.Act.7.51

Veri. 10. Let me alone that is, i streat me not to spare them; or, hinder me not by thy prayer, from punishing them So the Chaldee translate, Leave off thy prayer before me. consume and put out their name from under heaven, Deut. 9. 14. Hebrew make thee to a great nation. In Deut. 9.14. it is said, a mighty nation, and greater then they. So againe in Num. 14.12.

V.11. the face this the Gr. and Chaldee translate, he prayed before the Lord but Gods face, is fomtime used for his anger, as in Gen. 3 2.20. Lev. 20.6. Pf. 21.10. & 34.17. & fo it meaneth a supplicating against the anger which was now waxing hor For they had been abolished, had not Moses stood before God in the breach, to turne away his wrath from destroying them, Pfal. 106.23. fore, &c.]. This is not a question, as if there were no cause for the Lord to be angrie; but is a manner of earnest intreaty, that he would not in wrath destroy the. So the Prophets often used to pray in this fort, as in Pfal. 10. 1. and 44.25. Efa. 64.12. And when Christ faid, Wherefore make yee this adoe and weepe, Mar. 5.39 another Euangelift explaineth it. Weepe not, Luk. 8.52. and, Art thou come to torment 185 ! Mat. 8.29. is expounded, I pray thee torment me not, Luke 8.28.

Ver. 12. for evill or, in evill, in malice, that is, malicionfly : the Greeke translateth with maliciousnesse.

repent The Greek translateth, be mercifull unto the evill of thy people : which thing is here implyed, but the Hebrew plirate meaneth also the evill of punishment, which God should repent of, that is, not inflict upon them, speaking after the manner of men, as in Gen. 6.6. Therfore the Chaldee addeth repent of the evill, which thou thinkest to doe to thy people, which is confirmed by v.14.

V.13.by thy felfe God having no greater to sweare 13 by, and by fuch an oath, willing to shew the immutability of his counfel, as Paul expoundeth it, Heb. 6.13.17. The Chaldee translateth, by thy Word, fee Gen. 22.16.17.18.unto which place, this praier of Moses hath speciall reference, where also the blesfing of all nations in Christ, is mentioned, which is the ground of this request, and of Gods yeelding thereunto. So the Hebrew Doctors after a fort acknowledged, faying, Then Mofes returned & fought mercy at the face of the Lord, and the Lord remembred the inclination of Isaack, who was bound by his father in mount Morijah upon the Altar: and the Lord turned from his anger, and caused his divine-presence to dwell in the midft of them, as before. Thargam in Cant. cap. 1.verf. 13.cap. 1.verf. 17.

Verf. 15. on the one Hebr. on this fide, and on this. This manner of writing on both fide, was also in other mysticall books, Ezek. 2.10. Rev. 5.1. It signified in respect of the Law it selfe, that it hath both the outward letter, and inward (pirituall meaning, Ro.7. 14. Gal.4.24.in respect of men, that the Law heifers that will not fubmit their neck to the yoke, | should be written outwardly in their actions be-

Mm 2

Marth. 5. 16. Heb. 8. 10. Rom. 2.28. 29. Seethe notes on Exed. 31. 18.

Verl. 16, the worke of God herein they differed from the recond tables, which were the worke of Moles, Exod. 34.1. It is a tradition of the lewes, that thefe first tables were bewen out of the Saphir of the throne of Gods glory, (mentioned in Exod. 24. 10.) Thargumin Cant. cap. 1. verse 11.

Verl. 17. lofbua] or, as the Greeke writeth him, of them that shout or, lefus: fee Exod. 17. 9. of them that answer (or fing: ) Hebrew, of answering, (or finging.) The Chaldee translates it, it is not the voice of strong men, which overcome in the warre, neither is it the voice of weake men, which are discomfited. discomfiture or weakenesse; of fuch as are overfinging | for play and voluptuouineffe, good cheare, &c. as in v.6. Therefore the Chaldee translates it, the voyce of them that play; and the

Greeke addeth, of them that fing for wine. Verf. 19. bis band] or, bis bands; that is, each of his hands: the Hebrew hath both readings; the first by the yowels and margine; the other by the letters in the line. So in Exod. 35. 11. Lev. 9. 22. and 16.21. Deur. 2.33. breake them to fignifie the breaking of the covenant, by reason of their fin. For that Mofes did this advitedly, and by the motion of Gods Spirit, appeareth by his relation of it againe, in Deut. 9.16. 17. Wherefore the Tabernacle of the congregation, (wherein the Lord was to be fought) was upon this, pitched a farre off from the campe, untill by Moles intreaty, reconciliation was made between God and the peo-

ple, Exod. 33.7.9. &c. Verf. 20. small even as duft, Deut. 9. 21. that it might utterly be abolished: and that they might drinke thercof. the waters of the brooke that came downe out of the mount, Deut. 9.11. from the Rocke in Horeb, Ex. 17.6. which Rock was Christ, 1 Cor. 10.4. drinke] By this they were taught the way of talvation from their fins: whiles Mofes (that is, the Law) giveth the knowledge of fin & condemnation for the lame, Rom. 3.20. Gal. 3. 10. and forcerh men unto Chrift, the Rocke from whom doe flow the waters of life, wherin all finne is fwallowed up to the repentant beleeving finner; who by drinking the dust thereof with the waters of the Gospel, into their owne bowels; doe acknowledge the curfe which they have deferved, and doe judge themselves, who are else to be condemned of the Lord, Gal. 3.24 Ezek. 36.31. and 20.43. 1 Cor. 10. 31. Compare Num. 5.17.19. &c.

V.22. arofet or, lie inevill; as the Apostle wieth a like speech of the world, 1 loh.5.19.or, are in evill : that is are very evill: as Gods works are faid to be in faith, Pf. 33.4. that is, most faithfull, or true: the woman is faid to be inthe transgreffion. I Tim . 2. 14. that is, the transgreffor, and many the like. The Greeke translateth, thou knowest the wielent-force of this people.

Verl. 34. there came out Aaron here is not to tree in confessing his owne finne, as he did the peoples; but speaketh of the Calfe, as if it had beene made rather by hap, then by his arr, verte 4. But Aarons finne was to great, as the Lord was very angry with also in 1 Sam. 14.6.

fore men, and inwardly in their hearts before God, him, to have deferoied him; had not Moies praise for him alfo, Deur. 9. 20. for he had made the peo. ple naked unto cheir shame; as after, in verfe 25 Compare Aarons excufe with Adams, Gen. z.

Verf. 25. naked in the flame of their finnes, deprived of the glory and protection of God, as na. ked unarmed men, to bee devoured of their e. nemies, Compare Gen.3.10.Rev.3.18.and 16.15. The Greeke translateth it diffipated, ( or feattered, ) for Aaron had diffipated them; for a rejoycing to them adversaries. unto [hame] or, infamie, and as the Greeke translates it, arejoycing, or mockerie : which the Chaldee paraphrafeth thus, to blot them with as evill name in their generations. So the Tharoumon Solomons Song, cap. 1. verf. 12. faith hereof; the wicked of that generation rose up, and made a colden calle, together with the mixed people which were among them : and they made their workes to ftinke and their will name went out into the world. And Paul applieth the like against the Iewes, Through breaking the lan dishonourest thou God? For the name of God is blashe. med among the Gentiles through you, Rom. 2. 23.14.

amongst those that rose up against them or, by their adversaries. For a people naked without Gogs protection, are easily by their enemies foyled, and put to fhame; as in Num. 14. 42. 43. 45. 2 Chron. 12.5. and 28.5.6.

Verf. 26. the gate the publike place of judge. ment: fee Gen. 34.20 Deut. 17. 5. Ruth 4.1.11.

let him come this word, (supplied also by the Greeke,) Mofesthrough hafte and earnestnesses mitteth. See the like in Gen. 13. 9. and 11. 4. and 23.13. The Chaldee also addeth it, faying, They that feare the Lord, let them come unto me.

Veif.28. 3000 men ] the principall author of this wickednesse, for that many moe were gully also of the same, appeareth by verse 30. &c.

Verf. 29. Fill your hand that is, Confectate your felves and your fervice to the Lord, a phrase taken from the ordaining of facrifices, Exod. 29.7. Het sheweth that the executing of justice, is acceptable to God as facrifice, I Sam. 15. 18.-22. The Chaldee translateth, Yee have offered your offrings this day, &c. that he may give ] or, that there may h given, namely, from God. For this fact of the L. vites, who acknowledged not their owne parents, brethren or children, to spare them from death;is after mentioned to their praife, in the bleffing that Mofes uttered, Deut. 33.9. &c. And this tribe of Levi, was adjoyned by the Lord unto the prieft, and taken in itead of all the first borne of Israel, Num.3.9.41.45. So the children wiped out as it were, the staine of their Father Levi, who had before abused his sword unto injustice; for which he loft the bleffing that elfe he should have had, Gen.

V.30. peradventure I shall or, it may be I shall, or, " fo bee I may the Greeke translateth, that I may. They are words that imply a difficultie, though good hope to obtaine, as finners are taught to have upon their turning unto God, Luk. 15: 18. So in Amos 5. 15. It may be the Lord will be mercifull: and lof. 14. 12. If so be (peradventure) the Lord will be with met;

Veri. 3 1. mno lehovah before whom, he fell down forty daies & fortie nights, as before: for he was afraid of the anger and hos difficafure, wherewith the Lord was wroth against them, Deut.9.18.19. As Moles here particularly expresseth the finne of Ifrael, to the Hebrew Doctors gather from this example, a generall rule, that every finner when hee repenteth, must confesse that particular fin which he harh committed. Maimony, treat. of Repentance, ch.2.f.3.

V:32. if thou wilt an unperfect fpeech, through naffion of mind : fuch as are fundry times ufed in Scripture. See Luke 13.9. and the notes on Exod. 4,5. and 18. 11. The Greeke translation supplieth the defect thus, And now, if thou wilt for give them the fin, forgive them. The word If, is used also in prayers, as Gen. 24.42. and 28. 20. the Booke of life, Phil. 4. 3. or, of the living, Pfal. 69. 29. called the writing of the house of I fraet, Ezek. 13. 9. spoken of God, after the manner of men. This with proceeded from great forrow in heart, for the fall of this people, from the zeale of Gods glorie, and love of his brethren, for whose sakes he could wish himselfe accurred (or separated) from Christ, as Paul also did, Kom. 9.1.2.3. Herein also Moses dealt as a mediator betweene God and men; and was a figure of our Mediator Christ, who layd downe his life for the sheepe, John 10.15 and redeemed us from the curse of the Law, when hee Wasmade a curfe for us, Gal. 3. 1 3. although Mofes could not fully effect the grace that hee defired for the people. The intent of Moles (tay the Heb. Doctors) was, that he might die in stead of them, and beare their punishment ,according to that, (in Esay 53.5.) he was wounded for our trespasses: for the death of the just maketh reconciliation, &c. R. Menachem, on Ex. 32.

Verf. 33. Whofoever | the Greeke faith, if any hath finned; meaning such sinne as whereby men fall away finally; against whom David prayeth, Let them be miped out of the booke of the living. Pfal. 60. 29.but who so overcommerh, Christ will not wipe his name out of the Booke of life, Rev. 3.5. I will

wipe or, I foodld wipe him out, if any. Verf. 34. unto the place ] the word place , the Greeke also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moses, and the conduct of the Angel; and wold withdraw the fignes of his presence from them, as after he did, in Exodus 33. Angel sthere was an Angel fore-promised in Exodus 23.20. Howbeit, R. Menachem on this place faith, This Anget is not the Angel of the covenant, of whom hee spake in the time of favourable acceptance, My presence shall goe, for now the hely bleffed God, had taken away his divine-presence from amongst them, and would have led them by the hand of another Angel. And Moles speech in Exodus 33. 12. feemeth to imply so moet when I visit or, of my visitation, that is, when I fee good to punish them; for so visiting here fignifieth, as in Exodus 20. 5. By this God would teach the impossibility of the law, ro reconcilementinto God; in that Motes could obtaine but a deferring of their punishment; they still remaining under wrath.

Verf. 35. they made] that is, caused to bee made, for they that occasion or cause a thing, are sayd to doe they fame; as Iudas pur chased the field, (Act. 1. 18.) which was bought by the Pricits, with the mony which Iudas returned, Matt. 27. 3.7. fee Ex. 7. The Greek here translateth, for the making of the Calfe, but the Chaldee faith, for that they ferved it. Amongst other punishments which God inflicted upon the people, there was one speciall for this fin, that God turned, and gave them up to worship the host of heaven, &c. Act. 7. 42. to giving them over from one evill to another, as he did also the Gentiles, Rom. 1,24.26,28.

### <u>6.43.6.43.6.43.6.43.6.43</u>

#### CHAP. XXXIII.

1, The Lordrefuseth to goe as he had promised, with the people. 4, The people mourne for it, and put off their ornaments. 7. The Tabernacle is removed out of the campe. 9. Moses entreth into it, and God in a cloud talketh with him. 12, He prayeth the Lord to show him his waies, 15, and to let his presence goe with his people. 17, God granteth it him. 18, He defireth to see Gods glory. 19, God promifeth to proclaime his Name before him, but his face no man can see & live.

ND Iehovah spake unto Moses, Go get thee up hence, thou and the people, which thou haft brought up out of the Land of Egypt, unto the Land which I fware unto Abraham, to Isaack, and to Iacob, faying, unto thy feed will I give it. And I will fend before thee, an Angel: and I will drive out, the Canaanite, the Amorite, and the Chethite, and the Pherizzite, the Evite, and the lebusite. Vnto a Land flowing with | 2 milke, and honey: for I will not goe up in the midft of thee, for thou are a stiff-necked people, left I confume thee in the way. And the people heard this evill word, and they mourned: and no man did put his ornament upon him. For Iehovah had faid unto Moles; Say unto the Sons of Ifrael, ye are a stiff-necked people; in one moment I will come-up in the midst of thee, and consume thee: now therefore put off thy ornament from on thee, and I shall know what I shall doe unto thee. And the Sonnes of Ifrael, 6 stript themselves of their ornament, from the mount Horeb. And Moses tooke a tent, and pirched it for him, without the campe, afar off from the campe; and called it, the Tent of the congregation: and it was, that every one which fought Ichovah, went out unto the Tent of the congregation, which mas without the campe. And it was when 8 Moses went out unto the tent; all the people role-up, and stoood every man at the doore

Mm 3

3

of his Tent, and looked after Mofes, untill he was entred into the Tent. And it was as Moles entred into the Tent; the pillar of the cloud descended, and stood as the doore of the Tent; and he spake with Moses. And all the people saw the pillar of the cloud ftand at the doore of the Tent, and all the people role up, and bowed-them-selvesdowne, every man at the doore of his Tent. And Ichovah spake unto Moses, face unto face, as a man speaketh unto his friend: and he returned into the campe, and his minister, Ioshua the Son of Nun, a yong-man, he departed not from within the Tent.

And Mofes faid unto Iehovah, See, thou failt unto me, Carie-up this people, and thou hast not let me know whom thou wilt fend with me : yet thou hast said, I know thee by name; and also thou hast found grace in mine cies. Now therefore, I pray thee, if I have found grace in thine eyes, shew mee O now, thy wayes, and let me know thee, that I may find grace, in thine eyes, and con-Sider, that this nation is thy people. And hee fayd: My presence shall goe, And I will give thee rest. And hee fayd unto him: If thy presence goe not, carie us not up hence. For wherein shall it be knowne here, that I have found grace in thine eyes, both I and thy people ? Is it not in that thou goest with us ? So shall we bee marvelloufly-feparated, I and thy people, from all the people which are upon the face of the earth.

And Ichovah faid unto Moses, I will doe this thing also, which thou hast spoken: for thou hast found grace in mine eies; and I know thee; by name. And he faid, I pray thee, shew me thy glory. And he faid, I will make all my goodnesse passe before thee, and will proclaime the name of Iehovah, before thee; and will be gracious, to whom I will be gracious; and will be mercifull, to whom I will be mercifull. And hee faid, thou art notable to fee my face: for no man shall 21 sie my face, and live. And Ichovah faid, Behold, there is a place by mee : and thou shalt fland upon a rocke. And it shall bee while my glorie paffeth by, that I will put thee in a clift of the rocke, and will cover thee with my hand, while I paffe by. And I will take away my hand, and thou fhalt fee my backe-parts: but my face shall not bee feene. segment to the company

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#### Annotations.

"Hy feed | that is, as the Chaldee faith, the Sons : the Greek faith, your feed. He reiper. teth chiefly the promise to Abraham, Gen 12. which he would performe, notwithstanding their unfaithfulneile.

Verfe 2. an Angel] in Greeke my Angell : of whom fee Exodus 23. 20. 23. Though this is thought of fome, to bee meant of another Angell fee the notes on Exodus 32. 34. I will drive The Greeke expounds it, those shalt drive. Canaanite | that is as the Chaldee translateth ( naanites, &c. fee Gen. 10.16. Vnto the fix nations here mentioned, the Greeke addeth the Gerge fite: to make up the number of Seven, as in Deut

Verle 3. Vnto a land ] for explanation the Greek addeth, And I will bring thee into a Land. milke ] a figure of heavenly bleffings : ice the notes on Exodus 2. 8. I will not goe to with with a visible signe of my presence, as in the cloud: fo the Chaldee translateth, I will not can't my presence, (or Majestie) to goe up in the middest of thee. So after in verse 5. And now God had withdrawne the cloudy pillar (the figne ofhis gracious conduct) from them, as appeareth by verfe 9. 10. So in the Thargum (or Chaldeepuraphrase) on Cant. 2.17. the Hebrew Doctors by, The Sonnes of Israel made the golden calfe, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered, &c. or hard necked, that is, stubborne and disobedient fec Exod. 32.9.

Verf. 4. evill word | that is, hard or heavy w mourned shewed their mourning by their habit gesture, &c. as the words following manifest; and the force of the originall wording plyeth, 2 Sam. 14. 2. Dan 10.2.3. The Greek translateth, they mourned in mourning weeds.

Verie s. to the fons of Ifrael the Hebrewes (ash Menachem on this place) doe observe, that this manner of speech, was in the way of mercy; fords therto he had called them THY PEOPLE (Exodu 32.7.) and THE PEOPLE (Ex. 33.1.) But non he calleth them by their beloved name, Sons of Ifrael. I will come up] to wit, if thou repent not; foitis? threatning of judgmer, as the Gr.alto translatth, Looke that I bring not another plague upon you, and corfume you. Or it may be Englished, If I houldge up in the middeft of thee I should confume thee, to with unleffe thou repent and walke better. thy one ment that is, humble thy felfe, and hew fruits of repentance. The Greeke faith, now therefore pitt the garments of your glorie, and your ornament. This Chaldee expounds it, the ornament of thy armont !! in v. 6. and I will know ] God fpeaketh afterth manner of men, who judge by the actions that ap peare; as in Gen. 18.21. and 22. 12. for otherwill God knoweth all his workes, from the beginning of it world Att. 15. 18. The Greeke interpreters under flood it of Gods making knowne to others, and trasflateth, I will flew what I will doe unto thee.

Verl. 6. from the mount | that is, farre from it, as being unworthy to come neere unto God, whose plery was yet upon the mount, which burned with fire, Deut 9.15.

V.7.4 Tent or, the Tent nor that which after was theplace of publike worship, for it was not yet made (Exod. 36.) but either Moses owne Tent (as the Greeke translateth his Tent, )or some other for this speciall use. Tent of the congregation which was the name of that glorious Tent which God commanded to be made ; fee Exod. 29.4. The Gr. translateth it, the Tabernacle of testimony: the Chald. the Tabernacle of house of doctrine. This which hould have beene in the midit of the hoft. Num. 2 17. was now placed far out of it: fignifying Gods dipleasure against, and departure from his people, Prov. 15.29. According to which fituation, are the complaints of holy men made to God, in their tentations, Pfal. 10. 1. and 35. 22. and 28.22.

[ought lehovab] the Chaldee paraphraleth, that fought dollrine (or information) from the face of the Lord.

V. 8. and food to looke and observe with reverence, what fignes of grace, Moses should have from the Lord, about this businesse in hand; for reconciling him unto his people. The Hebrewes in their Thargum on Solomons fong, apply hereunto that in Song. 3. 1.2.3. thus : When the people of the house of Israel saw that the cloud of glorie was removed away, and the crowne of holine (fe which had been given them at (mount) Sinai, was taken from them : then they remained dark as the night, and sought the crowne of holine fe which was taken from them, but found it not. The lons of Israel said one to another, let us rise, & goe, and compasse the Tent of the covenant, which Moses hath fread without the campe: and let us feek information from the face of the Lord, and the boly Majestie which is taken away from us, &c.

V. 9 he that is, Iehovab ipake (as in v. 11.) out of the cloudy pillar, weh was a figne of favor, Pf. 99. 7. V. 10 bowed |or wor shipped; so with humility thaking God for this token of his grace towards them.

V. 11 face unto face | familiarly plainly in his prefence, and with lively voice, as he spake before unto all the people from the mount Exo. 20. which is faid to be face to face, Deu. 5.4. Howbeit, the Hebr. (as R. Menach on this place, ) observe a difference in the words, this here being Panimel panim; that in Deut. 5.4. being Panim be panim, as implying a different manner of speaking to Moles, from that unto all Ifrael. A like phrase is of ipeaking mouth to mouth, Num. 12.8. So this was a speciall priviledge. that Mofes had, above other Prophets, Deut. 34. 10. who had dark visions. See this more fully openedon Num. 12. Iofbua] in Gr. lefin the fonne of Mane youngman ] fo called in respect of his fervice, not of yeeres: for he was now above 50. yeers oldias may be gathered by lofh. 24.29. But because ministery & service is usually by the yonger fort. all fervants are called yongmen. See Gen. 14.24.

bethat is, lefus (or lofua) departed not. Thisfensethe Greeke plainly yeeldeth; but the Hebr.is founderstood by some, as if lesus returned with Moles, and I chovah departed not out of the Tent. I know thee above all men. So in verte 12.

V.12. whom or, what thou wilt fend, that is, what figne of thy gracious prefence, which hitherto hath been in the cloud conducting us, Exo. 13.21. 22. The Gr. translateth, thou hast not manifested unto me, whom thou wilt fend with mee. See the notes on Exod. 32.34. by name ] that is, in speciall & particular manner; as the Greeke translateth it. above all men. So after in ver. 17.

V.12. thy maies | This sometime meaneth Gods owne works, and administration, as Iob 40.10. Pf. 77.20. fortime those things which men are to do and walke in, as Exod. 18.20.Pl.25.4.5 The former fense seemeth here to be ment; the Chald, translatethathe may of i'vy goodnesse; and the Grathus, Shew thy selfe unto me; let me manifestly see thee, that I may find grace before thee: and that I may know, that this nation is thy people. consider Hebr. see.

V.14.my presence or, my face, that is, a visible signe of me present; which the Chaldee calleth Shecinah, used for the divine presence or M jesty of God, and Christ dwelling with his people. The Greeke translateth, my felfe will goe before thee; and so the phrase is used in 2 Samuel 17.11. that thy presence (or face) goe to battell; that is, thou in thine owne person. In Efay 63.9. the Prophet mentioneth the Angel of Gods presence (or face) which saved his people. And to fome Hebrewes have expounded this here, saying; The ground of this, My profence Shall goe, is as if he should (ay the Angel the Redeemer. asit is written (in Elay 63.) And the Angell of his presence saved them. And (in Malach. 3. 1.) the Angel of the Covenant whom yee delight in. And he is called the Face (or Presence;) because he is the Face of wrath to confume their enemies. And I will give thee reft, that thy people shall not be led, with the hard measure of judgement, but with the absolute measure of mercy; according to the meaning (of this word in Deuteronomy 25.19.) when the Lord thy God Hath given thee rest from all thine enemics. R. Menashem, on Exodus 33. give thee rest to wit, from all thine enemies, as is explained in Deut. 12. 10. and so it implyeth the subduing of them; as I have given thee rest from all thy enemies, 2 Samuel 7. 11. is expounded, subdued all thy enemies, 1 Chron.

Verf. 15. thy presence or, thy face. The Greeke faith againe, If thou thy felfe goe not with us; and fo it is explained by Moles, in verte 16. the Chaldee addeth, If thy divine-presence, (Shecinah) god not with us, that miraculous workes may bee done for w. It impliesh Gods care and protection of his people by Christ (as is before noted,) who is the expresse-image of Godsface (or person) Hebr. 1. 3. Compare Pial. 31.21.

Verse 16. here] or, now; the Greeke translateth, (hall it be knowne in deed, (or truely.) wellously separated] severed and exempted to some marvellous and excellent ufe; the Gr. translareth, Shal be made glorious, Compare Ex. 8.22, Pf 4.4. from all or above all, as the Gr. faith, above all natiens. This Moles respecteth in Deut. 4.7. for what nation is to great, who hath God fo nigh unto them, co. V. 17. I know thee by name] the Gr. expoundeth it,

R. Menachem here laith, after his death he fouldat. taine untoit; for it is treasured up for the just, against the time to come.

Veri. 18. thy glory hereby he meant the face of God, as after is explained in verf. 20. that is a plain and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrewes unfold it thus, What was that which Mofes our mafter sought to attaine unto, when hee faid. I PRAY THEE SHEW ME THY GLORIE? He requested to know the truth of the being (or Essence) of the holy bleffed (God,) untill that he were known in his heart, like as a man is knowne, whose face is seene, and whose forme is ingraven in ones heart, so as that man is distinguished (or separated) in his knowledge from other men. So Moses requested, that the Essence of God, might be distinctly knowne in his heart, from the Esfence of other things, fo that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soule, hath no ability to apprehend the truth of this thing, concerning bis Creator. Maimony, in Mifneb, in lesudei hatorab, c. 1. s. 10.

Ver.19. my goodnesse] The Chaldee expounds it, my glory, and the Greek, I will passe before thee with my glory. The goodnesse (or good things) or God, is that wherewith his people are fatisfied, Icr. 31.14. the name Thargum Ierutalemy addeth, the good name. This promife was fulfilled in Exod. 34.6. The Hebrewes explaine it thus, I will proclaime before thee, my great name, which thou canft not fee. R. Menachem, on Exod. 33. gracious] or, have mercy on, as the Gr. translateth, which the Apostle followeth, Rom. 9.15. mercifull or, have compassion, commiteration. As this teacheth that Gods grace, mercy, and compaffion, is the cause of our happines: so in that he doth

this to whom he will, it sheweth Gods freedome in communicating his grace where he pleafeth without wrong to any. So that which Mofes asked for all the people, (v. 16.) God restraineth to his owne will, according to his election of grace, excluding all others, and mans owne will and works. Wherefore Paul citing this text, concludeth; So then, it is not in him that willeth, nor in him that runneth; but in God that heweth mercy, Kom. 9.15.16. The ancient Hebrews faw this grace of God, though now they beignorant of it. For R. Menachem on this place, writeth, how God shewed Moses at that time, his treasures: and he said, O Lord of the world, whose is that great treasure? Hee answered, who so hath good workes, to him will I give bis wages : and who fo hath none, I will doe, and give unto him freely: as it is wrieten, I will be gracious, to whom I will be gracious. This exposition accorderh with Pauls, in Rom. 4. 4. 5.

and 3. 24. Ver. 20. my face | that is, fee and know my glorie asit is perfectly by reason of sinne, Rom. 3.23. and of the weakneffe of the flesh, which alwaies feareth death, when God appeareth, as Deut. 5. 24. 25. Iudg. 13,22. Efay 6.5. Dan. 10.8. Rev. 1.17. But after this mortall hath put on iramortality, we shall fee God as be is, even face to face, 110h. 3.2. 1 Cor. 13.12. So the Hebtews hence doe objerve. whiles men live, they wenter counted-worthy; when they die shey (ball be counsed worsby, to fee the face of God: R. Elias in Refbith chocmab, fol. 41. 4. And

Verf. 22.clift] or, hole, cave : which is a place of hiding for feare, as in Elay. 2.21. Song 2.14. The Recke on which Gods people are fet, is spritually God himfelfe in Chrift, and faith in him, Pial, 18 cover]this formetime fig. 2. 32. Matth. 16.18. nifieth fafe protection, Pfal. 91.4. fometime a covering with feare and affliction, Job 3.23. Lam. 3.43. Here it is meant in the first fente. my hand or. my palme, the hollow of my hand, which also is sometime the instrument of helpe, (Pial. 91.4.12. and 119.173.) sometime of affliction, Job 13.21. and 3 3.7. It may also meane my cloud: for as a cloud arose in the fight of Elias servant, like a mans hand 1 King. 18.44. to Elihu calleth the clouds, Cappajim, that is, bands, Iob 36.32. The Chaldee here translateth it my Word: (which is the title of Christ Ich. 1.1.) So in the verfe following the Chaldee faith, And I will take away the word of my glory.

Verf. 23. backe parts or, after parts; the things be. hinde me. This may be understood of an imperfect image of the glory of God, fuch as man is ableto behold in this life, where wee fee through a glaffe, darkely : opposed to the state which is to come. when we shall see face to face, or eye to eye, as I Cor. 13.32. Elay. 52.8. And it is ipoken of God. after the manner of men; for properly he (being a Spirit infinite and incomprehensible) hath neither face nor back-parts, nor any fuch thing, as is noted en Gen. 6.6. Some referre this to the vision which Moles faw of Christ transfigured upon the mount, Matth. 17 2.3. where also acloud over-fladowed the disciples, v.4. If we apply it unto Christ, his batpares may be understood of his afflictions and juffe rings, which in this life, his people doe fee andre partakers of as in the life to come, they shall be hold his face, and partake of his glory, Matth. 10. 38. Phil. 3. 10.13.14. 1 Ioh. 3.2. Ptal. 17.15. The Hebrewes fay, God made knowne unto Moles, that which no man knew before him, nor shall know after him: that he apprehended in his knowledge, the truth of the Effence of God, distinctly from the effence of other things, as a man whose backeparts at feene, and his whole body and rayment is attained unto in ones knowledge, from other bodies of men. Maimon, in lefudeibatorab, chap. 1 . Sect. 10. It is a tradition of the lewes, that God now appeared like Sheliach thibbur (the Meffenger of Minister of the congregate on, ) clad with a robe. R. Menachem on Exod. 33. and fo Maimony in Tefudei batorab, chap. 1 . Sect 9. faith, Moses saw him on the Sea, like a mighty warriour, and on Sinai, cladlike a Minister of the congregation. befeene] the Greeke addeth, feene of thee : but it is more generall, of no man, as in veric 20. And by feeing is nor means onely with the outward eve, but with the heart or understanding according to that phrase in Eccles. 1.16.mine heart hath feene: because the mind of man cannot apprehend God, who is incoprehensible, lob 11.7. 1 Tim. 6.16.R. Menachem here faith; Observe bow he faith not, My face thou shall not fee, but SHALL NOT BE SEENE, as if he should fat. there is no power in any creature to comprehend it.

CHAP. XXXIV.

The Tables and

. Godwilleth Alofes to hew two tables of ftone, or which he would write againe the words of the covenant. 4, Mefes baving done fo, went up into the mount I, The Lord descendesh in a cloud, and proclaimeth his Name. 8, Mofes wor Suppers, and intreateth God to goe with them. 10, God maketh a covenant with them warning them, 12, of the Idolatry of the Canaanites, 16, and mariages with them. 18, He reneweth the commandement of the feast of unleavened bread and of faithfying their first-borne. 21, Of the Sab-bath: 22: Of other feasts, and rotes about facrificing. 28, Mofes after forty dayes in the mount, commeth downe with the Tables. 29, His face Prinesh, and he coverethis with a veile.

Nd Iehovah faid unto Mofes, Hew thee two Tables of Rone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brokeft. And bee thou ready in the morning : and come up in the morning, unto mount Sinai, and present thy felfe unto me there, upon the top of the mount. And let no man come up with thee; neither let any min bee seene, throughout all the mount: neither let the flockes nor herds feed before that mount. And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Ichovah had commanded him: and tooke in his hand the two tables of stone. And Iehovah descended in the cloud; and he stood with him there: and he proclaimed the name of Iehovah. And Ichovah paffed by, before him, and he proclaimed: Iehovah, Iehovah; God, pittifull and gracious, long fuffering, and much in mercy and truth. Keeping mercy, for thousands; forgiving iniquity, and trespass, and fine: and that will not clearing cleare, (the guilty,) visiting the iniquity of the fathers upon the fonnes, and upon the fonnes fonnes, unto the third, and unto the fourth generation. And Moses made hast, and bended downe-the head toward the earth and bowed himselfe. And he said; If ô now I have found grace in thine eyes, ô Lord; let the Lord now goe amongst us : for it is a fuffenecked people; and pardon thou our iniquity and our finne, and take us for thine inhergance. And he faid : Behold, I, strike a covenant : before all thy people, I will doe matvels, which have not beene created in all the earth, or many of the Nations: and all the people among ft which thou art, shall fee thou shalt bring into the house of Ichovah

the work of Ichovah, for it is a fearfull thing. which I doe with thee. Observe thou that 11 which I command thee this day : Behold I drive out from before thee, the Amorite, and the Canaanite, and the Chethire, and the Pherizzite, and the Evite, and the Jebufite. Take heed to thy leffe; left thou firike a covenant with the inhabitant of the land. into which thou entrell : lest hee bee for a finare in the midft of thee. But ye fhall deftroy their alturs, and breake their pillars, and cut-downe their groves. For thou shalt 14 not bow-downethy felfe to another G.d : for Ichovah, who e Name is Icalous Thee, Balealous God. Left thou ftrike a covenant with the inhabitant of the Land; and fley goe a whoring after their gods, and facilifice unto their gods; and he call thee hards to eat of his facrifice. And thou tolk of this Daughters, unto thy Sons and his daughter. goe a whoring after their gods : and it ke thy fonnes goe-a-whoring after their got Thou shalt not make unto thee; any me! gods. The feast of unleavened cakes if thou keepe: feven dayes toon shall eaten levened cakes, as I commanded thee; at the appointed time, of the moneth of Abib : for in the moneth of Abib; thou carreft out

from Egypt. All that openeth the wombe, if mine: 19 and all thy cattell that is male; that which openeth (the mombe;) of oxe and of theepe. And that which openeth (the wombe) of an atle thou shalt redeeme with a lambe; and if thou wilt not redeeme it, then thou shalt breake the necke of it: Every firstborne of thy Sonnes thou shalt redeeme, and they shall not appeare before me, empty. Sixe |21 dayes, thou shalt labour, and in the seventh day, thou fhalt ceafe a in earing time, and in harvest, thou shalt cease. And thou shalt observe to thee, the feast of weekes; of the first fruits of Wheatharvest: and the feast of ingathering at the revolution of the yeer. Three times in the yeere, every male of 23 thee shall appeare, before the face of the Lord, Iehovah, the God of Ifrael. For I will cast out the nations, from before thee. and will inlarge thy border : and no man shall defire thy land: when thou goeff up, to appeare before the face of Ichovah thy God three times in the yeere. Thou shalt not lay the blood of my facilities, with levened bread : neither shall the facrifice of the feast of the Passeover, remaine unto the morning. The first of the first fruits of thy Land | 26

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mothers mike. And Ichovah faid unto Mofes, Write for thee these words : for after the Tenor of these words, I have stricken a covenant with thee, and with Ifrael. And hee was there with Ichovah, Forty dayes and forty nights, hee did eate no bread, nor drinke water: and he wrote upon the Tables the words of the covenant; the senne words. And it was when Moles came downe from mount Sinai, and the two Tables of Testimony in Moles hand, when he came downe from the mount: that Moses knew not, that the skinne of his face shone, when he spake with him. And Aaron, and all the Sonnes of Ifrael, faw Mofes: and behold, the skinne of his face shone: and they feared to come nigh unto him. And Moses called unto them, and Aaron, and all the Rulers of the Congregation, returned unto him; and Moses ipake unto them. And afterward, all the Sonnes of Ifrael came nigh: and hee commanded them, all that Iehovah had spoken, with him, on mount Sinai. And Mofes made an-end of speaking with them : and he put a veile upon his face. And when Moses went in before Ichovan to speake with him, he tooke off the veile, until hee came out, and spake unto the Sonnes of Israel, that which he was commanded. And the fons of I frael faw the face of Moses, that the skin of Moles face shone: and Moles did put the veile agains upon his face, untill he went in to speake with him.

#### Annotations.

Transfer de la la

Em thee ] or, Hew unid the felfe, whereas the former tables were the worke of God him elfe, Exod. 32.16. See the notes on Exod. 31.18. Here followeth the renewing of the coverant, between God and his people: rehearled agains in Deut.

10. 1. &c. and I The Greeke here addeth, and come thou up unto me listo the mount; and I. e.c. So Moles himfelfe repeareth it, in Deut, 10.1.

Val. 2. prefent thy felfe or, fland for me there, that is wait till I come downe, as verlis, and then (as the Chaldee translateth) stand before me there. And this being to be done in the morning, it was a figne of mercy, Plal . 20. 14. and 30 6. and 5 4.

Verl. 3. before iche Greeke translateth, neere the mount, fee Exod. 19.12.13. with the annotations. Veri. s. descended By's manifestation of his glo-rious presence. The Chaldee faith, was revealed, See Exod, 19. 18. mis be proclaimed that is, the Lord did proclaime; as hee promised, Exod. 33. 19. Or it may be understood of Moses, and trant-

thy God : Thou thalt not feet a kid, in his lated, he called on the name of Iebovah: for to the

Verse 6. passedby that is, as the Chaldee trans. lateth, caused his Majesty (Shecinah) to passe by, Whereupon the Hebrewes, comparing this with Exod. 33. 19. 22. fay, The Shecinah (or divine. Majefty) called I, paffed by. R. Menachem on Exod. 34. So they held this Shecinah, to be one with the Father See after on verlig. he proclaimed that is. Godoroclaimed, Exod. 32. 19. But Thargum Icrusalemy referrerh it to Moses, saying; And the glory of the Majesty of the Lord passed before him, and Moses prayed and said, &c. Howbeit Moses him. felfe faith, the Lord spake these words, Numb. 14. 17.18. And so other of the Hebrewes understand it, as before, that Shecinah (the Divine-prefence) pro. claimed these properties. R. Menachem. Ichovah. lehoveh.erc. Here all Gods goodneffe pailed before Mofes, and was proclaimed, according to the pro. mile, Exod. 33.19. the three fift titles fignifying God in his Effence or Being, diftinguished in three persons, 1 John 5.7. God in Hebrew Al which fignifieth Mighty : fee Gen. 14. 18, pittifull or, compassionate; of tender mercy. These next feven attributes, flew Gods affection toward repentant and beleeving finners, 1 in pittying their mifery; 2 shewing favour and grace unto them, though unworthy; 3 long fuffring therin. firmities : 4 of much mercy and bounty, in doing them good; 5 of much truth, in fulfilling his momifes unto them; 6 and extending the like mercy to their children, even to the thousand generalion; 7 and forgiving their finnes of all forts; where in the bletfednetfe of man confifteth, Pfalm. 11. 1.2. Rom.4.6.7.8. long suffring or, long en he beangry: Hebrew, long of anger (or, of nossith).

mercy or, bounteoufneffe, kindneffe, which Divid fix and twenty times in one Pfalme, confellth to endure for ever, Pfal. 1 36. Compare allo Nelso.

17. Ion. 4.2. Pfal. 103.7.8.9. &c.

Verf. 7. for thou fands | that is, (as Thargum len falemy explaineth it) for athoufund oenerations: See Exod. 20.6. The Greek translateth, and doing want unto thousands. not clearing cleare | that is, hit will in no wife cleare, (or acquit, hold innocent; )to wil, the quilty person, as the Greeke version addedig or (as the Chaldce faith) them that convert not. All the Ierufalemy Thargum expoundeth it, heewil not clear sinners in the day of the great Indgement. The like defect is in Num. 14.18. Nahum 1. 3. and in other like speeches, as Lev. 19.18, which some time the Scripture it felfe supplyeth, as is noted on Gen.4.20. and 24.33. And there two last attributes are in respect of Gods dealing with the wickeds unto whom he imputeth no righteousnesse, ior their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice up on the wicked, is a part of his goodnesse toward his people, as it is faid, The just fall rejoyce, whenkt feesh the vengeance: he shall wash his feet, in the block of the wicked, Plalm. 58.11. visiting that is, p# fennes to wit, of the nishing ; ice Exod.20.5. wicked, or rebelliouss as the Chaldee here addethi And Thargum Jerufalemy faith, remembring the Games of micked fathers, upon the rebellious sonnes, unto the third generation, and unto the fourth generation. Vers. 8. bowed himselfe or , worshipped, fell-pro-Arate: Thargum Icrusalemy expoundeth it, he con-

fiffed and landed God. See the notes on Exod.4.31. Veri.9. now goe or, I pray thee goe, to wit, with the fignes of his presence, in the cloudy fiery pillar. The Chaldee faith, Let the Majefty of the Lord goe. By the Majesty (or Divine presence) of the Lord, which the Hebrewes call Sherinah, wee may well understand Christ: for the Hebrews usually distinguishthis from God the Father; and fay, there is no comming before the bleffed and most high King, without Shecinab. R. Menachem on Levit. 10. Our Saviour more plainly faith, Noman commeth unto the Father, but by me, Ich. 14. 6 Of him the anciene lewes feeme to speake, under this name Shecinal: though at this day they despise their falvation. Sec before, on Exod. 33. 14. 15. and 34. 6. and 14.19. for it is or, though it be a stiffe nec-kedpeople, zet pardon thou, &c. For in the time of favourable-acceptation, it was well with them; by Shecinab (the Divine-maje (ty) that tooks pitty upon them : Saith R. Menachem. take us for inheritance] or, inherit (poffeffe) thon us : which the Greeke translateth, we shall be thine. This is the bleffedneise of a people, that God chufeth them to bee his inherinance; as Pialm. 33.12. Zach.z. 12, and God doth inherit or possesse, those whom hee subdueth unto his obedience, and ruleth over them. Pial. 82. 2. Levit. 25.46.

Verf. 10. he faid the Greeke explaineth it, the Lord (aid unto Mofes. strike] that is, make, to wir, wieb thee, as the Greeke explaineth it. vels in Greeke, glorious things : and fo the Euangelift ufeth the word, Luke 13.17, the people rejorced for all the plorious things that were done by Icfus: where the Syriak hath, marvelous things. So in lob 5.9. Exod. 33.16. This promise seemeth to concerne the mirvelous workes, which God after did before all Ifrael, in the dayes of Iofua: as when the Sunneand moone flood still in the midst of heaven, &c. lof. 10.12.13. of which it is there faid, Is not this written in the booke of Iasber? which the Chaldee there expoundeth, the booke of the Law : as being a thing whereof Moles here wrote.

created the Greeke faith, done : and creating is the making or doing of a new marvelous and glorious thing: as Gen. 1. 1. Numb. 16. 30. thing ] or, he is fearfull, meaning God : but the Gr. expounds it, they are marvelous things. thee that is, as the Greeke translateth, to thee; meaningall lirael; as the words following manifest; or, with thee, meaning Mofes ; that is, by thy hand, as Paul faith, not I, but the grace of God with me, 1 Cor. 15.10.

Verf. 1 . Observe thou ] or, keepe for thy selfe : for thincowne good. Amorite that is, Amorites, Grasthe Chaldee translateth. Sce Gen. 10. 16. Exod.23.22.28.

Verse 12. snare ] or cause of thy ruine. See Exod.23.33.

Vers. 13. pillars] or , standing images, statues : see groves which they wed to con-

| fectate to their gods, offring facrifice under greene trees, Deut. 12.2. 2 King. 16.4. So among other heathens, trees and groves were the Temples of their gods, faith Pleny hift booke 12. chap. 1. And in the Romane Lawes of the 12 Tables, in the 2 law of Religion, it was commanded to have groves in the fields. For this cause, Itizael is here bidden to cut them downe, and in Deut. 1 2.3: to burne them : and were also forbidden to plant any grove, or any tree neere unto the altar of the Lord. Deut. 6.21.

Verf. 14. other god] to the idels of the peoples, as the Chaldee expoundeth it.

Verl. 15. goe a-whoring ] that is commit idolatry, which is spirituall whoredome, Ier. 3.9. and so the Chaldee explaineth it here, to erre after their errors : he that is, the inhabitant athat is their idols. foresaid; put for all and every of the inhabitants: therefore the Greeke translateth, they call; and so after. Compare Num 25.1.2. Prov. 9 13.15.

Veri. 17. molten gods] or, gods of metall: Hebrew of melting. So Levit. 19 4. Exod 20.23.

Verf. 18. as I] or, which I commanded ; but the Hebrew after, is put for caasher: as in Exodus 23.15. and so the Greeke translateth it here.

Abib] in Greeke, the moneth of new fruits. See Exod. 13.4.

Verl. 19. is mine or, shall be mine : that is fan. Aified unto me: fee Exodus 13.2. 12. which openeth] or, the first borne, as the Greeke and Chaldee here translareth it. See Exod. 13. 12. 13. and 22.29.30.

Verl. 20. with a lambe] a living lambe, of the | 20 sheepe or goats, and no other beast; as is noted on Exod. 13.13. and the lambe was to be given to the Prieft, Num. 18.8.15. The Hebrewes fay, It might be redeemed with a lambe, whether male or female, unblemished or blemished, small or great, If a man have no lambe to redeeme it with, hee may redeeme it with the value of it, and give the price to the Priest. The Law commandeth not a Lambe, to make it heavier upon him, but lighter. For if hee have the firstling of an Affe, which is worth ten shekels, he may redeeme it wish a lambe worth a quarter of a shekell. But the price in money, is from three zuzims and upward: [that is, three quarters of a shekell for one zuz is the fourth part of a shekell.] If the price be leffe then three zu. zims, they redeeme it not therewith: and a good eye (that is, a liberall person) giveth not leffe then a fekell. Maimony in treat. of Firstfruits, Chap. 12. Sett. 10.6c. breake the necke] the Chaldee faith, kill ir. They might have no use or benefit of the Asse till it was redeemed. If hee fold it before it was redeemed, the price was unlawfull. If it dyed before it was redeemed, or if the necke was broken, it was buried. For it was unlawfull to make benefit of it, even after the necke was broken, because it was not redeemed. Therefore if hee redeemed st not, but gave the Affe it selfe to the Priest ;it was unlawfull for the Priest toput it to any service, untill it was redeemed with a lambe. Maimony ibidem, Chap. 12. Self. 4. they shall not appeare or, my face shall not be seene : to wit, by any man : the Greeke faith, thou fhalt not appeare. empty] without an oblation : fee Exod. 23.15.

Verf. 21 . labour ] or, ferve : fee the notes on Exo-

dus 20.9. For this in Exod. 23. 12. is written, fixe dayes thou shalt doe thy workes.

Verf. 22. observe to thee Hebr. doe to thee : meaning observe, or make holy, celebrate. According to this phrase, is, to doe the Sabbath day, Exod. 31.16. Deut. 5.15. to dee the Paffeover, Deut. 16. 1. Matt. 26. 18. to doe the feaft of Boothes, Deut 16. 13. and the like. The Greeke translateth, Thou Shalt of neeks or, of sevens : doe (that is observe) to me. a feast seven weeks after the Passeover, called Pentecoft, Lev. 23, 15.16. Act. 2. 1. it was also called revolution or, circumbarveft, Exod. 23.16. volution, circuit ; that is, the returne ; as the revolution of the yeere, 2 Chron. 24. 23. is explained to bethereturne of it, I King. 20. 26. when the old yeere endeth, and the new beginneth. This was in the feventh moneth, which we call September : fee the notes on Exod. 23.16.

Vers. 23 . every male of thee ] or, all thy male-kind:

fee Exod, 23.17. Deur. 16.16.

Verf. 24. no man] to wit, of thy neighbours or enemies round about thee, shall have the heart, to fee upon thy coasts, when all the men are gathered

before me.

Verf. 25. not flay ] for facrifice, as in Exodus 23. 18. feethe notes there. facrifice] in Greeke, facrifices : meaning of the Paffeover, as after is explained. Hence the Hebrewes gather their rite of purging Leven out of their houses, before the Palleover : they expound it thus : Thon shalt not flay the Passeover, whiles Leven yet remaineth. Now the killing of the Paffover, is the fourteenth (of Abib) after midday. Maimony treat, of Levened and Unlevenedbread, Chap. 2 . Sell. 1 . See more in the notes on Exod 12.verf.15.and verf.10.

Verl. 26. first or, beginning of the fruits: see Ex. a kid in Greeke, a lambe: in Chaldee, thou halt not eate flesh with milke : and the Icrusalemy Thargum adddeth, not to boyle nor to eat flesh and milke mixed together. See Exod. 23.19.

Verl. 27 tenour Hebrew, the mouth of these words: which the Chaldee expounds, the speech of these have firicken or, doe firike, that is, make: for these precepts were both given before, and now repeated.

Verl. 28, be that is, God wrote, verf. 1. ten words that is, ten commandements, which therefore we call of the Greeke name, the Decaloque. Ten, is often used for many; as ten times, meane many times, Gen. 31.7. lob 19. 3. ten men, Zach. 8. 23. and ten women, Lev. 26.26. and ten thoufands, Heb. 12.22. that is, many : and as other numbers are made of ten, by reduplication; so all other writings of the Law and Prophets, depend upon thefe ten worde : fo by this number ten, God gave a perfeet and compleat Law. And Words, are used for whole fentences, or commandements: as Paul faith alfo, one word, Gal. 5.14. when he rehearfeth a commandement; and that is called the Word of God, in Marke 7. 13. which another calleth the Commandement of God, Matt. 15.6. These ten words, were accarding to the first writing, and to the words which were ipoken before, in the day of the Ailembly, Deut. 10.4.

Veri. 29. fhone | which the Greeke translateth. was plorious, and to the Apostle alleadgeth it, in 2 Cor. 3. where, by glay, is meant, flining bright. neffe, as in 1 Cor. 15.41. there is one glory of the Sun, and another glory (that is, brightnesse) of the Moone. Ge, and the Ifractites could not behold the face of Moles, for the glory (that is, the brightnesse) of his countenance, 2 Cor. 3. 7. and the earth was lightned with the glory of the Angell, Rev. 18.1. The Cal. dee alio translateth, Moses knew not that the briebt. neffe of the glory of his face was multiplied. The La. tine version faith, Moses face was horned; miltaking the word: for of the Hebrew Karan, which is to thine, or call forth glorious beames, the name Ke. ren or Horne is derived : in which fense the Latine translated it here, and gave occasion unto the ig. norant, to paint Mofes face with two hornes like an Oxe, whereby this glorious mystery hath been obscured, and turned to a fable. For the glory of Moles face, fignified the glory of the Law which he preached. 2 Cor. 3.7.&c.

Verf. 30. feared for Moles his ministration was death and condemnation, I Cor. 3. 7.9. (because the Law giveth knowledge of fin, and cauteth wrath, Rom.3.20. and 4. 15.) and therefore the more bright and glorious that it is, the more terrourit striketh in all mens hearts, there being a weaknelle and impossibility in all men, to do the same, Rom. 8.3. For Aaron himfelfe, and all the Rulers were afraid of Moles, as well as the other people: even as at the first giving of the Law, Motes himselie, with all the people, were affrighted, and trembled,

Exodus 10.

Verl. 33. andhe put or, and hee had put a vol: but the Greeke translateth, And when he had cenfel freaking unto them, he put a veil, &c. that is, after this first communing with them, when heeknew the cause of their feare, he put on a veil (or covering:) which fignified the obscurity of the Law; whose first, true, and proper meaning and end, could not eafily be discerned: also the darknelle that is in all mens hearts naturally, till God take away the veil and hardnetfe that is upon them. For fo the Apoille speaketh of a double veile, one our ward in the Law, another inward in the hear, 2 Cor. 3.13.14.&c. And as without a veil the prople could not heare Moles ; fo except the Law be veiled, and hath as it were a new face uponit, the naturall man cannot endure the glory of it : foterrible it is to the confcience of finners. R. Menachem here observeth how the former Ancients of Ifrael, at the reading of the Booke of the Law, to. vered their faces, and faid; hee that heareth from the mouth of the reader, is as hee that heareth from the mouth of Moles.

Veri 34. tooke off the veil whereof there wasno use in the fight of God; who doth not onely know himfelfe the ute and end of his Law ; but theweth the same also to others; which was likewise here figured; for when men shall be turned to the Lord, the veile shall be taken away, 2 Cor. 9. 16.

Verl.35. put the veil againe on hereby fignify. ing the continual glory of his ministery, and infirmity of the people; till both of them be done away. Which is accomplished by the Gospell, the minifration of the Spirit, and of righteousneffe, which exceeds in glosy, to that Motes ministery hath no gloremibis reffect. for Christ raketh away the veil, to that we may both stedfastly looke to the end of the Law, which is abolished, and all of us with unveiled face beholding as in a glaffe the glow of the Lord; are changed into the fame image from glory oglory, even as by the Spirit of the Lord, 1 Con4.8 .- 18.

# ক্রিডিম চেকেজমের চুমকারম

oh .akosoni CHAP. XXXV.

1, Moles commandet the people, from the Lord, to keepethe Sabhath 3, 4, to bring willing offrings, of gold, silver, brasse, and other stuffe for the Tabernacie and furniture thereof. 20, The people goe, and bring voluntary gifts, 12, Men and women bring their Iewels and ornaments, and other stuffe, such as they had. 25, The mife women spin the Stuffe. 27, The Rulers brine precious stones, and spices. 30, Bezaleel and Aboliab, are the med to be the men whom God had filled with his Spirit and Wisedome, to doe the worke of the Sandtuary.

Nd Mofes gathered-together, all the Congregation of the fonnes of If-I arel, and faid unto them : These are the words, which Ichovah hath commanded, to doe them. Sixe dayes, shall worke be done; but on the seventh day, there shall be to you holinesse; a Sabbath of sabbatisme to Jehovah : whofoever doth any worke therein, shall be put-to-death. Ye shall kindle no fire, in any of your habitations upon the Sabbath day.

And Moles faid, unto all the Congregation of the fonnes of Ifrael, faying: this is the thing which Iehovah hath commanded. faying: Take yee from amongst you an offring, unto Ichovah; who soever is willing in his heart, let him bring it, the offring of Ichovah: Gold, and filver, & braffe. And blew, and purple, and scarlet, and fine linnen, and Goats hayre. And Rams skins dyed-red, and 3 Tachash skins, and Shittim wood. And oile, for the Light: and spices, for the anointing oile, and for the incense of sweet-spices, And Beryll stones, & filling stones, for the Ephod, and for the Brest plate. And every wise harted among you, shall come and make all that Ichovah hath commanded. The Tabernacle, the tent thereof, and the covering thereof: thetaches thereof, and the boards thereof;

the bars thereof, the pillars thereof, and the

lockets thereof. The arke, and the bars there

of the covering. The Table, and the barres | 13 thereof, and all the veffels thereof; and the thew-bread. And the Candlesticke for the Light, and the veffels thereof, and the lamps thereof: and the oile for the Light. And the Altar of incense, and the bars thereof, and the 15 anointing oyle, and the incense of tweet-spices: and the hanging veile of the doore, for the doore of the Tabernacle. The Altar of 16 Burnt offring, and the grate of braffe which is for it; the barsthereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestry-hangings of the Court, the pillars thereof, and the fockets thereof: and the hanging veile, of the gate of the Court. The pinnes of the Tabernacle, and the pins 18 of the Court, and their coards. The gar- 19 ments of ministery, to minister in the holyplace: the garments of holinesse, for Aaron the Priest, and the garments of his fonnes, to minister-in-the-priests office. And all 20 the congregation of the Sonnes of Ifrael departed, from the presence of Moses. And they came every man whose heart ftirred him up, and every one whose spirit made him willing; they brought the offring of Iehovah, for the worke of the Tent of the Congregation, and for all the service thereof, and for the garments of holineffe. 22 And they came; the men with the women, every-one that was willing hearted, they brought bracelets, and eare-rings, and rings, and tablets, all jewels of gold; and every man that offered, offred an offring of gold unto Ichovah. And every man with 23 whom was found blew, and purple, and scarlet, and fine-linnen, and Goats bayre : and Rammes skinnes dyed red, and Tachash skinnes, brought them. Every one 24 that offred, an offring of filver, and of braffe: they brought the offring of Ichovah : and every one with whom was found Shittim wood, for any work of the fervice brought it. And every woman that was wife hear- 25 ted, did spinne with her hands: and they brought the fpun-worke, the blew, and the purple, and the scarlet, and the fine-linnen. And all the women whose heart stirred them up, in wisedome, spunne Goats bayre. And the Rulers brought Beryll stones, and filling stones, for the Ephod, and for the Brest plate. And spice, and ovle, for the Light, and for the anointing oyle, and for the incense of sweetfpices. Every man, and woman whose heart | 29 made them willing to bring for all the work, of, the Covering-mercy-feat; and the weile which Iehovah had commanded, to make,

And Mofes faid, unto the fonnes of Ifrael, See, Ichovah hath called by name, Bezaledi the sonne of Vri, the sonne of Hur, of the 31 tribe of Iudah. And he hath filled hing with the Spirit of God; in wisedome, in underflanding, and in knowledge, and in all workmanship: And to devise cunning-worke: to worke in gold, and in filver, and in braffe. And in ingraving of stone, to fill; and in carving of wood: to work in all cunning works. And hee hath given into his heart, for to teach : he and Aholiab the sonne of Ahisamach, of the Tribe of Dan. He hath filled them with wisedome of heart; to make all worke of the ingraver, and of the cunningworkman, and of the embroiderer; in blew, and in purple; in scarlet, and in fine-linnen, and of the weaver : even of them that doe any worke; and that devise cunning workes.

Annotations .

Here beginneth the 22 Section of the Law. See Gen. 6.9. and 28, 10.

Vers.2. holineffe] that is, a day of holineffe : or, an holy day: and figne of holinetle from the Lord : See of sabbathisme that is, of Exod. 31.13.14 &c. rest : see Exod 16.23. and 31.15. any worke] to wir, of his owne workes, wayes, or words, Ex. 20.9. Efay 58. 13. to except the workes commanded of God, as circumcifion, offring of tacrifice, and the like, Joh. 7 22,23. Matth. 12.5. and works of necessity, and of mercy towards man or beatt, Matth 12.7.11, 12. See the annotations on Exodas 20.8.&c.

Verl. 3. kindle no fire] either for to doe worke with sor, to drette meat (for that was unlawfull on the Sabbath, though lawfull on other feast dayes, Exod. 12.16.) or, for to punish malefactors: as the Hebrew Doftors fay, Punishments may not be inflitted on the Sabbath: though it bee commanded to punish malefactors, yet muy it not bee done on the Sabbath. As when one is condemned by the Indges to fripes, or unte death, he may not bee teaten or put to death on the Sabbath : for it is written, Yee shall kindle no fire, &c. this is a warning to the Indees, that they burne not on the Sabbath, him that is condemned to bee burnt; and the like is for other punishments. Maimony treat. of the Sabbath, Chap 24. Sect. 7. The like order they take against Indging of causes of the Sabbath, Ibidem, Chap. 23. Sell. 14.

Verf. 5. an offring or, an heave offring . in Greek and Chaldee, a separation; a gift separated unto God, from their other goods. See the notes on

Verlig. blem in Greeke, byacimb : fee Ex.25 4.

Verfig. Shittim] in Greeke, incorruptible mood. (cc Exed:25:5-

Veri 8. bile of the alive : fee Exod. 27.20. anointing in , sile of unition : whereof fee Eoxd. 30. incense of fweet spices ] in Greeke, com-23. &c. polition of incenfe : fee Exad.30.34. &c.

Vertig. filling | to be fet in golden ouches; Hebr. Gones of fillings : 1ee Exod. 25.7. and 28.17.20.

Veri I 1. Tabernacle] or, Habitacle : whereofice Exod. 26. barres or, barre; meaning all and euc. rie one. Seethe notes on Exod. 3 2.19 So in Exo.

Verf. 12. Arke or Coffer, wherein the Tables of the Law were put : fee Exod. 25. 10. In Greeke, the Arke of the testimony. of the covering the veil that hid the most holy place; whereof fee Exed. 26.31.&c. So after in Exod. 39. 34. The Greeke translateth it onely, the veil.

Verf. 13. Table described in Exod. 25. 23. &c. Shew bread in Greeke, bread of proposition See

Exod. 25.30.

Verf. 4. for the Light] or, Candlesticke of light: that is, the thining Candleftick, whose lamps gave light alwayes. So, farres of light, Pfal. 148. 3. tha is, fhining ftarres.

Verf 13. Altar] the golden altar : whereof fee Exod. 30.1.&c. hanging-veil fee Exod. 26.26. Veri. 16. Altar the brazen altar ; whereofte Exed. 27:1.&c, the foot ] or, the Bafe: fec ho.

dus 30.18. Verf. 17. tapestry hangings] see Ex. 27.9.8c. Veil.19. of ministery ] or, of fervice : [ee Exodus for Aaron] described in Exod. il. This was the fumme of Mofes Sermon to theprople at this affembly: wherein he taught them both what gifts to bring, and what holy things ween be made for the fervice of God; as hee had beme

before commanded, Exod. 25.&c. Verl. 21 firred or, lifted him up, to doe it cheafully ; and to made him willing, as the Chalder tranflateth it.

Verl. 22. bracelets] or, chaines, or hookes; the Grecke translateth, feals. Compare this withthe fact before, in Exod. 32. where they gave their le wels to make an Idoll. offred Hebrew, ward because they were heaved up and waved, when they were given to the Lord sand is therefore cal-

led a mave offring, Exod. 38.24. Vers. 24. was found ] If there bee first a willing mind, it is accepted according to that a man hall, and not according to that he hath nor, 2 Cor.8.11

Verf. 25. did fpin of the vertuous woman it faid, She laveth her hands to the spindle, and ber hash hold the diftaffe, Prov. 31. 19. So for the building of Gods spirituall Tabernacle, there were women that laboured in the Gofpell, Phil. 4. 3. that laboured much in the Lord, Rom. 16.3.6.12. Contrary wer they that move hangings for the grove, 2 King. 25

Verl. 29. willing offring or, voluntary gift. ought all things that we give unto God, or for fake, befreely given, as every man purpofeth in heart ; not of griefe, or of necessity ; for God levelh chearful giver, 2 Cor. 9. 7. Compare herewith the offrings of David, and the Princes and people of fire

Ifraed, towards the building of Gods Temple, which caused great joy in men, and thankes unto God, 1 Chron. 29. 3.6.9.10.&c.

The worke begun.

Verl. 30. Bez aleel of whom fee Exod. 3 1.2. &c. Hewas for Moles Tabernacle, as Hiram for Solomons Temple, 1 King. 7.13.14. as Paul and the other Apostles for the Temple of Christs Church, 1.Cor.3.10. But the Tabernacle of Christs naturell body, was greater and more perfect; not made withhards, that is, not of this building. Heb. 9.11. and 10.20. the Workmafter thereof, was the holy Ghoff himfelfe, Luke 1.34.35.

Vers. 31. Spirit of God] in Greeke, a divine Spirit of wisedome. See Exod. 31.3.

Verl. 34. Aboliab] in Greeke, Eliab. See Exodus 31.6.

Vers.35. cunning-workman] who wrought both fides alike: whereas the embroiderer wrought curiously but the one side : see the notes on Exod. 26.1. of the meaver | which the Chaldee expoundeth weaving : understanding by the weaver, the weavers worke: as eliewhere the Scripture wieth Spirits for the gifts of the Spirit, 1 Cor. 14. 12.32.

that devise in Chaldee, that teach curning (or anificiall) workes. By thele were figured the varieties of graces, which were abundantly to be teene inthe first building of Christ Church, after that men had received the Spirit of God, by the preaching of the Gotpell from the mouthes of the maflerworkmen, the Apostles, I Co . 1.5.7. and 12. 48.9. 10.11. Gal.3.2.5. Acts 19.4.6.

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CHAP. XXXVI.

1. The offrings are delivered to the workemen. 3, The people bringing more then enough for the worke, werestrained. 8, The making of the embroidered curtaines with Cherubims; 14, The curtaines of goats bayre. 19, The coverings of Rams skinnes and Tachash skinnes. 20, The boards, with their sockets. 31, The barres. 35, The Veile. 37, The hanging

Hen did Bezalcel, and Aholiah, and every wife hearted man; they to whom Ichovah gave wisedome and understanding, to know to doe, all the work for the fervice of the Sanctuary : according toall, that Ichovah had commanded. And Mofes called Bezaleel, and Aholiab; and every wife hearted man, in whose heart Iehovah had given wifedome : even every one whose heart stirred him up; to come-neere unto the worke, to doe it. And they tooke from before Moses, all the offring which the and they, brought yet unto him, a willingoffring every morning. And all the wife and halfe a cubit, the bredth of one board.

men that made all the worke of the Sanctuary, came; every man from his worke which they made. And they faid unto Moses, saying : The people bring much : more then enough for the fervice of the worke, which Ichovah commanded to make. And Moles 6 commanded; and they caused a voice to paffe throughout the campe, faying; Let neither man nor woman, make any-more worke, for the offring of the Sanctuary : and the people were restrained, from bringing. And the worke was enough for them, for 7 ali the worke to make the fame : and to be overplus.

Then made they, even every wife hearted | 8 among them that did the worke , the Tabernacle, of ten curtaines: of fine-linnen twined, and blew, and purple, and fearlet; with Cherubims, the worke of a cunning workman, made he them. The length of one cur. 9 taine, was eight and twenty cubits; and the bredin, foure cubits, of one curtaine : one measure was for all the curtaines. And fiee 10 coupled together five curtaines, one to another; and five curtaines he coupled-together, one to another. And he made loops, of blew upon the edge of the one curtaine, from the felvedge, in the coupling : likewife he made in the utmost edge of the curtaine. in the fecond coupling, Fifty loopes, made 12 hee, in the one curraine; and fifty loopes, made he, in the felvedge of the curtaine, which was in the fecond coupling, the loops being one right over against another. And he made fifty taches of gold: and coupled-together the curtaines, one to another, with the taches : and it was one Tabernacie.

And he made curraines of Goates harre, 14 for a Tent, over the Tabernacle: eleven curtaines, he made them. The length of one curtaine, was thirty cubits; and foure cubits the bredth of one curtaine : one measure. was for the eleven curtaines. And hee cou- 16 pled-together five curtaines by themselves: and fixe curtaines, by themselves. And hee 17 made fifty loopes, on the edge of the (one) curtaine, the outmost in the coupling : and fifty loopes, made hee, on the edge of the curtaine, of the fecond coupling. And hee 18 made, fifty taches of braffe: to couple-together the Tent, for to be one. And he made 19 a covering, for the Tent; of Rammes skins dyed-red: and a covering of Tachash skins fonnes of Ifrael had brought, for the worke above. And he made boards for the Taber- 20 of the service of the Sanctuary, to make it: nacle : of Shittim wood, standing-up. Ten 21 cubits was the length of a board; and a cubit

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The Veile. 148

Two Tenons, for one board; fet in order, one against another : so did he make for all 23 the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South fide, fouthward. And forty sockets of filver, hee made, under the twenty boards: two fockets under one board, for his two tenons; and two fockers under another board, for his two tenons. And for the second side of the Tabernacle, on the North fide : he made twenty boards. And their forty fockets of filver : two fockets under one board; and two fockets under another board. And for the sides of the Tabernacle, seaward: hee made fixe boards. And two boards made he, for the corners of the Tabernacle: in the two fides. And they were equally joyned beneath; and likewise they were perfectly joyned, at the head of it, unto one ring: fo did he for them both; for the two corners. And they were eight boards; and their fockets of filver; fixteene fockets: two fockets two fockets, under one board. And he made bars of Shittim wood: five, for the boards of the one fide of the Tabernacle. And five barres for the boards of the second side of the Tabernacle: and five barres, for the boards of the Tabernacle, for the two fides Seaward. And hee made the middle bar; to reach, in the midst of the 34 boards, from end to end. And hee overlayd the boards with gold, & made their rings, of gold, places for the bars: and overlaid the bars with gold. And he made a veile; of blew, and purple, and scarlet, and fine-linnen twined: the work of a cunning-workman, made heir, with Cherubims. And he made thereunto, foure pillars of Shittim, and overlayd them with gold; their hookes were of gold: and he cast for them, foure sockets of filver. 37 And he made an hanging-veile, for the doore of the Tent; of blew, and purple, and scarlet and fine-linnen twined : the worke of the embroiderer. And the five pillars of it, and

#### Annotations.

their hookes; and he overlayd their chapi-

ters, and their fillets with gold: and their

five lockets were of braffe.

Hen did or, Then made Bezaleel, &c. that is, began to doe, or to worke. Some referre this to the end of the former Chapter, and translate, and Bezaleel Ball doe, & e. which interpretation the Hebrew well beareth. But the Greeke translateth, And Befeleel did.

Vers. 2. And Moses or, For Moses had called As they had gifts of wifedome from God, to were they allo to have a calling unto the worke: as A: ron had unto the pricfthood, Lev. 8. Heb. 5 4.

Verf. 3. they tooke from before Mofes | to the Chal. dee alfo translates it: the Greeke, they received of every morning Hebr. in the morning in Mofes. the morning. So in v. 4. man man, that is, every man, This noteth their zeale and diligence: for to the morning often fignifieth, Pfal. 5.4. and 101. 8. Efw 50.4. Ier. 21.12.

Vers. 4. wife that is, skilfull men. In this fense Paul ufeth the word mife, in 1 Cor. 3. 10. from his morke or, as the Grecke translateth, according to his worke, for fo the Hebrew phrase sometime in. nifieth, as in Ezek. 7.27.

Vers. 6. a voice that is, a proclamation : the Chat dee faith, a cryer; and the Greeke, he cryed (or pre make any more worke] that is, mile ready any more stuffe to worke with. So in the veni following.

Verf. 7. the morke] that is, the ftuffe for the work as verl.6. to be overplus or, to remaine over: the is, too much. Thus the people shewed their ready obedience unto that part of the Law, which con fifted in outward ordinances of fervice, and for the making of a worldly Santtuary, (as the Arolle calleth it, Heb.9 1.) whereas in the former Law, which God had himselfe spoken from heaven they had shewed their headstrong disobedience. Exdus 32.

Veri. 8. the Tabernacle] or Habitacle: fee the nous on Exod. 26.1. &c. This is first made (though in the commanding of thefe things, the Arke. Tible and Candlefticke were first mentioned, Exod.15) because it was to receive and containe those holy things, which might not fland without their Ten or Habitation, I Chron. 15.1. and 16.1.

Verf. 9. cubits or by the cubit, which is a foot and an halfe; fee Exod. 26.2.

Verlato to another Hebr. to one, meaning total fellow of it, called the fifter, in Exod. 26.3.

Verf. 11. edge] Hebr.lip, fo Exod 26.4. Verl. 1 2. being one right-over | Or or receiving the another : the Greeke hath, opposite one to another : " Exod.26.5.

Vert 17. one curtaine the word one (supplyte also in the Greeke) is expressed in Exod. 26.10 Verf. 18 for to be ] or, that it might be: the Greek faith, andie was one. See Exod, 26.1 1.

Verf. 20. boards ] in Greek, the pillars of the Take naele. See Exod.26.15.&c.

Verf. 27 Seaward the Greeke interpreteth, part toward the Sea, that is, as the Chaldee trans teth, the West : fo Exod. 26.22.

Verf. 29. equally joyned] or, joyned .us-two-two fee Exod. 26.24.

Verf.30.under one] or under every board; whith the Greeke explaineth thus, two fockets for ont pis and two sockets for another pillar; and so the Hebit

was, in Exod. 26.25.
Verf. 32. of the Tabernacle] in Exod. 26.27. If the Greekeh of the fide of the Tabernacle; and fo the Greekche faith, of the backefide of the Tabernacle.

Verf.35. cunning workman] in Greeke, woven-It meaneth woven both fides alike, fee Ex-

The Arke made.

od. 26. 3 I. Vers. 37. embroiderer]or, weaver with tinsel work. See Exod. 26.36.

Veri.38.their chapiters Hebr.their beads, or tops. In Exod. 26.37. it was commanded to overlay them, having spoken of the pillars. fillets or , boops, fec Exod. 27. Fo.

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#### CHAP. XXXVII.

1, The making of the Arke, 6, and the Coveringmercie-feat with Cherubims. 10. The Table, with the vessells thereof. 17, The Candlesticke, with the lampes and instruments thereof. 25, The Altar of incense. 29, The ancinting oile, and sweet incense.

ND Bezaleel made the Arke of Shittim wood, two cubits, and a halfe was the length therof, and a cubit and ahalfe, the bredth thereof; and a cubit and a halfe, the height thereof. And he overlaid it with pure gold, within and without : and made for it a crowne of gold round about. And he cast for it, soure rings of gold, in the foure corners thereof; and two rings, were in the one side of it; and two rings, in the second fide of it. And hee made bars of Shittim wood: and overlaid them with gold. And hee put the bars into the rings, by the fides of the Arke, to bear the Arke. And he made the Covering-mercie-feat of pure gold: two cubits and a halfe was the length thereof: and a cubit and a halfe the bredth thereof. And he made two Cherubims of gold, of beaten-worke, made he them, at the two ends of the Covering-mercie-feat. One Cherub on the end on this fide; and one Cherubon the end on that side, of the Coveringmercie-feat, made he the two Cherubims, on the two ends thereof. And the Cherubims, Aretched-forth the wings on high;covering with their wings, over the Coveringmercie feat; and their faces were one to another: towards the Covering-mercie-seat were the faces of the Cherubims.

And he made the Table of Shittim wood: two cubits was the length thereof, and a Cubit the bredth thereof; and a cubit and a halfe the height thereof. And he overlaid it, with pure gold, and made thereunto a crowne of gold round about. And he made unto it a borber of an hand-bredth round about : and made a crown of gold, to the border the reof round about. And he cast for it foure rings of

whith were on the foure feet thereof. Over .14 against the border, were the rings: the places for the barres to beare the Table. And he made the barres of Shittim wood, and overlaid them, with gold; to beare the Table. And he made the veilels, which were for the Table: the dishes thereof, and the cups thereof and the bowles thereof, and the covers which were to cover withall, of pure gold.

And hee made the Candlesticke of pure

gold, of beaten-worke made he the Candleflicke, his shaft, and his branch, his bowles, his knops, and his flowers, were of the same. And fix branches comming our of the fides of it: three branches of the Candlesticke out of the one fide of it; and three branches of the Candlesticke, out of the second side of it. Three bowles made-like-almonds, in one branch, a knop and a flowre; & three bowles made-like-almonds, in the other branch, a knop and a flowre: fo in the fixe branches, that came-out of the candlestick. And in the Candlestick were toure bowles: made-likealmonds, his knops, and his flowers. And a knop under two branches of the fame, and a knop, under two branches of the fame; and a knop under two branches of the fame, to the fixe branches that came-out of it. Their knops, and their branches, were of the fame: all of it, was one beaten worke, of pure gold. And he made the feven lamps therof; and the | 23 tongs thereof, and the fnuff-dishes therof, of pure gold. of a talent of pure gold, made hee it: and all the veffels thereof.

And he wade the Altar of incense, of Shittimwood: a Cubit was the length thereof, and a cubit the bredth thereof, fourfquare: and two cubits the height therof; the hornes thereof were of the same. And he over-laid 26 it with pure gold; the roofe thereof, and the wals thereof round about, and the hornes thereof: & he made unto it, a crown of gold. round about. And two rings of gold made he | 27 to it, under the crowne thereof, by the two ribbes thereof, upon the two fides of it, for places for the barres, to beare it withall. And he made the barres of Shittim wood: and overlaid them, with gold. And hee made the oile of holy anointing'; and the pure incense, of sweet-spices: the worke of the Apothecarie.

Annotations.

goldiand put the rings in the foure corners; ARKE] or, Coffer: whereof fee Exodus

Verie

20

See Exod. 25, 17.8c. Veri. 8. on the end or, out of the end. So after.

Verf. 9. ftretched] Hebrew were ftretching, (or (preading,) So Exod. 25.20.

Veri. 16. difhes] or, chargers: fee the notes on Exod. 25.29.

Verf. 17 beaten worke out of one whole peece. See Exod.25.31. &c. Veri 21. that came out of it namely, of the Can-

deflicke, as Exod. 25.35. Vers. 25. of incense or, of perfume. See the notes

on Exod. 30. 1. &c. Verf. 26. roofe] or, top, Exod. 30. 3.

17

25

26

Vers. 29. holy anointing Hebrew unction of holiincense] in Greeke, the neffe. See Exod. 30.25. composition: fee Exod. 30.34. &c. The recording of these particulars by Moses, as in an Inventorie; is to shew both the care which they had to make all things according to the patterne & precepts given on the mount, Ex. 25.10.-40. and how God effecmed the obedience of his fervants, in that hee caufeth their workes to be particularly written in his Register. But chiefly to fet forth the beauty of Gods San Auarie, and furniture thereof, which is worthy all ferious confideration, not fo much for the outward worke, as for the heavenly mysteries of the same, Pfal. 84. Heb. 9.

## ENGENERAL PROPERTIES

CHAP. XXXVIII.

1, The making of the Altar of Burnt offring, 3, with the ve (Tels thereof. 8, The Laver of braffe, and the foot therof. 9, The Court, and hangings therof round about. 20. The pinnes of the Tabernacle, and Court. 21, The summe of that the people offred, of gold, of filver, and of braffe, and the things that were made of them.

ND hee made the Altar of Burntoffring, of Shittim wood: five cubits the length thereof, and five cubits the bredth thereof, fourefquare; and three cubits the height thereof. And he made the hornes of it, upon the foure corners thereof; the hornes of it were of the fame: & he overlaid it with braffe. And he made all the veffels of the Altar, the pans, and the shovels, and the basons, the flesh-hookes, and the firepannes: all the vessels thereof made he of brasse. And he made for the Altar, a grate, of net worke, of braffe:under the compaffether of, beneath, unto the midft of it. And he cast foure rings, in the foure utmost parts, for the grate of braffe: to be places, for the bars. And he made the bars of Shittim wood: and overlaid them with braffe. And hee put in the bars into the rings, on the fides of the Altar, to beare it withall: hollow, with boards made he it.

Netf. 6. Covering mercy-feat] or , Propitiatorie. | foot of it of braffe : of the looking-glaffes of the women affembling-by-troops, which af. sembled-by-troops, at the doore of the Tent of the congregation.

And he made the Court, for the Southfide fourh-ward; the tapestrie-hangings of the Court, were of fine-linnen twined; an hundred cubits. Their pillars twenty; & their fockets twenty, of braffe : the hookes of the pillars and their fillets of filver. And for the North fide, an hundred cubits; their pillars twenty, and their fockets twenty of braffe: the hooks of the pillars, and their fillets, of filver. And on the Sea fide, tapeffrie-hangings, of fiftie cubits; their pillars ten, and their fockets ten: the hooks of the pillars, and their fillers of fil. ver. And on the East side eastward, fiftie cu. bits. The tapeftrie hangings of fifteen cubits. for the fide: their pillars three, and their fock. etsthree. And for the second side, on this hand and on that, for the gate of the court: tapestrie-hangings, of fifteene cubits; their pillars three, and their fockets three. Allthe tapeftrie hangings of the Court round-about, were of fine linnen twined. And the fockets for the pillars, were of braffe, the hookes of the pillars, and their fillets of filver, and theo verlaying of their chapiters of filver : &they were filleted with filver, all the pillars of the Court. And the hanging-veile for the gate of the Court, was the worke of the Embroiderer, of blew, and purple, and scarlet, and finelinnen twined: and twenty cubits was the length, and the height in the bredth five cabits, answerable to the tapestrie-hangings of the Court. And their pillars were foure, and their fockets foure, of braffe: their hookes filver, and the overlaying of their chapiters, and their fillets of filver. And all the pins of the Tabernacle, and of the Court roundabout, were of braffe.

These are the counted-things of the Tabernacle, of the Tabernacle of testimonic,35 it was counted by the mouth of Moses, for the fervice of the Levites, by the hand of Ithamar, fon of Aaron the Priest. And Bezaleel, the fon of Vri, the fonne of Hur, of the tribe of Iudah, made all that Iehovah commanded Moses. And with him, Aholiab fon of Ahisamach, of the tribe of Dan, an engraver & a cunning-workman : and an Embroiderer, in blew, and in purple, & in scarlet, and in fine-linnen. All the gold that was occupied for the work, in all the worke of the Sanctua; rie: even the gold of the offring, was nine and And he made the Laver of braffe, and the twenty talents, and feven hundred & thirty

fiekels, by the shekel of the San auarie. And the filver, of them that were numbred of the congregation, was an hundred talents : and a thousand and seven hundred and seventie and five shekels, by the shekel of the Sanctuatie. A Bekah for a poll, halfe a shekel, by the shekel of the fanctuarie: for every one that passed unto them that were numbred from twenty yeeres old and upward; for fixe hundred thousand, and three thousand, and five hundred, and fiftie. And the hundred talents of filver, was to cast the sockets of the Sanctuarie, & the fockets of the veile : an himdred fockets, of the hundred talents, a talent for a focket. And of the thousand and feven hundred and feventie and five shekels: hee made hooks for the pillars : and overlaid their chapiters, and filletted them. And the braffe of the offring, was feventie talents, and two thousand and foure hundred shekels. And therewith he made the fockets for the doore of the Tent of the congregation, and the altar of braffe, and the grate of braffe, which was for it: and all the veffels of the altar. And the fockets of the Court, roundabout, and the fockets of the gate of the Court: and all the pins of the Tabernacle, and all the pins of the Court, round-about.

Annotations.

A Ltar] whereof fee Exod. 27.1. &c. foure-fquare, ] the Greeke explaineth it, the altar was fouresquare. So Exod. 27.1. Ezek.43.16.

Ven 8. Laver | fee the notes on Exod. 30. 18. &c. assembling-by-troopes, ] or, warring, to wit, the Lords ipirituall warfare and fervice: as the Chaldee translateth, which came to pray; and the Gr. which fa-Red:and Thargum I erusalemy; which were humbled. Thesame word is used againe in 1 Sam. 2.22. of women that affembled by troopes at the doore of the Tabernaele: that is, came to pray, as the Chaldee there alfo faith. So Anna in the Temple ferved God with fastings and prayers night and day, Luk. 2. 37. and Paul ipeaketh of the desolate widow, that trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. 5.5. Accordingly Mofes speaketh of the Levites that entred in to warre the warfare, (that 1s, to performe the fervice, ) and to dos the worke in the Tabernacle, Num. 4. 23. And Paul faith to Timothie, that thou by them mightest warre a good warfare, 1 Tim. 1.18. to that this phrase is usuall, to ignific the fervice of God. Now of the brazen looking-glaffes of these religious women, was the Laver made: who gave the instruments whereby they dreft their bodies, to make the infirument whereby through faith they might sanctifie their foules. See before, on Exod. 30: 18. 19. 9 Verfig. Court] Whereof, fee Exod. 27. 9.

ponndeth it, fee Gen. 12.8.

Verf. 14. the fide that is, the one fidesto wit, of the Court gate, as after the text sheweth See Ex. 27.14.
Vers. 17. chapiters or heads, tops: so after, in verie filleted or, booped.

Verl. 18. hanging-veile] of it, see Exod. 27.16. Verl. 20. pins for nailes, stakes: lee Exod. 27.19.

Here beginneth the 23. Section of the Law, fee Gen. 6.0. and 28. 10.

Verf. 21. counted things that is, the fumme and particulars of the things about the making of the Tabernacle; which the Greeke translateth the constitution, (or, confiruction) of the Tabernicle. the mouth | that is, the word as the Chaldee expoun-

deth it, or commandement. Ithanar under his hand, the Levites of Merari, had charge of the boards, bars, pillars, fockets, pins, coards, &c. about the Tabernacle and Court thereof, Num, 4.29.33.

Verl. 24.occupied Hebr.made, in Greek, wrought. offring Heb. nave-offring; as the offring of it, is alfo called maving. Exodus 35.22. It was likewife called an heave-offring, Exodus 25. 2. what there two motions meant, feethe notes on Exod. 29.24. 27. talents] every talent was 120. pound weight; for a talent weighed three thouland shekels, and every shekell 320. graines of Barley; see the notes on Gen. 20. 16 and Exod. 25.39. This is confirmed by the fumme here following, in verfe 25.26. for 602550. men, paying every one halfe a shekel, it amounted to 100. talents, and 1775. shekels.

Verl. 26. Bekab this, in the next words, is expounded to be balfe a shekel; see the notes on Gen. 24.22. The Greeke translateth it, a drachme ( or dram,) as a shekel is sometime turned in Greeke didrachme, a double dram, see Gen. 20 16. Hebrew a skal, which the Greeke translateth bead. used for the person or whole man. So in Ex. 16. 16.

old Hebrew, son of 20, yeares; see the notes on Genesis 5. 32.

## 6×30×30×31,0×6×30×30×30

CHAP. XXXIX.

1, The making of the garments of ministery, and holy garments for the Priefts. 2, The Ephod. 8, The Breftplate. 19, The setting of the twelve precious stones, in foure rowes, upon it. 15, The chaines, ouches, and rings of it. 22, The Robe of the Ephod, with the pomoranats. and bells, on the skirts thereof. 27, The Coats, Miter. Bonnets, and Girdle of fine-linnen. 30, The place of the holy Crowne, tyed to the Miter. 32, All the worke is finished, 3 3, and brought unto Moses by the particulars. 43. Mofes vieweth all the worke, and feeing it to be done as the Lord had commanded, he bleffeth them.

ND of the blew, and purple, and scarlet, they made the garments of ministerie, to minister in the Holyplace: and made the garments of holineffe. which were for Aaron, as Ichovah commanded Moses. Veri. 12. [ea] that is, the west, as the Chaldee ex-

And he made the Ephod of gold, of blew, 2

and Robe.

ned. And they did beat-thin, the plates of gold: and he cut wiers, to worke is in the blew, and in the purple, and in the scarlet, and in the fine-linnen : with the worke of a cunning-workman. They made shoulder peeces for it, joyning together, at the two edges thereof, it was joyned together. And the curious girdle of his Ephod, which was upon it, was of the same, according to the worke thereof; of gold, of blew, and purple and scarler, and fine linnen twined, as Iehovah commanded Moses.

And they wrought Beryll stones inclosed, in ouches of gold: engraven, like the engravings of a fignet; with the names of the Sons of Ifrael. And he put them on the shoulders of the Ephod, stones of memoriall, for the fons of Ifrael: as Iehovah commanded Mofes.

And he made the Breftplate, the worke of a cunning-workman, like the worke of the Ephod: of gold, of blew, and purple, and scarler, and fine-linnen twined. It was foure-square; doubled did they make the Brestplate; a span the length thereof, and a span the bredth thereof, doubled. And they embossed in it, foure rowes of stones, a row, a Sardius, a Topaz, and a Smaragd; the first row. And the fecondrow, a Chalcedonie, a Saphir, and a Sardonyx. And the third row: an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolite, a Bervll and a lasper: inclosed in ouches of gold, in their embossiments. And the stones were with the names of the fons of Ifrael: twelve, according to their names: like the engravings of a fignet, every-man with his name, according to the twelve tribes. And they made upon the Brestplate, chaines at the end of wreathen worke, of pure gold. And they made two ouches of gold, and two rings of gold: and put the two rings upon the two ends of the Brestplate. And they put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the two ends of the two wreathings, they fastened on the two ouches: and put them on the shoulders 19 of the Ephod, before it. And they made two rings of gold, & put them upon the two ends of the Brestplate, upon the border thereof. which was in the fide of the Ephod, inward. And they made two (other) rings of gold, and put them on the two shoulders of the Ephod underneath towards the forepart therof overagainst the coupling thereof, above the curious-girdle of the Ephod. And they

and purple, and scarlet, and fine linnen twi- unto the rings of the Ephod, with a lace of blew, to be above the curious-girdle of the Ephod, and that the Breftplate might not be loofed, from the Ephod: as Iehovah com. manded Mofes.

And he made the Robe of the Ephod, of woven worke: all of blew. And there was a hole of the Robe in the midft thereof, as the hole of an habergeon: with a binding for the hole thereof, round about, that it should not be rent. And they made upon the skirts of the Robe, pomgranats, of blew, and purple, and scarler twisted. And they made bells of pure gold : & put the bells between the pom. granats, upon the skirts of the Robe, round. about between the pomgranats. A bell anda pomgranat, a bell and a pomgranat, upon the skirts of the Robe, round-about, to minister in:as Iehovah commanded Moses.

And they made Coats of fine-linnen, of woven worke, for Aaron, and for his fonnes, And a Miter of fine-linnen, and goodly-om. ments, Bonnets of fine-linnen : and linnen breeches of fine-linnen twined. And a girdle of fine-linnen twined, and of blew, and purple, and scarlet, the worke of the Embroide rer : as Iehovah commanded Mofes.

And they made the Plate of the crownof holineffe, of pure gold: and wrote uponita writing, like the ingravings of a fignet; Ho-LINESSE TO IEHOVAH. And they put uponita lace of blew, to put it upon the Miter, on high: as I chovah commanded Moses.

And all the worke of the Tabernacle of the Tent of the Congregation, was finished and the fonnes of Ifrael did; according to all that Iehovah commanded Moses, so did they And they brought the Tabernacle unto Mofes. the Tent, and all the instruments thereis the taches thereof, the boards thereof, the bars thereof; and the pillars thereof, and the fockets thereof. And the covering of Rams skins, died-red; and the covering of Tachash skins and the veil of the covering. The Aike of the Testimonie, and the bars thereof; and the Covering-mercy-feat. The Table, and all the veffels thereof, and the Shew bread. The pure Candlesticke, with the lamps therof, the lumps to be fet-in-order, & al the veffels ther of:and the oil, for the light. And the Altar of gold; and the oile of anounting, & the incenfe of fweet spices: and the hanging-veil, for the doore of the Tent. The Altar of braff; and the grate of braffe, which was for it; the barres thereof, and all the veffels thereof: the Laver, and the foot thereof. The did binde the Brestplate, by the rings therof, apestrie-hangings of the Court, the pillats pillars thereof, and the fockets thereof; and the hanging-veile for the gate of the court, the cords thereof, and the pins thereof: and all the veffels of the fervice of the Tabernacle, for the Tent of the Congregation. The garments of ministery, to minister in the Holy place: the garments of holinesse for Aaron the Prieft; and the garments of his fons, to minister-in-the-priests office. According to all that Ichovah commanded Moses; so the sonnes of Israel, made all the worke. And Mofes faw all the worke; and behold they had done it; as Ichovah had commanded, so had they done : and Moses bleffed them.

Annotations .

OF ministery] whereof see Exod. 31.10. of holinesse school pecified in Exodus 28.

V.2. Ephod described in Exod. 28.6. &c.

V.3 beat-thinne or, spread abroad. in the blew or, in the threds, of those places. midft of (web the Gr. translateth with ) the blew, &c. For the gold thred, was twitted with the blew, & with every of the other colors, as is noted on Exo-

Verf.6. Beryl fee Exod. 28.9.

Ver. 8. Breftplate] whereoftee Exod. 28 15. &c. V.10 Smaragd or, Emeraud : fee Exod. 28.17. Vers. 22. woven worke Hebrew, worke of the weaver : fce Exod 28.31.&c.

Ver. 24. twifted | or twined: the Grecke addeth, and by fe (that is, fine linnen) twined. See the notes on Exod. 28.33.

Veri.27.coats] whereof fee Exod.28.40. Ver. 28. goodly ornaments this words is sometime uled for the Bonnets themselves, as in Ezek. 44. 18. Vert. 30. crowne of boline [fe] that is, boly crowne, or

feparation, as both the Hebrew and Greeke fignifi-

eth: fee Exod 29.6. and 28.36.

Verl. 32. fo did they] this nath refpect unto the charge before given, Ex.25.40. and for this cause, the particulars have been repeated by Mofes, that all might fee the care which he and the workmen had, to make all things both for matter and forme, according to the patterne and commandement given of God. Such faithfulnesse also was in Christ. Heb. 3.2. and ought to be in all Christians, concerning Gods heavenly ordinances in his Church, whereof these things were a patterne and shadow, Heb. 8.5. 1 Tim. 6.13 14. and 5.21.

Verf 33 bars or, barre; an in Exod. 25.11.

Verf. 37. to be fee in order ] Hebr. lamps of ordering or, of disposition, which the Priest were to trim every day: fee the notes on Exod. 27. 21. the Greeke translateth, lamps of burning.

Verl. 38. of [weet flices] in Grecke, of composition, that is, the compounded incenfe.

Ver. 42. all the morke or, all the fervice; which the Gr.calleth Preparation, or Furniture.

V.43 fam or, viewed, as he that was charged with the overfight of this whole work, Exodus 25. 40.

the worke In Gr. works. bleffed them |chat is, as Gods publike minister, pronounced a bleffing from the Lord, upon these workmen see Gen, 14.19. Herein Moses was afigure of Christ, who will bleffe them that faithfully observe the Commandements of God, 2 Tim. 4.7.8 for, who so is a doer of the worke, this man fall be bleffed in his deed, Iam. 1.25. Hereupon the Hebr dry, Worke is a great thing for Shecinah (that is, the Divine presence or Majefre of God in Christ) dwelled not in Ifrael, untill they had done the worke; as it is written (in Exod. 39-43. AND MOSES SAVV ALL THE VYORKE, &c. AND Moses Blessed THEM. And how did her bleffe them ? Hee faid unto them, The Lord vouchfafe that the Divine-presence (Shecinah) may dwell in the worke of your hands. And so it came to passe: as it is said (in Exod 40.34.) And the cloud covered the Tent . &c. and the glory of the Lord filled the Tabernacle. R. Elias, in Reshith chocmah, fol 420. a.

# ON THE PROPERTY OF THE PROPERT

CHAP. XL.

1. The Lord commandeth the Tabernacle to be reared. 4 and things to be set in order therein, 8, and the Court to be fet about it. 9. The Tabernacle and all the vessells thereof, the Altar and Laver, to bee anounted with oile. 12, Aaron and his fons to be mashed cloathed, anointed, santtified. 16, Moses obeyeth, ardrearethup the Tabernacle, 21, carreth in the Arke, 22, placeth the Table, 24, and the Candlesticke, 26, and the golden Altar, 29, and the brazen Altar, 30, and the Laver, 33, and reare, up the Court 34. A cloud covereth the Tabernacle and Gods glory filleth it. 38. The cloud was on the Tabernacle by day, and fire by night continually.

Nd Iehovah spake unto Moses, saying: In the day of the first moneth, in the first of the moneth: thou shale reare-up the Tabernacle, the Tent of the Congregation. And thou shalt put there, the Arke of the Testimony : and cover the Arke with the veile. And thou shalt bring in 4 the Table, and fet-in-order the order therof: and thou shalt bring-in the Candle sticke; & cause to ascend, the lamps therof. And thou shalt set, the Alvar of gold, for the incense; before the Arke of the testimony: and put the hanging veile of the doore, to the Tabernacle. And thou shalt set the altar of the burntoffring, before the doore of the Tabernacle of the Tent of the Congregation. And thou 7 shalt fet the Laver, between the Tent of the Congregation, and the altar : and shalt put water there. And thou shalt fet the Court, round-about: and put the hanging-veile, at the gate of the Court. And thou shalt take the oile of anointing, and anoint the Taber-

The Tabernacle. Exopvs XL.

And it was in the first moneth, in the second yeere, in the first (day) of the moneth : the Tabernacle was reared up. And Mofes reared up the Tabernacle; and fet the fockets thereof, and fet-up the boards thereof, and put in the bars thereof: and reared-up 19 the pillars thereof. And hee spread abroad the Tent, over the Tabernacle; and put the covering of the Tent upon it, above: as Iehovah commanded Moses.

And he tooke, and put the Testimony into the Arke, and fet the bars on the Arke: and put the Covering-mercy-feat, above, upon the Arke. And he brought the Arke into the Tabernacle : and fet up the veile of the covering; and covered the arke of the Testimony: as Iehovah commanded Moses.

And hee put the Table in the Tent of the Congregation; upon the fide of the Tabernacle, Northward : without the veil. And he fet-in-order upon it, the order of bread. before Ichovah: as Iehovah commanded Mofes.

And he put the Candlesticke in the Tent of the congregation; over-against the Table: on the fide of the Tabernacle, Southward. And hee caused the lamps to ascend before Ichovah: as Ichovah commanded Moses.

24

28

And he put the altar of gold, in the Tent of the congregation : before the veil. And he burned thereon, incense of sweet-spices: as Iehovah commanded Moses.

And hee fet-up the hanging weil of the doore of the Tabernacle. And the altar of the burnt-offring, he put at the doore of the ! the twentieth day of that moneth, the Cloud re-

Tabernacle of the Tent of the Congress. tion : and offred upon it, the burnt offring and the meat-offring; as Ichovah commanded Mofes.

And he fet the Laver, betweene the tent of the Congregation, and the altar : and put water there, to wash. And Moses, and Aa. ron, and his fonnes, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came neere unto the altar, they washed: as Ichovah commanded Moses.

And hee reared up the Court; round. about the Tabernacle, and the altar, and fet up the hanging veil, at the gate of the Court. and Moses finished the worke.

And the cloud covered the Tent of the Congregation, and the glory of Ichovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the corgrega. tion: because the cloud dwelt vpon it: and the glory of Iehovah, filled the Tabernacle. And when the cloud was taken up, from o. ver the Tabernacle; the fonnes of Ifrael journeyed in all their journeyes. But ifthe cloud were not taken-up: then they jour. neved not, till the day that it was taken-up. For the cloud of Iehovah was upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel. in all their journeyes.

#### Annotations.

[ N the day] to wit, the first day : fo the Greeke explaines it, In the first day of the first moneth, in the new Moone. Among the Iewes, the moneths of the yeere, were the moneths of the Moone: as their yeers were the veeres of the Sunne : Maimony in treat.of Sanstifying the new Moone, chap. 1. And all new Moones (or first dayes of the Moneths) were folemne feafts unto Ifrael, Num. 28. 11. 14. Pfalm. 81.3. This (which was the first moneth of the fecondyecre, after their comming out of Ægypt) was folemnized the first day, by the rearing up of the Tabernacle, here described; which being done, the Princes of Ifrael, brought offrings of magens and exen for the service of the Tabernacle; and other offrings for the dedicating of the Altar, which folemnity dured twelve dayes, Num. 7.01 the fourteenth day of this moneth, the Israelites kept the feaft of the Pailcover in the wilderneile, Num. 9.1.2.3. The new Moone following, which was on the first day of the second moneth, the Itraclites were numbred, and their Tents fet in order foureiquare, round about the Tabernacle, Num. 1.1. 2.&c. and z. z. 3. &c. and all uncleane perions, were put out of the Campe, Numb. 5.2.3.4. On the Tabernacle now reared up, was then taken downe againe, and the Ifrachtes tooke their joursiges out of the wilderneile of Sinai, Num. 10.11. in the meane space, God by voice out of the most hely of the tabernacle, raught Mofes and Ifrael all those lawes for facrificing, cleanfing, and other rebeions duties, we are written in the whole booke of Levinien, and the nine first Chapters of Numbe ber, Lev. F. 1. Sec. Num. 1. 1. Sec. of the Congregawinds of the meeting : where God met with his people, Ex. 25.22. & 30:36. Ellewhere it is named the Tent of the restimony (or Tabernacle of witnesse) Num. 5/18 17 7 S.foin the new Teffament, Ach 7.44 Rev. 15.5. because the Tables of Testimony were kept in the Arke therein, Exod. 25.16. and fo the Greeke translateth it in this place.

Ver. 3. cover the Arke, that is, hide it from the eyes of men, by hanging the veile before it: which parted the most holy place from the holy. Hereupon it is called the covering veile, Numb. 4. 5. The mystery of this veile is noted on Ex. 26.33.

V.4.the order or the disposition thereof, that is, the herbread; which was weekly to be fet in two rows upon itilee Ex. 25.30. The Gr.tranflateth, Ibalt propose the proposition, meaning the bread of propositio or shew-bread; to called in Matt. 12.4. canfe to afsend that is, to burne; or shall light : fee Exodus 25. 37.and 27.20.

V. 5. fet Heb. falt give, which is used for fetting, placing, diffosing, cooften in this chapter, and elfehanging-veil or coveringwhere:fee Gen. 1. 17. veil: which hindred the people from entring or feeing into the holy place; fee Exod. 26.36.

-Ver.6. Tabernacle of the Tent ] to called because the Tabemacle was overspread, and covered with the Tent, as v. 19. and Ex. 26.7. and fo it was an overforead and covered Tabernacle, fignifying Gods Church, by his providence covered & protested. A like phrase is in Rev. 15.5. the Temple of the tent of the testimony in heaven was opened. For Moses Tabernacle is also called a Temple (or Palace.) as I Sam. 1.0.and 2.2. Pfal. 27.4. and 138.2.

V.7. there] that is, therein, as the Gr. translateth mit; fov.30. See Exod.30.18.

V.S. hanging veil or, covering: [ce Ex. 27.16. V.g. oile whereof fee Ex. 30. 23. &c. Levit. 8. 10. Num.7.1. boly] Hebr. holine fe.

V.10. holy of holies Hebrew, holine fe of holine fes, that is, most holy; as that which hallowed the facri-

Scessive Exod. 29.37. V. 15. eternal priesshood] so that their children after the shold not need to be anointed, but administer by reason of this first unction of their fathers: only the high Priests were anointed in the generations following, Lev. 4.3. See the notes on Exod. 30.33.

V.17 fecond geere to Wit after they were come out FEODE, as the Gr. version here addeth for explanation: and as Moles speaketh in Num.9.1. first of the moneth that is, the first day of it: as the first

of the feaft, Matt. 26.17. is expounded, the first day of the feast, Mark. 14.12. The Greeke laith, in the New moone:ice the annotations on v.2.

V.18.the Tabernacle a visible signe of Gods pre-

Chrift, Lev. 26.11. Eze. 3.27.28. as it is faid, I heard a great voice out of heaven, faying; Behold the Tabernacle of God is with men, and he will dwell with them, & they find be his people, & God himfelf wit be with them, Ge Rev. 21.3. fet or fastened. Heb. gave; which is tried for a firme fetting or stablishing, as is noted on Gen. 1.17. This ferring of the fockers, with the bourds , bars , and pittars, fignified the stability of the Church, and members thereof, grounded and flablished by faith in Christ, Elay 33.20. and 14:32. 1.Tim.3.15.

V.19 the Tent in Gr. the curtaines: which were of two forts, some of white, blew, purple, and scarler, cunningly wrought with Cherubims, & coupled together:others, of Goats haire, Exod. 26.1.7. the covering ] both that of rams skins, and the other of Tachash skins, Ex. 26.14. This tent & covering, fhadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith and love; and their fafe protection : though these things veiled and obscure. See the notes on Exod. 26.

V.20. the Testimonie the two tables of Gods law, Ex.25.16. Covering mercy feat a figure of Christ, in whose heart was Gods law; by whom our transgressions of the Law are covered, and the word of grace from God commeth unto us : fee Ex. 25.17.

V.21. covered the Arke hid it with the veile hanged before it. A figure of Christs flesh, veiling the divine things in him, till hee entred through it into the holy heavens, and opened a way for his Church thereinto, Heb. 10.19.20. Rev. 11.19.

Ver. 23. the order of bread that is, the bread let in order, called in Gr. the bread of proposition, and so in Mat. 12.4. but Paul nameth it the proposition of bread Heb. 9.2. which we call Shem-bread: twelve cakes representing the twelve tribes, that is, all beleevers presented pure unto God in Christice Ex. 25. 30.

Verl. 24. the Candlesticke ] a figure of the Law, which giveth light to his people standing before God in his fanctuary, Pfal. 119. 105. See the notes on Exod 25.31.&c.

Ver. 25. to afcend that is, to burne and fhine, as v. 4-representing the seven Spirits of Christ, whereby (through the oile of his grace) his word thineth unto his Church, Rev. 4.5.

Ver. 26. Altar of gold figuring Christs mediation for his Church, whereby they and their praiers are presented as sweet odours unto God. See the notes on Ex.30. These all being in the most holy, and holy places, hidden with veiles from the eies of the people, fignified the obscuritie of the heavenly mysteries of the Gospell, before the veile of Christs flesh was rent, & the treasures of his grace more fully opened, Heb. 10.1. Rom. 16.25.26.

Ver. 29. the altar of burnt-offring the brazen Al- 29 tar, standing in the open Court, for all to fee: wherupon the daily factifices (figuring Christs death and sufferings) were burned: to lead the Church unto the expectation of his body to bee offred for us, and our bodies by him unto God, Heb. 19. 5. 6.7.Rom. 12.1.

fence, dwelling with & governing his Church in Ver.30. The Laver] a figure of the fanctification 30

# Exopes XL.

of the Church, washed fro their fine by the blood of Christ, that they may come neare unto God,

Heb. to. 22 Rev. 1. 5.6. Tit. 3.50.
West. 33: sbe Genrs] an holy inclosure, for the Charch to be kept in pure; when they came to appeare before Gods, And here was the finishing offthe worke of the fanctuary : about which thus srected, first the tribe of Levi, Numb. 1.50. and behindrhein, the other tribes of Ifrael pitched their Tents in holy order appointed of God, in a foure fquare forme, (Num. 2.) fuch as is the forme of the heavenly Ierualem, Revel 21.16. which Tenes were also holy, & might have no uncleane person within them, Num. 5.2. (as nothing that defileth, may be in the new Jerufale, the Church of Christ, Rev. 21.27.) and unto which Tents or camp e, the earthly letulalem, (the holy citie, Neh. 11.1.) was answerable. For some open uncleane, might not be in the campe, or citie: others though in the campe, might not come into the Lords Court, & of those in his court, none entred into the fanctuary but the Priests: &or the, none into the most holy of the fan-Quary, but the high prieft, once in the yeer, He.9.6. 7. because holines becomesh the House of the Lord, for ever, Plig 2.5. and the neerer they come unto him, the more they ought for to be sanctified, Lev. 10.2.
3.& 16.2.3. &c. So after that Israel came into Canaan, and had there a temple; they had degrees of holy places: both of the are de scribed by the Heb. thus: Three Camps were in the wilderneffe; the campe of Ifrael, which was in four ecamps, [Nutn.2.] the camp of Levis [Numb. 1. 50.] and the campe of the Divine
Majestier, which was from the doore of the Court of the Tabernacle of the congregation, and forward. And answerable unto the, in the ages following, fro the gates of Ieru(alem, unto the mountaine of the Temple, was as the camp of Ifrael: & from the gates of the mountain of the Temple, unto the doore of the Court, (which was the gate of Nicanor) was as the Campe of Levi: and from the doore of the court & forward, was the camp of Gods Majofty Maim. in Beth habchirah,c.7. f. 11. Other like differences of holinelle of places they also ob-

Serve: which are to be mentioned otherwhere. V.34. the cloud a testimony of Gods presence and approbation, who thus took (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had builded the Temple, the feid, that he would dwell in the thicke darknesse, Kin. smoake by day, and the skinning of a stamping first.

3.10.12. But which Gods presence was with dis- inght: for upon all the glorie shall be a desence, Elsy45.

pleasure for the fins of the people, it was fignified by a fmode filling the Temple, Eis. 6.4 Rev. 15.8. for meake was a figne of anger, Pial. 18.9. Efay 14 glorie] a figne of Gods glorious presence who now came to dwell there, as he had promifed Exod. 25.8. So in 2 Chron. 5.14. and Ezek. 43.45. where it is opened by God himselfe thus; Sonne of manshe place of my throne, and the place of the folts of my feet, where I will dwell in the midst of the font of ij. rael for guerico c. Ezek. 43.7. So the holy lerufalem, hath the glory of God, Rev. 21.11.

Vorti 35. dwelt] that is, abode or continued; and as the Greeke translateth, over-fhadomedit. And in that Moles could not now goe into the Tent, nor the priests into the Temple, 2 Chron. 5.14. and 7. 2. it fheweth the weaknetle and unworthinelle of all flesh, to come into the presence of God : who therefore gave a Law, that the high Priest himselfe should not at all times come into the holy place within the veil, &c. that he died nor; because God would appeare in the cloud upon the Mercie feat, Lev.

Verf 36 journeyed in all their journeyes ] and in the place where the cloud abode, there the fons of [6rael pitched their tents. Al the daies that the cloud dwelled upon the Tabernacle, (whether it werea day or daies, or a Moneth, or a yeere) they refled in the tents, and journeyed not ; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Num. 9.17.23 . This token of Gods guidance and protection of his people, continued with Israel whiles they travelled in the will derneile: which grace, the generations following, remembred to the praise of God, Neh-9.19. Ph. 8.

14. and 105.39. V. 38. the cloud of lehovah] which in Thargum Ierufalemy is called the cloud of the glorie of Shecinal (the Divine presence) of the Lord. and fire A evening, there was upon the Tabernacle as it were the appearance of fire untill the morning: fo it was alway, the cloud covered it (by day) and the appearance of fire by night, Numb. 9. 15. 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospel; whereof it is written, The Lord will create upon every dwelling place of cloud filed the houfesthen trake Solomon; The LOAD | mount Sion, and upon her affemblies, a Cloud and

The number of the Sections (or Lectures) in Exodus, are eleven : the verses 1209. The middest is at Exodus 22.28.

Remember the Law of Mofes my fervant, which I commanded him in Horeb, for all Ifrael; with the Statut, and Indgements, Malach. 4. 4.

By the Law, is the howledge of Sinne, Rom. 3. 20.

10 The Law worked the Both both was no Law is there is no transfereffion, Rom. 4. 15.

2. By the worke of the Both Both in \$60 by infifted, Gal. 2. 16.

The Law was one Schoelmaffer (to bring us) wno Chrift, Gal. 3. 24.

10 Elvis is the end of the Law, for right couling for every one that beloevest, Rom. 10. 4.

# ANNOTATIONS VPON THE THIRD BOOKE OF MOSES,

CALLED

# LEVITICVS:

VVHEREIN, BY CONFERRING THE HOly Scriptures, by comparing the Greeke and Chaldee versions, and mouments of the Hebrewes: the Sacrifices, and other legall Ordinances heretofore commanded of God, to the Church of Israel, are explained.

# BY HENRY SWORTH.

HEB. 7. 19.

The Law made nothing perfect, but the bringing in of abetter hope, by the which wee draw nigh unto God.

HEB. 10. 14.

By one offring (Christ) hath perfected for ever, the m that are fanctified. HEB. 13.15.

By him therefore, let us offer the facrifice of praise to God continually that is , the fruit of our lips confessing to his name.



LONDON,

Printed by Miles Flesher for John Bellamie, and are to be sold at his shop neere the ROYALL EXCHANGE. 1626.

Aaa

# The Summe of LEVITICVS.

His third Booke of Moles, containeth the Law of Sacrifices, and rites concerning them: of Sacrificers, and their holy ministration in the Sanctuary: of the peoples fanctification, from all outward and inward pollutions of religious actions to be done by the body of the Church, and all the members thereof, publikely and privately: of the place where, and times when Gods wor. fhip was chiefly to be performed: with a confirmation of the whole Law, by promises and threatnings. All which God (speaking out of the Tabernaclein the wildernesse) declared unto Israel, by the hand of Moses, in the first moneth of the second yeere, after their deliverance out of the land of Egypt; which was in the yeere from the creation of the World, 2514.

# More particularly.

Of the uncleane by running y flues, and their

Of the high Priests Service on Atonement

The place of sacrificing. Against eating

Against unlawfull copulations, idolatrie and

Sundry lawes for boliness and righteousing,

Punishments for idolaters fornicators, and

Special holiness and perfection, required in

O D teacheth Ifrael how to facrifice

I their Burnt offrings. Chap. 1 Chap. 1 purification. The Meat-offring of flowre, cakes, day, to clean se the Sanituarie, and reconcile wafers, and first fruits. The Sacrifice of Peace-offrings, of the the Church unto God once in the yeere. 16 berd or flocke. Sin offrings, for the Priest, Congregation, blood, torne things &c. Ruler, and private man. Trespass-offrings of fundry forts, for fun- heathenish customes. drie sinnes. Lawes more particularly touching the forand against sins. mer lacrifices. Lames touching the Trespass-offring, and other the like. Peace-offrings: Fat, and Blood. The consecration of Aaron and his sons, to the Priests. the Priesthood. people, consumed by fire. Aarons sonnes transgress, and are slaine of the yeere. God. Lawes for the Priests. forbles, fishes, oc.

Vncleane priests may not minister. Sam-Aarons first offrings for himselfe and the fices must be unblemished. The solemne feasts at certaine times of Provision for Lamp oile; and She'm-bread. The Law for cleane and uncleane beafts, Ablashbemer is stoned. Of the seventh (or Sabbath) yeere, and In Of a womans purification after child- bile: with their rites. Promifes and threatnings, to confirme the Of discerning Leprosie and judging it, in Law of God. Alaw concerning Vowes, devoted things, men and in garments. Of clenfing Lepers that are healed. Of Le- and tithes profie in houses.

Ye shall be holy; for I Ichovah your God am holy. Lev. 19. 1.

# THE THIRD BOOKE OF MOSES, CALLED LEVITICVS.

### CHAPTER I.

1, Godgiveth by Moses a Law unto Ifrael, touch- | in water: and the priest, shall borne all upon ing the Burnt-offerings, 3, of the herd, 10, of the flock, 13, of the fowles.



N D hee called, unto Moles : and lehovah spake unto him out of the Tent of the Congregation, faying. Speake unto the fons of Ifrael, & fav unto the when any man of you, shal

offeran oblation, to Jehovah: of the cattell, of the herd, & of the flock, ye shall offer your oblation. It his oblation be a Burnt-offring of the herd; let him offer it, a male perfect : at the doore of the Tent of the congregation, shall he offer it: for his favourable acceptation, before Ichovah. And he shall lay his hand, upon the head of the Burnt-offring : and it shall be favourably accepted for him, to make atonement for him. And hee shall kill the yongling of the herd, before Iehovah:and the fons of Aaron, the Priefts shall bring neere the blood, and shall sprinkle the blood upon the Altar round about: which is by the doore of the Tent of the congregation. And he shall flay the Burnt-offring; and shall cut it, into the peices therof. And the fons of Aaron the prieft, shall put fire, upon the Altar : and fall lay the wood in-order, upon the fire. And the fonnes of Aaron, the priests, shall lay in order the pieces, the head, & the fat : upon the wood weh is on the fire, which supon the alter. And the inwards vah. thereof, and the legs thereof, hee shall wash ||

the Altar, it is a Burnt-offring, a Fire-offring, of a favour of reft, unto Ichovah.

And if his oblation be of the flocke: of the sheepe or of the goats, for a Burnt-offring : he shall offer it, a male perfect. And he shall kill it, at the fide of the altar, northward, before Iehovah: and the sonnes of Aaron, the priefts, shall sprinkle the blood therof upon the altar, round about. And hee shall cut it into the pieces thereof, and the head therof, and the fat thereof : and the Priest shall lay them in order; upon the wood, which is on the fire, which is upon the altar. And the 13 inwards and the legs, he shall wash in water: and the Priest shall offer all, and burne it upon the altar: it is a Burnt-offring, a Fire offring, of a favour of rest, unto Ichovah.

And if the Burnt-offring his oblation to 14 Iehovah, be of the fowle: then hee shall offer his oblation, of turtle-doves, or of yong pigeons. And the Priest shall bring it neere, 15 unto the altar; and he shall cut-with bis naile the head thereof, and burne it on the altar: and the blood thereof, shall bee wrung out. upon the fide of the altar. And hee shall 16 plucke away the crop thereof, with the fea. thers of the same: and shall cast it beside the altar, castward; into the place of the ashes. And he shall cleave it, with the wings therof, 17 he shal not divide-it-asunder: and the Priest shall burne it, upon the altar; upon the wood which supon the fire : it is a Burnt-offring, a Fire offring, of a favour of rest, unto Icho-

Aza 2

Anno-

Eviticus] this name the booke hath from the Greeke translation; becaule it chiefly treateth of the service and facrifices, which the Levites uled in the Tabernacle. The Hebrew name, is of the first word of the booke Vajikra, that is, And he called. See the like noted

upon Genesis & Exodus.

Verf. 1. And hel namely the Lord (whole glory had filled the Tabernacle, Exod. 40. 35.) called unto Moles. So the Greeke also explaineth it : and Thargum Ierufalemy thus, And the word of the Lord called unto Mofes. This booke is by the word And, joyned to the former, as a continuance of the hittorie. And here beginneth the 24. Section or lecture of the Law, wherof fee, Gen. 6.9. called] The last letter of this word, in Hebrew is written extraordinarily small; where in the Hebrew Doctors suppose some mystery to bee implyed. The manner of calling, was by a voice from the mercyfeat upon the Arke, Numb. 7.89. Exod. 25.22. that being a figure of Christ, signified how God by him would teach Ifrael, how they should ferve him in fpirit and truth, Joh. 1.17. Heb. 1.1. And God spake not with a lowd thundering voice, as he did on mount Sinai, but with a fost low voice: which the small letter seemeth to in imace. The phrase be called, and I chovahs name being mentioned after, is like that in Exod. 24.1. he faid, come Tent ]or as the Chaldee transap unto Iehovah. latethit Tabernacle, where God and his people met at appointed times, as he promised, Exodus 25.22. and 30.36. In Greeke it is, the Tent, (or Tabernacle) of testimonie: by which name Motes alto calleth it, in Numb. 1.53. and Stephen, in Act 7.44. As the Tabernacle principally figured Christ, Heb. 9.11. Ich.2.19 21. to God fpeaking now from it, who before had spoken on mount Sinai, signified how in the last dayes hee would ipeake unto us in the Sonne, who by himfelfe should purge our fins, Heb. 1.1, 2.3.

Vcri. 2. offer an oblation] or, an offring, or bring neere a gift : called in Hebrew Korban, of comming neere unto God thereby: the Greek usually translateth it doron, a gift; and to doth the Holy Ghost in Mark. 7.11. Mat. 5.23. and 8.4. and 23.18. Hebr. 5 1. And to bring-neere, to weet, unto God, is to offer unto him : tor one of thefe, is uled for another; asin I Chor. 16. 1. they brought neere Burntoffrings: for which in 2 Sam. 6. 17. 15 written, David offred Burnt offrings. These offrings under the Law, were figures of Christs offring, who gave himselsefor us, Heb. 10. and by whom wee also pretent our bodies a living facrifice, holy, acceptable unto God, Rom. 12. 1. and doe draw nigh unto God, Heb. 7. 19. and offer by him, the facrifice of praise unto God, continually, Heb. 9.11.12.14. and 13.15. For the legal facrifices, could not make him that did the service, perfect as pertaining to the conscience, Heb. 9.9. And fo the wife among the Hebrewes doe acknowledge their ignorance concerning the ernth of these mysteries, until the spirit from above | facrificeth unto the Lord a corrupt thing, Malac. 1.14

be powred out upon them : yet supposing that they fignified the offrings which Michael offreth of the Coules of the just; as faith R. Menachem on Levit. But unito us the Apostles have opened these parables, and shewed their full accomplishment by Michael, that is, Christ, Heb. 7, and 8 and 9, and 10. the herd or, the Beeves, or Bulls as Rev. 12.7. the Chaldee expounds them. These cattel of the herd and flock, were the principall facrifices, both among Iewes and Gentiles: as the law here, and Balaams historic, Numb. 23.1.14.29. and heathen writers manifest. Homer, Iliad. 1. flocke the word comprehenderh steepe and goats, as is explained in verle 10. No beafts might bee facrificed to God, but thefe three forts, beeves, fheepe, or goats: nor any fowles, but turtle-doves and pige. ons, verfe 14. Thefe five kindes of living creatures, (which onely might bee offred to God) are of the most tame and mecke, profitable and ie. viceable, harmeleffe, fociable, &c. and fo were fittest to signifie the like things, in Christ and his people. God appointed not that men fhould bee killed for facrifices, (although the heathens and idolatrous Ifraelites fometimes killed fuch. Pfalme. 106. 37. 38.) because as it was not possible that the blood of Bulls and of Goats [bould take and fins, Heb. 1 0.4 fo neither could the blood of men: but God (that is, Chrift, ) was to purchate his Church with his owne blood, Act. 20. 28.

Verse 3. Burnt-offring ] called in Hebrew Ghoo! lab, that is, an Ascension; in Greeke Holocantona (Hebrewes 10. 6.) that is, an whole-burnt-offring this was the first and principall facrifice, where with God was ferved every day by the Churchel Ifrael, Numbers 28. 3. The reason of the name is shewed on Genefis 8. 20. where also it appeareth, that this kinde of facrifice was not now first intituted, but observed from the beginning : and kept among the Gentiles, Numbers 23.1.2.3. 2 Kings 3. 27. and 5. 17. The fignification with of Christ, that through the eternall ipirit offed himfelfe, unto God, Hebrewes 9. 14. and 10.8. 10. and of Christians, that prefent their bodies all ving facrifice, boly, acceptable unto God, which is their reasonable service. Romanes 12.1. There were five forts of facrifices ordinary, instituted of God: Burnt-offrings (commanded here,) Met offrings (in Leviticus 2.) Peace-offrings, (in Leviticus 3. ) Sinne-offrings, (in Leviticus 4.) and Trefaffe offrings (in Leviticus 5. 15. &c.) a male ] to must all burnt offrings of beatts bee, verse 10. but the like is not faid of the foult, verie 14. And by the lewish canons, the fowles might be male or female, Maimony, in Mif. tom. 3. in Maasch hakerbanoth (or treat. of offring the Sacrifices,) Chapt. 1. Sect. 8. perset no having any deformitie, want or superfluit of parts without or within; nor other corruption The Greeke translateth it, without blemift : fet the notes on Exodus 12.5. and Leviticus 23.11. Thus are we to understand the Propher, when he faith, Corfed be the deceiver which hath in hu flat a male, [that is, a perfect male,] and voweth, as It figured Christs perfection in himselfe, and ours inhim, Heb. 9.13. 14. Ephel. 5.27. and teacheth ms to honour God with our best things, and to ferve him with a perfect heart, 1 Chron. 28.9. at the deore] within the court, where the Altar was, verf.5. fee this law explained in Leviticus 17.3.4. &c. As it was the way of honour unto God, for the Offerer to bring his facrifice himselfe unto the Sanduary, and not to fend the Priest to take a beast out of his house and offer it for him: so the doore might also lead them unto Christ (who faith, I am the doore of the sheepe, Iohn to. 7.) by whom wee enter into the holy place, Heb. 10. 19.20. His body was the true Tabernacle and Temple, called a greater and more perfect tabernacle, which the Lord pitched & not man, Heb. 9. 1 1. and 8.2. Ioh. 2. 19.21. The Church was fecondarily figured by the Temple and Tabernacle, Ephelians 2, 21, 22. for his favourable-acceptation or, for acceptation of him; that hee and his off-ring may bee favourably accepted of God. This fense, both the Greeke and Chaldee versions yeeld, also the old Latine : and the promise in ver'e 4. confirmeth it; and the like phrase in Leviticus 23.11. is so interpreted of all: the contrary whereof, is in Ieremy 6. 20 Your Burnt-offrings are not to favourableacceptation: that is, they are not acceptable. And the Apostle exhorteth, present your bodies a living facrifice, holy, acceptable unto God, Romans 13.1. Some take the words of this Law here to meane, according to the good will of him that offereth : that he should not facrifice to God by compullion, but of his owne voluntary will, for God loveth a chearfull giver, 2 Corinth. 9.7. In the former sense, it taught men to offer in the faith of Chrift, without which it is unpossible to please God. Hebrewes 11.6. and by faith, Abel offred unto God, a more excellent sacrifice then Cain,

Hebr. 11.4. Vert. 4. (hall lay his band ] or, impose his hand; and by hand teemeth to be meant his hands; as elicwhere is expressed, Leviticus 16. 21. The man that brought the offing, was to lay or impole hands himselfe upon it while it was alive; thereby disburdening himselfe of sinne, and laying it upon the facrifice, Leviticus 16. 21. and testifying his faith in Christ the true facrifice to beeflaine for him. The Hebrew Doctors lay, All oblations of beasts, which a particular per-Son offreth either of debt or voluntarily, hee layeth bands on them whiles they are alive; except it bee the first-borne, and the tithe, and the Passeover. All doe impose hands, excepting the deafe, the foole, and a childe, and a servant, and a woman, and the blande, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owners ; as it is written , AND HEE SHALL LAY HIS HAND; not his wives hand, nor his servants, nor his messengers. Five that bring one facrifice, all doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblations burnt-offring, or peace-offrings; his hegre is to bring the same, and lay hands upon it, &c. There is no imposition of hands on the sacrifices of the Congre- | ing after mentioned in vers. 6. was not strictly tied

gation, fave two; on the Scape Goat, Leviticus 16. 21. and the Sinne-offring, Leviticus 4. 15. They lay on no hands but in the court: if they doe it without the court, they must lay on hands againe within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And hee that insposeth, must doe it with all his might, with both his hands upon the head of the beaft, not upon the necke or fides: and nothing may bee betweene his hands and the beast. Hee layeth his hands betweene the two hornes, and confesseth upon the finoffring, the iniquity of sinne, and upon the trespasseoffring, the iniquity of trefpasse: and upon the burnt offring hee confesseth the iniquity of doing that bee should not, and not doing that hee ought, & Maimony, in treat. of offring lacrifices, Chapt. 3. Selt. 6.8.9. &c. But as for facilifices of fowles (verte 14.) there was no charge to impole hands on them : Maintony, ibidem. Sect. 7. make-atonement or explate, make-reconciliation, which is usually meant in regard of mans sinne, and Gods wrath for the same, Leviticus 4. 20 &c. The Hebrew Capper, fignifieth covering; not as with a garment (which may eafily be taken off,) but as with plaister that cleaverh, Genelis 6.14. and is applyed to the covering, that is, the appealing of an angry countenance, Genefis 32. 20. and to for the anger of God, which is appeared by the burnt-offring of Christs body, for he is the Atonement (or, Reconciliation) tor our finnes : Dan. 9, 24 1 lohn 2. 2. Heb. 10. 8. 10. Thus the Burnt-offring was for atonement and remission of sinnes, Job 42.3. to weer, generall finnes, and fuch as often a e unknowne to men, (as lob offred burnt offrings, laying, is may be that my formes have finned, lob 1.5.) Whereas for special finnes, there was a special 1acrifice and finne-offring, Leviticus 4. And both the Burnt-offring, and Sinne-offring are joyned in Christs offring up of his owne body for us, Pfal. 40. Hebr. 10.5.6. &c. Alfo Burnt-offrings were given in figne of thankfulnetle to God, and to betokened a new creature and holy life, Pfalm. 51. 19.20.21. and 66.13.14.15. Gen. 8. 20. For this cause the Burnt-offring is fish taught, as being the principall and most common, offred daily for the Church: and when other forts of facrifices were brought, this burnt-offring was alwayes one; See Leviticus 9.8.12.15. 16. and 12. 6. and 14. 19. 20, and 16.15. 24. Num. 6. 10. 11. and 7. 15. 16. and 29.2. Judg. 20.26.

Verf. s. he fhall kill in Grecke, they fhall kill: \$ meaning the Priefts or Levites. For whereas it followeth, the somes of Auron the Priests, shall offer the blood; this killing is not restrained to them as the offring of the blood, but might be performed also by the Levites, that were given to helpe the Priests in their service, Num. 8. 19. Sothough the Priests killed, in 2 Chron. 29.24. yet the like is faidalso of the Levites, that they killed, and the Priests sprinkled the blood from their hands, and the Levites flayed, 2 Chron. 35. 10.11. Alfoin 2 Chr. 30. 17. The Levites had the charge of the k ling of the Paffeovers. This killing therefore, and the flay-

to the Priests office, as some other things were, in Numbi 3:10. So in the Hebrew Canons they fay, The killing of the hely things may be done by ftrangers, [fuch as are not of Aarons feed,] even of the most holy bings ; whether they be the holy things of a particular person, or of the congregation : Maimony in Biath hamikdash, Chap. 9. Selt. 6. The place of killing was on the North side of the Altar, v. 11. And the lewes have a tradition, that the morning factifice was killed at the Northwest, and the evening facrifice at the Northeast, that it might bee over against the Sunne: Maimony in Tamidin (or, reat. of the Daily Sacrifices,) chap. 1. Sett. 11. The flaying of the facrifices, figured the death of Christ, of whom it is prophesied, Messiah shall be cut off, (or flaine) Daniel 9.26. for, without fhedding of blood, there is no remission, Heb. 9.22. It figured fecondly, the mortifying of Gods people, by his Word, Spirit, and participation of Christs afflictions ; as, Mortifie (or kill) therefore your members which are upon the earth, Colossians 3.5. and If ye through the spirit doe mortifie the deeds of the bodie, ye shall live, Roman. 8.13. whereby is meant a cealing from sime, 1 Peter 4.1.2. And, For thy fake, we are killed all the day; wee are accounted as yongling of the heepe of flaughter, Rom. 8 36. berd that is, the yong bull, or calfe, as the Greeke translatethit: Hebrew, sonne of the herd: fee Genesis 18. 7. In Mich. 6.6. fuch facrifices are called fonnes of a yeere, that is, young bulls, or bullockes of the first yeere, not older : fee the notes on Exobefore Iebovah] in the duś 12. 5. and 29. 1. court of the Sanctuary, where all facrifices must be flaine, Levit. 17.3.4. and unto God onely, not to creatures: for he that facrificed to any, fave unto Ichovah onely, was utterly to be destroyed, Exobring neere unto the altar : or offer it. And this immediately ; and out of the court it might by no meanes be caried. The blood of the holy things, that goeth out of the court, becomes unallowable for facrifice; and though they bring it in again, and (prinkle it on the altar, it is not acceptable : faith Maimony, in treat of boly things polluted, chapt. 1. Seel. 35. [prinkle] or, as the Grecke translateth, poure on; for the originall word fignifieth a pouring-on with sprinkling; and this was in large measure, that the corners of the Altar were filled with blood, Zach. 9:119. Therefore the Iewish canons say, that the facrificers were to indeavor to receive all the blood; and the facrifices of which leffe blood was recesved then sufficed for the sprinkling, the blood me not fandified When the Priest tooke the blood in the boule, he fprinkled thereof two fprinklings, whom the two corners of the Alcar overthwartly on the northeast borne, and on the fouthwest horne. And this muft bee fo thicke, that by the twice fprinkling, the blood may be found on the foure fides of the Altar, deit is bruten (Leviticus 1.) ROVND ABOVT. And the rest of the blood, is poured at the bottome of the Alvar on the fouth lide. Maimony treat. of offring the facrifices, chap, 4. Sett. 8. and Chapter 5. Section. This tprinking had a foreshadowing of the sprinking of the blood of lefus Christ, Peter 1.2.

blood at the bottome of the Altar, (commanded in Leviticus 4:7.) that mystery hath reference, of the foules of them that were flaine for the word of God icene under the Altar, Rev. 6.9.

Verf.6. he fhall] the Greeke translateth, they hall 5 flay; it is meant of the Priests and Levites which were to affift the Priefts in offring all burnt facrifices, 1 Chron. 23.31. as before they helped to kill, verie 5. and as appeareth, by 2 Chronic, 29. 34 where the Priefts were too few, and not able to fin all the burnt-offrings ; therefore their brethren the I. vites helped them. The Priest also had the skinne of the burnt-offring which hee offred, Levitions 7.8. They flayed not untill the blood was (prinbled. faith Maimony, treat. of offring the facrifices, ch. s. tect. 18. This flaying fignified also the afflictions of Christ and his people, Mic. 3.3. Matth. 27.18. and the opening and making bare of the mythery of Christ by the Gospell, Galat. 3.1. ces thereof the naturall pieces, or members (asthe Greeke translatethit,) as head, breft, legges, &c. it might not bee a confused or disordered mangling. The manner of it, Maimony sheweth particularly, in his faid treat. of offring facrifices, chap. 6. where he mentioneth the cutting off of the keed first, then of the legges or thighes, of the forefee, and or the hinder feer, of the breft, of the fide, of the necke; of the Cane (or chanell bone) of the shoulder, of the Chine (or backe bone,) and of the Rumpe. The Liver was left hanging on the right fide; the heart and the lungs, on the channel bone; the milt, on the left fide; and the kidneys on the rump. And to this question, why the grater members were not cut into (mall pieces? he aniw: reth, because it is written, he shall cut it into the just thereof, and not, shall cut it into pieces. The Chaldee alto here translateth, bee shall divide it by the menbers thereof. From this custome of dividing the facrifices, it feemeth the Greeke interpreters this translated and expounded the words of God to Kain; If thou offer aright, and dividest not aright. haft thou not sinned ? Genesis 4.7. It figured the worke of the Ministery in the Church, rightly viding the word of truth, 2 Tim. 2. 15. and io proching the Golpell, that before mens eyes less: Christ may be evidently-fet forth, and as it well crucified among them, Galat. 3. 1. Efay 66.21. It also lignified the effect of Gods word in us, purcing even to the dividing a funder of the foule and fi rit, of the joynts and marrow, and a diference of the thoughts and intents of the beart. Heb 4.12.

Veil. 7. put fire Hebrew, give fire. This may be understood of making and ordering the fire, which was continually nourished upon the Altar, Leviticus 6.12:13. and which at fift came down from heaven, Levit, 9.24. But the Hebrew Doc tors, from these words tay, although that fire can downe from heaven, it is here commanded to bring com mon fire. Maimony, treat. of the Daily oblations Chap. 2. Sett. 1. It figured the continual ministre tion of the Spirit, by Christ and his ministen preaching of the Gospell, Matth. 3. 11. Gal. 3.7 ler. 23. 29. and especially the preaching of the Einy 52. 45. And unto this rite of powring the Croffe, and afflictions of Christ and his people

of this ordering fee the notes on Levit. 6. 12. Moreover the wood (as also the falt) for all facrifices, was to be the Congregations publike : and no particular person, might bring falt or wood for his oblation, from his owne bouse : faith Maimony , in treat. Of things forbidden to come on the Altar, Chap. 5. Sect. 23 Hereupon publike order was taken in Nehem. To. 34. and 13.31. for the Wood offring, (or Korban) to have it brought into the house of God, at times appointed. The Hebrew Doctors fay, that in the moneth Ab (the fift moneth, which wee call Iuly)

they hereed wood for the Korban (or offring) Iakeb ben Afer, in Orach chajim. Vers. 8, the pieces When they had cut in pieces the burnt offring, they brought all the pieces to the foot-(tall (of the altar) and (alted them there, (25 is commanded, Levit. 2.13. Ezek. 43. 24.) Afterwards, ther laid all the pieces on the top of the Altar. Then taking away the synew that shranke, (wherof fee Gen. 32.32.) on the top of the Altar, they threw it upon the asbes which were in the midst of the altar. Then fprinkled (or stronged) they all the pieces upon the fire, as it is written (in Deut. 12, 27.) OF THE FLESH, AND OF THE BLOOD: even as the blood was Brinkled, (o all the flesh was sprinkled. And after they were (prinkled, they laid them in order againe upon the fre, as it is written, (Levic. 1. 12.) And the Priest hall lay them in order. Maimony, treat. of offring the facrifices, chap. 6. felt.4. This dividing and laying by pieces on the Altar, was objerved in all burnt-offrings ; fee Exod. 29.17. 18. 1 King. 18. 23.23. Levit. 8. 20. 21. and 9. 13. The Hebrew Feder, is used onely here, and in v. 12. and in Levit. 8.20. and is thought to bee the fat-caule, or midriffe, that parteth the intrailes. The Greeke and Chaldee both translate it fat.

Verlig in water not in mine, nor in any mixture, or other liquor. And the inwards they washed not lesse then three times : faith Maimony in treat. of offring the facrific. Chap. 6. Sect. 6. The washing of the inwords, and of the legs (or the feet, as the Greeke translateth; signified our purification by the spirit of Chrift, sprinkled in our hearts from an evill conscience, and washed in our bodies with pure water, Ezek. 36.25. Hcb. 10 22. He that is mashed, needeth not fave to malh his feet; John 1 .. 10.

the Prieft Michael (that is, Chrift, Revel. 12. 7.) heis the great Priest that is on high, and he offreth the Soules of the just, like the daily offrings made by fire: faith R. Menachem on Levit.6. (ball burne) to weet, as perfume, as the word implyeth. It burned upon the altar, all night, untill the morning, Levit. 6.9. Howbeit, they offred no offrings but by do; wit is written (Lev. 7. 38.) in the day that hee commanded the sonnes of Israel to offer, &c. in the day, and not in the night. Therefore they flay no facrifices, but by day, nor sprinkle any blood, but in the day of the killing: but the facrifices whose blood is sprinkled by day, they burne their fat, oc. all the night; and so the members of the burnt offring, they burne them in the might Ge. Maimony, treat. of offring the facrific. ch. 4 fell. 1.2. This burning of tacrifices, fignified the confecrating of Christ through afflictions the altar; which is also to bee understood of the

Gal 6. 12. 14. 1 Pet. 4. 12. 13. 14. " Lay the and fufferings; and the like fiery trials which his people must undergoe: Hebrewes 2. 10 and 13. 11. 12. 1 Peter 4. 1. 12. Zachar. 13. 6. For every one shall be salted with fire, and every sacrifice Shall bee falted with falt, Marke 9. 49. It figured alfo the worke of Gods Spirit, Matth. 3. 11. it is ] or, it shall bee: these words, it is, are added alfoin the Greeke version, and rightly from the 13. and 17. verses following. of rell that is. of sweet savour, as the Greeke translateth. The Chaldee expoundeth it, which shall bee received with favourable-acceptation before the Lord. See the notes on Genelis 8. 21. It figured the fweet favour of Christs facrifice, (and of ours in him) unto God, Ephesians 5. 2. Romanes 12.1. 1 Peter 2.5. For as a fweet fmell refresheth and quieteth the fenfes, fo Christs oblation appealeth Gods Spirit. Therefore the Priest also prayed for the offerer, (figuring Christs mediation ) and f3 by prayer and oblation pacified Gods wrath; as appeareth by Iob 42. 8. where God fayd, Goe to my fervant Iob, and offer up for your selves aburnt offring, and my servant lob shall pray for you, for I will accept his face : lest I deale with you after your folly. So Darius ordained that beafts should be given the lewes, for the Burnt offrings of the God of beaven, that they might offer Sacrifices of reft, unto the God of heaven, and pray for the life of the King and of his fonnes, Ezr. 6.9.10.

Verl. 10. sheepe or, young-rammes; which the Greeke here translateth lambes. They were of the first yeere, Exodus 29.38. For the Hebrew Chefab, (called also Chebes, Levitic. 4. 32. whereupon the Dutch Schaep, and English Sheepe; By transplacing the letters, is derived;) whereforver these are spoken of in the Law, are sheepe of the first yeere. And whereforver Ajil or Alim (Rammes) are mentioned; they are males of the fecond yeere : faith Maimony, treat. of offring the facrifices, chap. 1. f. 14 There also figured Christ the lambe of God, Efay 53.7. John 1. 29. or of the goats | the law expreffeth feverallkinds by themfelves : hereupon the Hebrewes gather, it may not be a beaft of divers kinds, part like a sheepe, and part like a goat : nor borne of fuch mixture, no nor like andther kind; as if a sheepe bring forth her young like a goat, or a goat like a sheepe, it is not lawfull to bring such a beast upon the Altar: Maimony in

Iffurcimizbeach; ch.3.S.4.5. &c.

Verl. 11. the fide] or , the thigh of the Altar; 11 and to vpon the ground, as the Alcar flandeth: whereupon the Hebrew Canons fay, That if a Beast bee hanged up and killed in the agre of the Court, it is polluted. Maimony treat of holy things polluted, Chape. 1. Seet. 16. In killing the daily Burnt-offrings of the Church (mentioned in Numbers 28.3.) they bound the Lambe, and laid his head to the South, his face to the West; the flayer stood on the East side, with his face to the West. The morning sacrifice hee killed by the Northwest horne of the Altar; the evening facrifice, by the North-east borne. Thalmud Bab. in Tamidin, chapter 4. northward] on the North fide of

yong:

yong Bull forementioned, and of other the most holy factifices, as of the Sin-offring, Lev. 6.25. and the trespatte offring, Lev. 7. 1. 2. Of all facrifices they receive the blood in a veffell of ministration, by the hand of a Prieft : but the place of killing them, and the place of receiving the blood, is not alike in them all. For the boly of bolies, they kill not them, nor receive their blood, but on the northfide of the Altar : but the light holy things, them they kill, and receive their blood, in any place of the Courtyard: faith Maimeny, treat. of offring the facrif chap. 5. felt. 1.2. The most holy things that are killed on the fourblide, or whose blood is receiwed on the fouth fide, are polluted, Maimony treat. of boly things polluted, Chap. 1. Sett. 7. The Hebrew Doctors gather a mystery here; that as it is faid in Ier. 1.14. Out of the North, an evill should breake forth, oc. therefore to restraine the evils, or judgements of God, the Burnt-offrings and Sinneoffrings were flayne on the northfide of the Altar. R. Menachem: and Baal Hatturim, on Lev. 1.

Veri. 12. the Priest shall lay Chazkuni observeth, that of the bullock, which was a great beaft, it was faid, inverf. 8. they (the Priefts) Shall lay: but of the sheepe which was a small beast, it is written,

be (the Priest) shall lay.

Verf. 13. offer all or, bring neere all, and burne it: fee vers. 9. The wooll that was on the speeps head, and the hayre on the Goats beard, and the bones and the sinewes, and the hornes and the hoofes: whiles they cleawed to the members, they burned all: faith Maimony treat. of offring the facr. chap. 6. fect . 2. It fignified all Christ and whatsoever he hath suffered and done, to be ours by faith, Gal. 1. 20. and that wee also give our selves wholly unto God by him, 1 Thes-

Verf. 14. Turele doves] of the Hebrew Tor, the Latine Turtur, and English Turtle are derived: and the voice of this fowle, agreeth with the name. Here is no difference put of male or female, of perfect or blemished: howbeit, the Hebrew Doctors gather by proportion from the former lawes, that although leffer blemishes disable not doves from facrifices, yet the greater doe, as if they want an eye, or a foot, &cc. it is not lawfull to bring them upon the altar. Also they fay, Young Turtles are unlawfull, and old Doves are unlawfull. Youg pigeons are allowable, so long as if one plucke the wing, the place whereout be plucketh, fill up with blood. Ind turtles are allowable, after that they were golden coloured ; [as Pialm.68. 14.] Maimony tom. 3. in I fure Mizbeach. Chap 3. Sect. 1.2. yong pigeons Hebr. sonnes of the dove. The holy Ghoft in Greeke translateth these fonnes, young ones, Luke 2. 24. from Levit. 12. The Inteledoves were to be old, not young : the pigeons, young, not old: faith alfo R. Sol Jarchi. on Lev. 1 . These were facrifices for the poorer fort, that were not able to bring a lambe, Levit. 5. 7. and 12. 8. Therefore the daily burnt offring of the Church of Urael, was two Lambes, Numbers 28. 3. and by the Hebrew Canons, The Congregation never offred fowle, Maimony, treat, of offring facrific, chap-Ten 1 . Sett. 4. The Dove is a creature fociable, inuocent, chafte, mournfull, quiet, fearfull, given tance of, and delight in his small lacrifice; as miles to meditation: and unto such, Gods people are Bulls, Rammes, Goats, of the richer sort:

often likened: See Song. 2. 14. and 4. 1. Matth. 10. 16. Elay 38. 14. and 59. 11. and 60. 8. Eze. kiel 7.16. Hofea 11. 11. Pfal.74 19.

Verl. 15. bring it neere ] or, offer it at the Altar. cut-with-his-nayle] The Hebrew Malak, is found onely here, and in Leviticus 5.8. which the Greeke interpreteth Apoknifo, to cut with the nayle of ones finger. By this meanes the blood came out, but the head was not thereby parted from the body, Leviticus 5.8. The manner (as the Hebrew Doctors have recorded) was thus: The Priest went up on the footstall (of the Altar) and turned in compasse and came to the South-case horne, and there hee tooke the head from the neche. and divided them afunder : [and herein the burnt. offring differed from the Sinne-offring, which might not be divided, Levit. 5. 8.] and if he de vided it not, it was unlawfull. Then wrung he out the blood of the head and the blood of the body, non the side of the Altar, &c. and hee tooke the head and returning to that place of the Altar where tu cut it with his nayle, hee rubbed it with falt, and sprinkled it upon the fire-offrings. And hee came u the body, and pluckt away with his hand, the cres and skinne that was upon it, with the meat, andthe entrailes that came out therewith, and threw then into the place of the ashes. And hee clave it mile the wings thereof with his hand . without a knie; and divided it not asunder: then hee rubbed it mile Salt, and sprinkled it upon the fire-offrings. Hee that cut the necke with a knife, or (did cut it) on the film, is was not Melicah [the cutting with the naylehor commanded; ] but as if it had beene strangled, o had bled at the nofe: [which was an unlawfullway of killing. Maimony treat. of offring facrefic. chap.b. Self.20.21.22.23.

Vers. 16. fethers of the same ] or, filth of the same; to weet, of the crop, for thereunto (by the gender) it hath reference; and is therefore by Only los the Chaldee paraphrast translated the mestofile Same, which was in the crop; and the Chaldet called Ionathans, expoundeth it, the dung (or, fileb) thereof: but the Greeke translateth it, fethen, as elsewhere the Hebrew word signifieth. eastward that was necreft the doore, and further from the Sanctuary : ready to be carried out, Levil 6.10.11. to teach that all uncleannelle wastobs removed out of Gods fight : for holinelle becommeth his house, Pfalme 93.5. And foith gured the holinetie that was in Christ our factifice, who without all sinne or uncleannelse of fered himselfe unto God for us ; by which also het clenfed and purified his people, and their ferrice

of God, Heb 9.14. Vers. 17, with the wings] that is, having the on. And the not dividing it afunder, might fort shadow the manner of Christs death, of whom! bone was not broken : Iohn 19. 33. 36. And how we should give up our selves wholly umo God by him, 1 Thest. 5. 23. So in Lev. 5.8. of reft Greeke, of sweet-swell: fee veri.9. Godcom forteth the poore, by promifing the like accep tance of, and delight in his small sacrifice; as inthe

there be firft a willing minde, it is accepted according to that aman bath, and not according to that he hath not, 2 Cor. 8.12. These Burnt offrings pleased God, and were a sweet savour unto him, not in them-Plves, but in Chrift, in whose faith the godly offred them, till the time of reformation. As for the outward facrifices, God reftifieth, I defred mercie and not facrifice : and the knowledge of God, more then Burnt offrings, Hof. 6.6. and David faying that the Lorddelighted not in facrifice, nor would accept of a Burnt offing, addeth, The facrifices of God, are abrokenfirit. G.c. Pial 51.18:19. And the wifeft of the Scribes of old, could fay, that to love (God) with all the heart, and with all the understanding, and with all the soule, and with all the strength; and to love his neighbour as himselfe: is more then all Burnt-offrings and Sacrifices. Mark. 12.33.

## <u>6X9X6X96X96X96X9</u>

#### CHAP. II.

1, The meat-offring of flowre, with oile and incense, 4. The Meat-offring baked in the oven; Cakes, or Wafers. 5, The Meat-offring baked on a plate, 7, or in a frying-pan: 11. all without Leaven. 12. 14. The Mat-offring of the first fruits in the care. 13. The salt of the offrings.

ND a foule, when it will offer an oblation of Meat-offring, unto Iehovah; his oblation shall be, of fine-flowre: and he shall powre oile upon it, and put frankincense upon it. And hee shall bring it, unto the fonnes of Aaron, the Priests: and hee shall take thereout his handfull, of the flowre thereof, and of the oile thereof; with all the frankincense thereof: and the Priest shall burne the memoriall thereof, on the Altar; a Fyre offring, of a favour of rest, unto Ichovah. And the remnant of the Meat-offring, shall be Aarons, and his sonnes: it is Holy of holyes, of Iehovahs Fyre-offrings.

And when thou shalt offer, an oblation of a Meat-offring, baked in the oven: it shall be of fine-flowre, unlevened cakes mingled with oile; or unlevened waters, anounted with

And if thy oblation, be a Meat-offring on a pan: it shall be of fine-flowre, mingled with 6 oile, unlevened. Thou shalt part it in pieces, and powre oile thereon: it is a Meat-offring.

And if thy oblation, be a Meat-offring of the frying pan: it shall bee made of fineflowre, with oile. And thou shalt bring the Meat-offring, which shall be made of these things, unto Ichovah: and he shall offer it un-

Altar. And the Priest shall take up from the 19 Meat offring, a memoriall thereof, and shall burne it upon the Altar ; a Eyre offring, of a favour of rest, unto Ichovah. And the remnant of the Meat-offring, shall be Aarons and his fonnes: it is Holy of holyes, of Ichovahs Fyre offrings. No Meat-offring, which yee II shall offer unto Iehovah, shall be made with leven : for ye shall not burne any old-leven, nor any honey, in a Fyre-offring unto Ichovah. In the oblation of the first-fruits, ve shall offer them unto Ichovah: but they shall not ascend on the Altar, for a savour of rest. And every oblation of thy Meat-offring, thou shalt falt with falt : and thou shalt not let cease, the falt of the covenant of thy God, from on thy meat-offring: with every oblation of thine, thou fhalt offer falt.

And if thou shalt offer, a Meat offring of 14 first fruits, to Jehovah : thou shale offer for the Meat-offring of thy first fruits, greeneears-of-corne parched in the fire, groundcorne out of the full-eare. And thou shalt put | 15 oile upon it, and lay frankincense upon it it is a Meat offring. And the Priest shall burne 16 the memoriall of it, of the ground corne thereof, and of the oile thereof, with all the frankincense thereof: a Fyre offring unto

Iehovah.

#### Annotations.

Soule that is, a perfon, or man, as the Chaldee A Soule that is, a person, or man, as the Chaldee translateth it. Therefore in the next words he faith, his oblation, and he shall poure: as shewing a man to be meant. See the notes on Gen. 12.5. and 14.21. when it or, if he will offer, to weet, voluntarily. A particular person might bring a voluntary meat-offring, though he were the anoynted Priest: but the Congregation brought no voluntary Meat-offring; faith Chazkuni, on this place. an oblation of Meat-offring: ] Hebr. korban Minchah; that is, the offring (or gift,) called Minchah : which was of things without life, as flowre, cakes, wafers, &c. Minchah was generally any folemne gift or Prefent, unto God or man, 1 Sam. 10.27. in speciall a present or sacrifice unto God, Gen. 4. 3. 4. more specially, an offring of the fruits of the earth, of us now called a Meat-offring: we might call it a Wheatoffring, for it was for the most part, of the flowie of wheat: Ezek. 45.13.15. 1 Chron. 21. 23. Exod. 29.2. The Greeke sometime keepeth the Hebrew name Manaa, Ezek. 46. 5.7. 11. &c. in this place and often eliewhere, Thufia, a facrifice; and in Pial. 40.7. profibora, an offring: and this the Apostle followeth, Heb. 10.5. 8. 10. and the former Thufia, is approved in Mark. 9.49. from Levit. 2. 13. and in Act. 7. 42. from Amos 5. 25. Of thefe, fome were to the Priest, and hee shall bring it unto the Meat-offrings of the Congregation, some of particular

person. The concreations offing were the the the good field. (I cvit. 21, 10, 11, the two was concluded (Edit. 43, 17) day the fresh break that every week. Choversty Pilis Show breed the nor on the entire has not at the entire has well all effective the Priests. The parescular perferent car off wagi were nine and and of them came topby Alia 1. The parteman Meat affring for sime, (Lexity W. Lai the is deals offing, (Nam. 5: 15.) 3. The Aleas of many of ministron, which every Profit of the above he for mired and have the first of the Aleas of from which he high Priest office developing which he high Priest office devery day. 1 World 200) 5. The Mean offing of the America 7. in afffing plan 18. in an oven, 9. or mafers, (all mentimedini levis 2. Jand all thele five kindes came for nowers or for woluntary offrings. Marmony, come sor genera et por unument of office. Al elimon's treaspose fine thought of the sea of the 12. Sect. 1. 3. 4. The Admirbal of Admir office was primarily a fix gure of Clinich is obligation, who gave bindels for us, an Oblition and a fairifice to God, for a fixeet-mediate Advance. Phil. 2. So the Apolle openeth it, in HeV. Vo. from the 40. Platine, Sherifice and Oblation and Company of the Section of the Apolle openeth it. on (Minchah) thoursouldest not, but a bodie hast thou preparedmee, die Del ovemben ho fait, Sacrifice and Oblation, and Burnt offrings, and offrings for sin, thou wayldest not, &c, then said be; Loe I come to doe thy will O Gad, &c. By the which will, we are sanctified; through the offring of the body of lefus, Christ once. Heb. 10. 5. 8. 9. 10. So that in the Oblation of Christs body, this legall service was accomplished and ended : for it ferved also to explate finnes; as the Lord ware that the iniquitie of Elies hou'e shoold not be purged with facrifice or Minchalo (Meatoffring) for ever, 1 Sam. 3.14 and as David flicweth faying, If the Lord have flyrred thee up against mee, let him smell (that is, favourably accept) a Minchah (or Ment. offring) I Sam. 26. 19. Therefore when Christ himself was come, this Mest offring ceased, as was forecold in Dan.9.27, be find caufe the factifice of the Almchahte ceale. Secondly, it figured the perfons of Christians, who through him are cleanted and fanctified to be pure oblations unto God; as it was prophelied, They shall bring all your brethren for a Ninchah (a Meat offring) unto the Lord, out of all the Gentiles, &c. as the founds of Ifrael bring a Meatoffring (Minchab) in a cleane veffell, into the house of the LORD; Elay. 66.20. The accomplishment whereof the Apostle sheweth to have beene by his ministration of the Golpell of God, unto the Gentiles; that the Oblation (Prosphora) of the Gentiles, might be acceptable, being fanctified by the Holy Ghoft, Rom. 15.16. Thirdly, thigured the fruits of grace and good workes that Christians are to performe both towards God and men. Towards God, by prayer and thanklgiving; as David faith, Let my prayen be directed as incense before thee; the lifting up of my hands, as the evening Minchab (or Oblation) Pial. 141. 2. So when the Lord told the Iewes, I will not accept a Minchab ( or Meat-offring ) at your hand: he addeth, For from the rifing of the Sunne, even unto the going downe of the same, my name shall be great among the Gentles; and ineveryplace, incense haltbe offered unto my name, and a pure Meat offring : Mal. 1.10.11. Which is fulfilled, when men pray every

where, lifting up holy hands, as the Apostle teacheth, I Tim, 2.8. Towards men allo, good workes are as faculaces unto God, as it is written, To doe you and to communicate for get not, for with such sacrifices God is well pleased, Heb. 13.16 fo the benevolence fent from the Church of Philippi, to the Apolle was an odour of a sweet smell, a facrifice acceptable, nel pleafing apto God. Phil 4.18. Now because the Meat offrings here prescribed, had oile and frankincense with them, whereas the Meat-offring which the poore man brought for his Sinne, was to have nei. ther of both, Levit. 5. 11; it feemeth the chiefe thing here figured, was the new creature, and ho. ly effare which wee have in Chrift: that as our re. conciliation unto God in Christ, was fignified by the Burnt-offring, Levit. 1. fo the fanctification of our persons and actions, and the acceptation of them before God through his grace in Christ, wh fignified by this Meat-offring. fine-flowre wheat, Exod 29.2. Ezr. 6.9: 1 Chro. 21. 23. 44 the Mear-offrings were of wheaten flowre, except the jealousy offring, and the waved sheaf, (Num. 5. Levil. 23.) which were of barley. And for the quantity, Meat-offrings that were brought upon the Alex, not any of them was leffe then the tenth part (of an Ephah, as Lev. 5. 11. and 6. 20. that is, an Ome, as Exod 16.36.) The five Meat offrings (mention d in this chapter) that are brought for vow and vila tary facrifice be may bring of them so much as he plus. though 1000. tenth parts: but the Meat offrings the sheaf, and of the summer, and of jealouste, and of mine ation, and the high priefts meat-offring, every one them is but one tenth part, neither leffe nor more; futh Maimony, in treat. of offring the facrifice , chap. 11. Sect. 2.5. Allo for the quality, asall thingsoffed to God were to be of the best, and without comption, fo the Meat-offrings. The flowre might not be such as wherein wormes bred, or made or wormeaten wheat; nor mixt with oile that had a ranke finell, or ill tafte, &c. Maimony, in Ifun pure oile | Sol. Larching. mizheach, chap. 6.S. 1. teth that the aile was poured upon all of it; the franke cenfe, was put upon part of it, on the one fide Othero the Hebrewes also fay; every Meat-offring that is fred upon the altar, must have oile and franking of Log of oile (that is, halte a pinte of oile, whereof it Lev. 14 10. ) for every tenth deale, and a handfull of frankincense, for enery Meat-off ing, whether it be ? one tenth deale, or of fixtie, for they bring net mot then 60. tenth deales in one veffell. Except the jealer) of fring, and the fin offing, (Num. 5. 15. Levit. 5. 11.) for they have no oile nor incense. Maintony, treat. 6 offing the facrifice, chap. 12.S.7. The flower of wheat fignified the perfect and pure cftate of Christ, and of all Christians ( with their service) in him; pur ged from the branne of, naturall corruption, Heb. 10.5. Ela. 66. 20. The oile fignified the graces and comforts of the holy Ghoft, whereby wee ferre God with gladnetle: Plal.45.7. Luk.4. 18. 1 lot 2. 20.27. The frankincenfe, figured the fweet ode whereby they are acceptable to the Lord: Sons 3.6. Ier.6.20. Ephel. 5:2. Rom. 12. 1. The man ner of making the Meat-offring of flowre, is recor ded to be thus; He brought atenth-deale of font

(or many tenth deales, or according as he had wowed;) and oile meet for the same: the flowre was measured by the Tenth-deale measure of the Santinarie, and oile was put into a weffelt, and afterwards the flowre was put upmit. After that againe, other oile was put upon the soure, and the flowre was mingled with it. After this, they put it into a ministring veffell, and then poured oile into it. And the oile which first they put, and the oile which they mingled it with, and the oile which they poured on it, all was a Log (or halfe-pinte) for atenth deale (of flowre.) And then they put the frankincense uponit. Maimony, treat, of Offring the facrif. chapter 13. Sect. 5.

Veri. 2. the fonnes] that is, one of the fonnes, as the words following doe manifest; when it is faid, and he hall take, meaning the Prieft. or hall gather-up-with-the hand, as the word proper-

ly fignifieth. The flowre was put into a miniftring veisell, and fanctified therein, (Efa. 66. 20.) The Priest caried it to the altar, and brought it to the fouthwest borne thereof, and removing all the frankincense unto the one fide, he tooke up a bandfull of the flowre and oile mixed, and put that handfull into a ministring veffell, and fantisfied it therein. Then gathering up all the frankincense, he put it upon the handfull in the vessell, and fet it upon the altar, and lalted it; and put it out of the ministring vessell, upon the fire. Maimony, treat. of offring the facrif. chap. 13 S Ct. 12. burne refolve into fume or vapour, as the word fignifieth: fo Levit. 1.9. and after often. the memoriall therof that is, that handfull with the incente, named ammoriall, because it called unto Gods remembrance, ( this is spoken after the manner of men,) his covenant to accept the service of faith, which his people offer to him by Christ. Hercupon it is faid, Heremember all thy Meat-offrings, Pial. 20.4. and. Thy prayers and thine almes, are come-up for a Memoriall before God : Acts 10.4. So Nehemiah prayed, Remember me, O my God, concerning this; and mipe not out my kindnesses, that I have done for the house of my God, &c. and fare mee, according to the greatneffe of thy mercy: Nehem. 13. 14. 22. On the contrary, the sinne and jealousy offrings, had no oile nor incense, because they were no offrings of memoriall, but fuch as brought iniquity to remembrance; which was not gracious, nor fweet fmelling before the Lord : Num. 5. 15. Levit. 5. 11. of reft the Greeke faith, of fiveet smell; and consequently ac-

Leviticus 1. 9. Vers. 3. Aarons to eat the same, in the sanctua-Levit. 6. 16. This is to bee understood of the Meat-offrings brought alone : but the Meat and drink offrings added to other facrifices, were not to be eaten, but burnt and powred all upon the altar; see the annotations on Levit. 23. 13. of bolies Hebr. boline ffe of boline ffes; that is, most hely things, By this they are distinguished from other things, which the Hebrew Doctors call therforeleight hely, and which might be eaten out of the fanctuarie, but within the hoft, and ( in ages following) within Ierusalem. Maimony, treat. of

ceptable : as the Chaldee explaineth it, an Oblation

that shall be accepted with favour before the Lord. See

Thus the Meat-offrings were in part for the maintenance and livelihood of Gods Pricfts, Num. 18. 9. to and being given unto God, were most holy things, and figured the graces and good workes wherewith we honour Christ, & relieve his poore faints, which are holy and acceptable facrifices unto the Lord, Pail. 4.18. Heb. 13.16. And being referred to Christ himselfe, as he by the oblation of his owne body was our Meat-offring, Pfalme 40. Heb. 10. it figured our communion with him, and participation of his death, and refurrection, by faith; whereby he becommeth unto us, the bread of God, the bread of life, that giveth us life for ever; Ich. 6. 33. 35. Sc. And of him, his whole church, (which are a royall Prissthood, 1 Pct. 2.9.) are made

Vers. 4. baked in ] Hebr. a baking (or batche) of the oven. They kneaded and baked it within the fanctuarie, though the wheat was ground and tifted without,) as Maimony in the forefaid treatife sheweth: which is confirmed by Ezek. 46. 20. This is the place where the Priests shall boyle the trespasse-offring, and the sin-offring, where they shall bake the Meat-offring, &c. See also 1 Chron. 23. 28.29. where the Levites were affistants to the Priests, in preparing the Meat-offrings. unlevened Heb. cakes of unlevenings; that is, altogether unlevened: notes on Exod. 12.

fignifying fincerity and truth, I Cor. 4.8. fee the mingled The cakes were thus ordered: the flowre was mingled with oile, and kneaded with warme water: and baked, and broken in peeces and put into a ministring vessell: then frankincense was put upon it, but no oile powred on it, because it is written, mingled with oile. Of every tenth part (of an Ephah) they made ten cakes : faith Maimony, treat of offring the facrif. chap. 13. Sect. 8.10. ned] Heb. and mafers of unlevenings, anounced, &c. Of this, Maimony in the forefaid place faith; And if they were wafers, the flowre was kneaded with warme water, and the wafers anounted with oile. And it seemes unto me (faith he, ) that they were anounted after the baking. There was brought a Log (or halfe pinte) of oile, for every tenth deale (of flowre, ) and they were anounted and anounted againe, till all the oile in the Log was ended. This anogning with oile, fignified the graces of Gods spirit, as before is shewed; which the children of God should have within and without, so being both tempered and anounted with the fame: of which the Apostle faith, The ausyntine which ye have received of (the Holy one) abideth in you. Je. 1 loh. 2.27. and, He that eftablifeth us with you, in Christ, and bath anounted us, is God, 1 Corinthians 1. 21.

Vers. 5. on a pan or, on a plate, or slice, flat and smooth. Hereof Maimony (treat. of offring facrif. chap. 13. Scet.7.) faith, what differeth (Machabath) the Pan, from (Marchesbeth) the Frying pan? The Frying-pan hath a lip (or edge,) and the past that is baked thereon is foft, and for that it bath alip, it runneth not out. But the pan hath no lip, and the past that is baked thereon is bard, fo that it runs not off. Moreover, the Pan and the Frying-pan were in the Courty ard, and both of them vessels of ministration & of the holy things: Tring farrifices, chap. 10. Sect. 5. and chap. 11. S.5. and the Oven of the fantinarie was of metall, Maimont

ibid. chap. 12. Sect. 23. They fignified vetlels of Christian hearts, as, My heart bath fiyed (or boyled) a good matter, &c. Pfil. 45. 2. Seethe annota-

tions on that Pialme.

Veri. 6. pieces] or, parts, They baked it in the fandluarie, and cut it in pieces, and put the pieces into a mini-Aring vessell, and then put upon it oile and frankincense, and carried it to the Priest, and the Priest carried it to the alter, and brought it to the fonthwest horne, and did as is before noted on verse 2. And for the manner of cutting; he doubled the cake into two, and the two into foure; and divided it. And all the pieces were as big as plives : and if they were greater or leffer, they would ferve, Maimony, ibidem, chap. 13. Sect. 12.10. This cutting in pieces is to be understood also of the cakes baked in the oven, verse 4, and in the Frying pan, verse 7.8. and signified the same thing that the cutting in pieces of the Burnt-offring, Leviticus 1. 6. 12.

Verf. 8. he shall offer] that is, the man that brings the gift, shall present or offer it to the Priest: 10 Sol. Iarchi expoundeth it, the owner thereof shall offer it to the Priest, and the Priest shall bring it unto the Altar. Or, it shall be offred, to weet, by thee: as, hee imputed, Gen. 15. 6. is translated, it was imputed, Rom. 4. 3. See alio the notes on Gen. 2. 20, and

Verf. o. take up] or, lift up; which the Chaldee translateth feparate; the Greeke, take-away.

a memorial/) chat is, an handfull of the pieces thereof : fee before, on veric 6. and 2. All Meat-offrings that are offred upon the Altar, he taketh an handfull thereof, and burneth it all upon the Altar: and the rest is estenby the Priests. Maimony ibidem, chap. 12. Sett. 9. See an Exception, in Lev. 6.23.

reft] Greck, of sweet smell, The Chaldee translateth, an offring that Shall be received with favour before the

Verl. 10. Holy] Hebr. holineffe of holineffes; that is, most holy: fee verl. 3.

Verf. 11 with lev n] except fome thank-offrings, which were brought with levened bread, Levit. 7.13. Leven and honey are unlawfull to be burnt upon the altar, and they are unlawfull every whit of them, Levit. 2.11. But he is not quilty, except be burne them for an offring, or with an offring, and whether he offer them by them selves, or burne them mixed, hee is to be beaten for each of them by themselves. Maimony in Ifold leven ] fee fure muzheach, chap. 5. Sect. 1. the annotations on Exod. 12. 15. Leven figured Sin of all forts, inward and outward, in doctrine and manners, Luk. 12.1. Matth. 16.6.12. 1 Cor. boney which for sweetnesse of tast, is contrary to fowre leven; yet being eaten much, breceeth lock formelle, and is not good, Prov. 25. 16. 27 but turneth to choler and bitterneffe. And being put into the fire, it boileth up in froth; wherupon some of the Hebrewes take it to signifie pride, and therefore it was not to be burned in any Fire-offring. R. Elias, in Relbith Choemah, treat, of Humilitie, chap. 3. Both thele forbidden in this oblation, fignified the perfection of Chrift, & of us in him. Among the heathens they used boney, in their facrifices for the dead : Enripid in Iphigen, in Taurie.

Baal Hatturim ( on this scripture) noteth, that the evil concupifcence (the corruption of nature in man,) is like to old-leven; and this is the reason why honey is forbidden, because the evill concupiscence is sweet unto a man as honey. And Sol. larchi laith, All fiveet fruit is called honey. Sometime Leven is used to denote griefe and affliction, as in Pfal. 73. 21. my heart was leavened: which may have use here, that neither extremitie of griefe as Leaven, nor of pleafures, as Honey, be in the Meat-offring of the faints, but a temperature and mediocritie. See 2 Cor. 1.3:4-0. and 12.7.10.

Verf. 12. In the oblation] the word In or With, is to be understood as in the former verse; or, of, as the Greeke version hath. them leven and honey though they might not come on the altar, yet came with the first fruits : Leven is mentioned with the first fruits, Levit. 23. 17. and with thank. offrings, Lev. 7. 13. Honey is also among the first fruits, in 2 Chro.31.5. though there the Hebrew Doctors understand Dates which are sweet as ho. ney: which may also be implied in the prohibit. on here, verfe II. So Sol. Iarchi here expoundethir faying, first fruits of honey, as the first-fruits of figger and dates. Otherwise by them, may be meant the one of them, to weet, Levent (for Bees honey was not brought for first-fruits: ) as the theeves, Math, 27.44. that is, one of them, Luke 23.39. fo, his afciples, Matth. 24.1. that is, one of his disciples, Mak. 13.1. Chazkuni here expoundeth it, yee Balloffer them to the Lord for a wave-offring : but not for et for a savour of reft in oblation on the altar. Greeke, for a favour of sweet-smell to the Lord: which the Chaldee expoundeth, to be accepted in favor. This the Hebrewes understand strictly, and there fore fay, for a favour of rest thon maist not mit them ascend, but thou maist make them ascend (10 burne ) as wood. But to mingle them with any oblation, as fin-offring, trespall-offring, mea-dfring, &c. was unlawfull : and who fo did it, was to be beaten. Masmony in Iffarei mizbeach, chaps

Verl. 1 3 . [halt falt ] or, Shalt feafon. This the Prick was to doe, casting falt upon it, when it was brought to the altar, as is noted on verie 2. Salis of a fierie nature, favoureth all meates, and prefer veth from corruption, by the fharpenelle thereof; and is therefore applied to the wholfome doftint of the Gospell, reproofes, and wife seasoned words of grace, Matth. 5. 13. Col. 4.6. and here to the falt of the covenant, which on our part is faith in midft of afflictions: wherefore our unregenerate effare, is likened to a childe new borne, and me faited, Ezck. 16.4. of the covenant which is a figne of the covenant of thy God: for by fair, the covenant of grace was fignified in Christ which wee by faith apprehend unto incorrupt on. Wee are therefore admonished , Have sel in your selves, and have peace one with another Mark. 9. 50. Hereupon a covenant of Salt, is used for an inviolable, incorruptible, and perpetuallo venant, Num. 18.19. 2 Chron. 13. 5. Therefore this facrifice, the Hebrew dostors held falt fo # cellary, that if it were offred without falt, it wil

every oblation not the chap. 11. Sect. 16. Mest-offrings onely, but the Burnt-offrings, Ezek. 43.24 and all other; as Chrift faith, Every one fhall befalted with fire, and every facrifice hall be falted with (att, Mark. 9.49. The Hebrew doctors fay, It is commanded to falt all offrings, before they aftend on the Aiw.(Levit.2.13.) and thou haft nothing which commeth on the Altar without falt, except the wine of the drinke offrings, and the blood, and the wood. And it is commanded to fait the flesh very fayre, as one would falt flest to rost; that he turne the piece and falt it. The falt which they feafon all offrings with, is the Congregations, ss the Wood also is : and no particular man brings salt or wood for his offring, from his owne house. And they laid on the falt in three places; in the falt chamber, and on the foot banke (of the altar, ) and on the top of the Altar . In the falt chamber they falted the skins of the holy things. Vpon the foot-banke, they salted the members (or pieces of the facrifices; ) and on the top of the Altar, they falted the handfull, and the frankincense, & the Meat-offrings that were burned, and the Burnt offrings of fowles. Maimony, in Ifferei Mizbeach, chap. 5. Sect. 11. 12. 13. Therefore (faith Baal hatturim) (alt is three times mentioned in this verfe, because they put on falt in three places (forementioned.) The heathens retained a memoriall of this fervice, offring with their facrifius , meale or flowre falted. Homer Ilia. 1.

Verl. 14. Meat-offring of first fruits ] This seemeth to be meant of the heaf (or Omer ) of barley, wherof he speaketh againe in Levit. 23.10. See the annotations there. So R. Menachem, and Sol. Iarchi here faith, the feripture freaketh of the Ment-offring of the Omer (in Levit. 23.) greene-ears of corne ] in Hebrew Abib, by which name the first moneth is called, Exod. 13.4. for then barley was erred. and began to be ripe; as is shewed on Lev. 23. 10. The Greek translateth it New fruits. for they dryed them with the fire, in the green ears, because else they would not be ground in the mill, for that they were moyft, faith Sol. Tarchs on Lev. 2.

ground-corne or (mall-broken-corne: Hebr. Geres, that is, breaking or grinding; which the Greek translateth corne or graine: The Chaldee, broken-graines: and Sol. Inchi expoundeth it, broken whiles it is morft, Geres (faith he ) meaneth breaking and grinding; broken with the mill. of the full-care or, of the greenrare; called in Hebrew Carmel which, here, and in Levit.23.14. and in 2 King. 1.42. is used for fullgreene-eares of corne; which the Chaldee expoundethrender: eliewhere it is the name of a mounraine, which was fruitfull with corne, 1 Kings 18.42. and generally a fruitfull place is called Comel, Elay 22. 15. 16. and 29. 17. The First. frame chiefly figured Christ, by whom all the rest oftherevenue is fanctified, 1 Cor. 15. 20. Rom. \$1.16. loh. 12.24. the parching, breaking, grinding de figured his fuffering for us, being bruifed for ear prignuses, Ela. 53 3. Whereby he was offred for a sweet avour unto God. And with him we are parraken in our measure, Rom. 8.17. Colof. 1.24. Ved. 13 Shalt put ] Heb Shalt give ( which the

Greeke translaveth falt poure) oile, which was ac-

polluted: Maimony, treat. of boly things polluted, handfull of frankincenfe, fignifying the graces of dour of his oblation for us. See more in the notes on Levit. 23.10. touching this manner of service.

## 

CHAP. III.

1, The Peace-offrings, of the herd; 6, and of the flocke; 7, either Sheepe, 12, or Goat.

N D if his oblation be, a facrifice of Peace-offrings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Ichovah. And 2 he shall lay his hand, upon the head of his oblation: and he shall kill it, at the doore of the Tent of the Congregation: and Aarons fonnes the Priefts, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the facrifice of the Peace-offrings, a Fire-offring unto Ichovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: & the caule above the liver, with the kidneyes, he shall take away it. And Aarons | 5 fonnes shall burne it on the Altar, with the Burnt-offring, which is upon the wood, that is on the fire: it is a Fire-offring, of a favour of reft, unto Ichovah.

And if his oblation, for a facrifice of 6 Peace-offrings unto Iehovah, be of the flock: male or female, he shall offer it perfect. If he 7 offer a Lamb, for his oblation: then shall he offer-it before Iehovah. And he shall lay his hand, upon the head of his oblation; and he shall kill it, before the Tent of the congregation: and Aarons fonnes, shall sprinkle the blood thereof, upon the Altar, round-about. And hee shall offer, of the facrifice of the Peace-offrings, a Fire-offring unto Ichovah : the fat thereof, and the whole rumpe, it shall he take-off hard-by the backbone: and the fat that covereth the inwards, and all the fat that supon the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flankes: and the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burne it, upon the Al- II tar : it is the bread of the Fire-offring unto Iehovah.

And if his oblation, be a Goat : then he shall offer it, before Iehovah. And he shall lay his 13 hand, upon the head of it; and he shall kill it, before the Tent of the congregation: and Aarons fonnes, shall sprinkle the sording to other meat-offsings, a log of oile, and an | blood thereof, upon the Altar, round-about. Вы

# 14 Peace-offrings.

14 | And hee shall offer thereof, his oblation ; 2 Fyre offring, unto Ichovah : the far that covereth the inwards, and all the far, that is upon the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flankes: and the caule above the liver, 16 with the kidneyes, he shall take away it. And the Priest shall burne them, upon the Altar: it with bread of the Fire-offring, for a favour of rest; all the fat, is Iehovahs. It shall be an eternal statute, for your generations, throughour all your dwellings: any fat or any blood, ye shall not eat.

LEVITICUS III.

#### Annotations .

Hls oblation] bis korban, which the Greeke translateth his gift unto the Lord: so korban is by the Euangelift expounded a gift, Mark. 7. 11.

Peace-offrings] or , Pay-offrings: Hobr. a facrifice of Payments, or of pacifications, or of perfections, whereby men paid unto God Confession and thankes for their peace and prosperitie, and for his performing of mercies, and pacification, and paid their vowes; as is written, Thy vowes are upon mee, O God: I will pay confessions unto thee, Plal. 56.13. and Peace offrings, are upon me; this day have I payed my vowes, Proverbs 7. 14. Thele facrifices were of fundry forrs, either for Confession (or Thanksgiving) Lev. 7. 11.12. or for a Vow; or for a Voluntary offring, Levit. 7.16. Here, and usually in the law, the word is Shelamim, as of many payments or thankes, due unto God for his many benefits, as David profetseth, Plalme 116.12.14.17.18. bur in Amos 5. 22. it is used fingularly Shelem. The Greeke often translateth it Errenikee, that is, a Pacifying (or Peace) offring; but here and most commonly Soterion, a facrifice of falvation, (offied unto God for his salvation of men.) The Chaldee hath, the facrifice of fanctities (or fanctifications:) whether because none but clean & sanctified persons might eat of it? Leviticus 7. 19.20. or for fanctifying the name of God by it. Sol. Iarchi faith they are called Peace-offrings, because they bring peace into the world: as also because by them there is peace to the Altar, to the Priests, and to the owners: that is, every of these have a part in the Peace-offrings. R. Menachem faith, it is of like meaning as that in Efay. 44. 28. Hofhall performe all my pleasure. The mysteric of this facrifice is opened in Hofea 14. 2. Take away (Lord) all iniquity, and receive ( or give) good: and me will pay, the bullockes of our lips; which the Grecke there translateth, the fruit of our lips: and the Apostle likewisciaith, By him (that is, by Ie-(ns, ) let us offer the (acrifice of praise to God continually : that is the fruit of the lippes, confessing to his name; Heb. 13. 15. These Peace offrings, were also given, when men in their troubles prayed unto God for peace and falvation, Judges 20. 26. and 21.4 1 Chronicles 21.26. That as the Burnt offring (in Lev.i.) figured our reconciliation to God by the death of Christ; and the Meat-offring ( in Leve 2.)

our fanctification in him before God: to this Peace. offring ignified both Christs oblation of himselfe, whereby he became our Peace and salvation, E. phel. 2. 14-15.16. Acts 13.47. Heb. 5.9. and 9.18 and our oblation of praile, thanksgiving, and pray, er unto God; in the middeft of troubles, tentations, and spirituall combats, which we fight by faith in this life: fo that we come boldly unto the throng of grace, that we may receive mercy, and finde grace to helpe in time of need; Heb. 4-16. or female herein it differenth from the Burnt-offring, which was to be of the males onely, Lev. 1.3. By this diffinction of fexes, the Hebrewes gather, that the beaft which was neither perfect male nor female, or both mile and female, though it had no other blemills, was not fit for facrifice: Maimony in Isfures Mizbeach, chap. 3. Sect. 3. Spiritually wee may apply this to the state of the Church in Christ, in whom there is neither male nor female, but all are one in him, Gal. 3.28. And that God accepteth not onely the lace. fice of Christ, but oursalfo in him, Heb. 13,15. perfett] in Greeke, without blemift: See Exod. 11.6. and Lev. 1.2.

Verf. 2. lay or, impose bis band, ( in Greeke, his bands; ) to testifie by this figne his faith in God through Christ: see the notes on Levit. 1.4. The difference there and here, the Hebrew doctors thinke to be this, that ouer the Peace-offring, there was no confession ( of sinnes,) but speaking worts of Praife (unto God:) and that hands might be laid min any place of the courtyard where he would, in the place where it was killed. Alaimony, treat. of offring famb ces, chap. 3. Sea. 14. 15. be] that is, the Priesto fome other Levite shall kill it: fee Lev. 1.5. It might be killed in any place of the Court; (Maimon ill. chap. 5. Sect. 4. ) and was not reftrained to the Northfide of the Altar, as the Burnt-offring,Levil 1.1 . For these Peace offrings the Hebrews all the leighter holy things; to diftinguish them fromthe Holy of holies, Lev. 2.10. fprinkle according to the manner objerved on Lev. 1. 5. For the Burn offring. Trespass-offring and Peace-offring; the spring ling of the blood of theje three upon the Altar, was war alike: Maimony treat. of Offring sacrifices, chap.s Sect. 6. It figured the sprinkling of Christs blood whereby we, our words, and workes are landlined before God. 1 Pet. 1.2. Heb. 12, 24,

Veri. 3. unto Iebovab | wholly burnt upon the Altar unto the Lord. There were besides, of every Peace-offring, the Breft and the right fisulder, which were waved and heaved before the Lord, and given the Priefts to eat: wherof (ce Lev. 7.30 32. &c. the other flesh of the Peace-offring, WE eaten by the owner that brought it, and his family and friends; Lev. 7.15.16. the fat ] or, the fat. This formetime fignifieth the best of all things, [1] is thewed upon Gen. 44.) and fo reacheth to offer the best unto the Lord: fometime it fignifieth un beleefe, duinetle, and hardneffe of heart, ( as it is without fense,) Pfalme 119. 70. Acts 28. 27 to the fat confumed in the fire, fignified the the king away of our corruptions by the spirit of Christ. And the kidneyes, ( which are the feat of luft,) not the heart or braines (which blewife burned; to teach mortification of our members which are on earth, fornication, uncleannelle, inordinate affection, &cc. Colof. 3.5. See

thenores on Exod. 29. 13.

Allo-uli

Werf. 4. which is junderstand againe, the fut which unpanthe flankes, or (as the Greeke and Chaldee interpret it) spon the thighs: fo the Hebrew doctors expound it as a distinct fat from the former, and lay it was the fat which is in the roots of the thinkes, on the fortpart. Maimony, treat of forbidden meats, chap. 7. Sea. 6.

Verlis . Shall burne it | The order of offring this facrifice was; the Priest killed it, and sprinkled the blood, and flaged it, and tooke out the inwards. Afterwards he cut in pieces the flesh, and separated the breft and the right houlder, (Levit. 7.30.32.) and put the inwards with the brest and shoulder, into the owners bands. And the Priest put his hand under the owners hands and waved all before the Lord, on the East side. And if it were a Thank-offring (Levit. 7. 12. 141) he socke of the bread that was brought therewith, one cake of ten, and laid it with the breft, (houlder, and inwards. and maved all upon the owners hands. First he laid the fat upon the owners hands, then the breft, and the foulder above. And the two kidneyes and the caule of the liver, above them. And if there were any bread, hee laid itabove, and so waved all. After that he salted the inwords, and burned all upon the Alsar : but the broft and she shoulder, were easen by the Priests, and the remnant of the Peace-offring was eaten by the owners. But the Priests might not have the brest and shoulder, till the inwards were burned. Likewife the bread waved with the Thank-offring, was eaten by the Priests; and the rest of the bread, by the owners If two brought a peace offring in partner fit; the one of them waved it, by lave of bis fellow: and if they were 100. one waved for them all. If the owner of the facrifice were a woman, the waved it not. but the Prieft. A woman never waved, fave onely in the offring of jealousie, (Numbers 4.) and of a Nazirste, (Num. 6 ) Maimony, in treat. Of offring lacrif chap. upon the Barnt offring | that 9. Sect. 6.7. &c. is, laying it on the altar after the Burnt-offring; for that alwaies had the first place. Sol. Iarchi here faith; this teacheth us , that the daily Burnt-offring , was first beereconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God. of rest] Greeke, of [weet finell: in the Chaldee, an offring which shall be received with favour, before the Lord. See Levit. 1.9. Hereby Gods acceptation of us, and of our fervice, praiers, thanking ving, &c. in Chrift, was lignified, H b. 17.15. 16.

Veri. 6. of the flocke Theepe or goats, as after is explained: but here is no mention of fowles, as was for the Burne-offring, Levie, 1.14. The Hebrewes lay, Peace-offrings are brought of sheepe, and of goats, and of heeves, of males or of females, of oreas or of small: but no forthe to brought for Peace offrings, Small beafts) ore from eight daies old, untill a complete yeere, from day to day and great (beafts) of the herd, till they be full three jeeres old, from day to day; and of the flocke,

are the feat of wifedome and under franding, ) were | be more then thus, they are too old, and my not be offred. Maimony, treat. of Offring the facrifice, char. 1. Sect. 11.

> Verf. 7. a Lamb] or fbeepe; of the first yeere, as is nored on Levit. 1. implying also a slicepe of the fecond yeere, which was lawfull to be offred, as is before shewed.

Verf. 8 be that is, the Pri ft or Levice, thall kill 8 it, fo in verle 13. fee Levit. 1.5. before the Grecke translateth, at the doore of the Tent, (as Mofes fard in verfe 2.) fo after in verfe 13. and thefe phrates explaine one another.

Verte of whole rumpe the perfect (or intire) tayle: which in fome kinde of theepe is very great and fat; especially in toose parts of the world, and namely in Syria, as Plinie mentioneth, Hift. b. 8. c. 48. Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

Verte 11. the bread or, the food, meaning the flefb which the fire on the alta, was, to ear up and confume. The Greeke translateth it, a favour of [meet-fmell : fo in verte 16. And because thefe things were buint unto God, therefore Godicalleth them also his bread, Num. 28. 2. Ezek 44. 7. and the Priefts which burned them, are fard to orfer the bread of their God, Levit. 21. 6. 8. 17. and the holy things which the Priests did ear, are called by the like name, Levit. 21. 22.

Veri. 12. a Goar this is here handled in a fettion apart, ( not together with the face, as was in the law of the burnt-offring, Leviticus 1. 10.) because of some difference in the oblation; as Sol. Iarchi observeth, there is in the fat of the sheepe, that which is not in the fat of the goat, for the rumpe of the

Sheepe was offred with the fat, verie 9. Veric 17. any fat to weet, any such far, and of Juch beafts as are here forespoken of, of beeves, sheepe, or goats, as the law after explaineth it. Leviticus 7. 23. and a man was not quilty, fave for these three sorts of cleane beasts onely: of other tame or wilde beafts, whether cleane or uncleane, the fat was as the flest: laith Maimony, in tom. 2, treat, of Forbidden meates, chapter 7. Section 1. Morever, there were three forts of fat, for cating wherof, men deferved to be cut off, (as in Leviticus >. before win other oblation. It fignified, that wee are | 25.) the fat which is upon the inwards, and which is upon the two kidneyes, and which is upon the flankes: but the rumps was lawfull to be eaten, it was not

called fat, but in the case of (acrifice onely: even as the

kidneyes and the caule above the liver, are called fat. in the case of sacrifice. The fat which was covered over with flesh, was lawfull: the fat upon the kidneyes was forbidden, not that which was within the kidneyes. The fat of the heart, &c. was lawfull. Maimony ibidem Scet. 5.7.9. any blood to weet of fowles, or of bealts absolutely, as is explained, Lev. 7. 26. But blood of fiftes, Locufts, and other fuch things, was nor within this prohibition: therefore it was lawfull to eat or to drinke the blood of such fishes, locusts, &c. as were cleane for food : faith Maimony ibidem, chap. 6.S. E. Seethe annotations on Gen. 9. 4. Lev. 7. 26. & 17. 14. As eating & drinking, figuifieth communion. 1 Cor. 11. 24. and 10.16.17. and the forbidding tilltagbefall moyeres ild, from day to day : if they to ear, fignifieth a forbidding of communion,

bition of eating blood (which was given upon the altar to make atonement for mens foules, Lev. 17. 11.) and of fat, (which was given upon the altar to be confumed there with fire, and so was the Lords, Levit. 3.16.) feemeth to forbid figuratively, all afcribing unto our felves of the worke of our redemption, which is only by the blood of Christ, Eph. 1.7. and of the worke of our fanctification, which Christ by his spirit performeth in us; I Cor.

16 Sin-offrings.

0.X00.X0.X00.X00.X00.X00.X00

1.30. 31. Ephel. 5.26. Heb. 10.10. 1 Pet. 1.2.

CHAP. IIII.

1, The fin-offrings, for the ignorances of the anounted Prieft: 13, of the Congregation; 22, of the Ruler, 27, or of any of the people.

ND Iehovah spake unto Moses, saying, Speake unto the fonnes of Ifrael, faying: A foule, when it shall sinne through ignorance, of all the commandements of Jehovah, which should not be done: and shall doe, of any one of them. If the Priest that is anounted, thall finne to the guiltie-fin of the people : then he shall offer for his sinne which he hath finned, a bullocke a yongling of the herd, perfect, unto Iehovah for a Sinoffring. And he shall bring the bullock, unto the doore of the Tent of the congregation, before Iehovah: and shall lay his hand, upon the head of the bullocke, and hee shall kill the bullocke, before Iehovah. And the Priest, that is anounted, shall take of the bullockes blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Iehovah; before the veile of the Holy place. And the Priest shall put some of the blood, upon the hornes of the Altar, of the incense of sweet-spices, before Iehovah, which is in the Tent of the congregation: and all the blood of the bullocke, he shall poure at the bottome of the altar of the Burnt-offring, which is at the doore of the Tent of the congregation. And all the fat, of the bullock of the Sin-offring, he shall take off from it: the fat that covereth the inwards, and all the far, which is upon the inwards. And the two kidneyes, and the fat which is upon them, which is voon the flankes: and the caule. above the liver; with the kidneyes, hee shall take away it. As it was taken off, from the bullocke of the facrifice of Peace-offrings: Sin-offring, with his finger; and put it, upon

Act. 10. 13. 14.15. 28. Heb. 13. 10. fothis prohill and the Print shall burne them, upon the altar of the Burnt-offring. And the skinne of the bullocke, and all his flesh, with his head, and with his legs : and his inwards, and his doung. Even all the bullock shall hee cary. forth; to without the campe, unto a cleane place, at the pouring-out of the afhes; and shall burne him on wood, with fire : at the pouring out of the aftes, shall he be burne

And if all the Congregation of Ifrael, fin ignorantly; and the thing be hid, from the eyes of the church : and they have done 4m one of all the commandements of Iehovah which should not bee done, and are guilty When the finne is knowne, which they have finned, against it : then the church shall offer a bullocke a yongling of the herd, for a Sin offring; and shall bring him, before the Ten of the congregation. And the Elders of the congregation, shall lay their hands, upon the head of the bullocke, before Ichovah and he shall kill the bullocke, before Icho vah. And the Priest that is anounted, shall bring of the blood of the bullocke : into the Tent of the congregation. And the Pries shall dip his finger, in some of the blood and shall sprinkle seven times, before Ichovah before the veile. And he shall put some of the blood, upon the hornes of the Altar, which is before Iehovah, which is in the Tent of the congregation: and all the blood had shall poure at the bottome of the Altarof the Burnt-offring, which is at the door of the Tent of the congregation. And all his fat, he shall take off from him: and burnen, upon the Altar. And hee shall doe with the bullocke, as he did with the bullocke of the Sin-offring; fo shall he doe with it: and the Prieft, shall make-an-atonement for them, and it shall bee mercifully-forgiven them And he shall cary-forth the bullocke, to: without the campe; and shall burne him, as he burned the first bullocke : it is the Sin f fring of the church.

When the Ruler, hath finned and done any one of all the commandements of Jeho. vah his God, which should not bee done, through ignorance, and is guiltie. Or if his finne, bee made knowne unto him, that wherein he hath finned : then he shall bring his oblation, a goat-bucke of the goats,1 male perfect. And he shall lay his hand, upon the head of the goat-bucke, and he shall kill him, in the place, where he killeth the Burn! offring, before Iehovah : it #2 Sin-offring And the Priest shall take, of the blood of the

and shall poure his blood, at the bottome of of the altar of Burnt-offring. And all his fat, he shall burne vpon the altar, as the fat of the facrifice of Peace-offrings: and the Prieft, shall make-an-aronement for him, concerning his finne, and it shall bee mercifully-forgiven him.

Sin- offrings.

And it one foule, finne through ignorance, of the people of the land : while it doth any one of the commandements of Iehovah. which should not bee done, and bee guilty. Orifhis finne bee made knowne unto him, which he hath finned : then hee shall bring his oblation, a she-goat of the goats, perfect, a female for his finne, which he hath finned. And he shall lay his hand, upon the head of the Sin-offring : and he shall kill the Sin-offring, in the place of the Burnt-offring. And the Priest shall take of the blood thereof. with his finger; and put it, upon the hornes of the altar of Burnt-offring: and all the blood thereof, he shal poure, at the bottome ofthealtar. And he in all take away all the fat thereof, as the fat is taken away, from off the facrifice of Peace-offrings: and the Priest shall burne it upon the altar, for a sayour of rest, unto Iehovah : and the Prich shall make an atonement for him, and it shall be mercifully forgiven him.

And if he bring a Lambe for his oblation, for a Sinne-offring : hee shall bring it, a female perfect. And he shall lay his hand, up. the head of the Sinne-offring; and hee shall kill it for a Sinne-offring, in the place where he killeth the Burnt-offering. And the prieft shall take the blood of the Sin offring, with his finger, and put is upon the hornes of the altar of Burnt offring : and shall poure all the blood thereof, at the bottome of the altar. And he shall take away all the fat therof, as the fat of the lamb is taken away, from the facrifice of the Peace-offrings : and the Priest shall burne them upon the altar according to Ichovahs Fire-offrings : and the priest shall make-an-atonement for him, for his fin which he hath finned; and it shall be

mercifully forgiven him.

Annotations.

A soule] that is, a person or man, as the Chaldee when it shall sin or, if it sin. Whereas he had taught the justification and fan-Riscation of the Church, by the former facrifices, and how men ought to walke in newnette of life : now, because there is not a just man upon earth that

the hornes of the altar of Burnt-offring : | dorb good and finnelb nos. Ecclef. 7. 20. but in many things we offend all, Iam. 3. 2. the Lord appointed meanes for the cleanling of his Church and all the members thereof, from the infirmities, errors and ignorant fins which they fall into. But if wee finne wilfully, after that we have received the knowledge of the truth; there remaineth no more facrifice for finnes, but a certaine fearfull looking for of judgment, and fiery indignation, which shall devoure the adversaries, (or enemies of the Lord,) Heb 10.26.27. Elay 26.10.

through ignorance or in errour, unawares, by unadvisednesse. Shegagab the word here used, sigmifieth errour or going aftray out of the right way; through ignorance or forgetfulnes, or unadvisedneffe, or by being deceived, or the like. The Greek fortime turneth it, Agnois, Ignorance, but here and often translateth it, Acousios, unwillingly: which is contrary to that which the Apostle calleth Heconfios, willingly or wilfully, Heb. 10.16. contrary alfo to that which the law calleth finning with an bigh hand, or presumptuously, Num. 15.27 .- 30.Wc may see the meaning openly by Motes in Numb. 35.11. where he speaketh of killing a person; by errour, or unawares, which in Deut. 19. 4. is faid to be ignorantly, or without knowledge; and both are joyned together in lof. 20. 3. unawares, (or by errour ) and without knowledge , (or unweetingly : ) whereto is opposed a lying in wait, that is, a purpose and willing neffe to kill him, Deut. 19.11. Exodus 21.13. The Apostle likewise calleth such sinnes, Agnoemata, Errors done-of-ignorance, in Heb. 9.7. and more fully openeth it by two words, in Heb. 5.3. thewing the Priests dutie to have compatition on the ignorant, and on them that erre. So that their agnorances or errours, were mildeeds ariling from errour of the mind or of the affections; when men did either not know or understand the Law a. right, or not remember or take heed thereto as they ought, when they knew not the nature of finne, or confidered not how loathfome it was unto God; but were overtaken and miscaried by their errours or lufts, fuch are to be reftored in the pirit of meekneffe, Gal. 6. 1. for fuch God appointed facrifices; but for prefumptuous wilful & malicious finnes,men were to be cut off: Numb.15.27. 30. These Errours or Ignorances are such and to many as no man can understand, Pfal. 19.13. and God both cleanleth us of them by the facrifice of Christ, Hebr. 10. 10. 12. and restraineth us from them by afflictions, Pial. 119. 67, and warnerh us to take heed of them, left he be angly, and deftroy the worke of our hands, Ecclef. e.G. And whereas there followeth a law in Lev. 5.17. for finnes not knowne, the Hebrewes put this difference: Shegagah (an errour or finne through ignorance) is when hee knoweth certainly: that hee hath done the thing but he did it in errour (or unadvisedly: ) but he that knoweth not, is hee that is uncertaine whether hee did the thing or no. Talmud Bab.in Cherethoth (and Maimonie in his explanations on the fame.) ch. 1.

of all understand, by doing any one of all the commandements. So Moses himselfe explaineth it in the words herefollowing, and in ver. 13.22.27. commandements] or, tharges: meaning prohi-B b b 3 bitions,

eschewevill, and to doe good : and most of the ten commandements (Exod, 20.) are forbiddings of finne. And thus the holy Ghost useth the word, both wayes, as Take beed core. left ye make you the likenes of any thing, which Iehovah thy God hath commanded (that is forbidden) thee : Deut. 4. 23. And contrariwise in Deut, 17, 3, bath served other Gods, &c. which I have not commanded; to wit to be done. Hereupon the Hebrew Doctors (Maimony and others.) divide the lawes into Commandements to be done, and Commandements which should not bee done. The Commandements given by Mofes, they have fummed up in all to be fix hundred and thirteene : of them, they make affirmative precepts of things to be done, two bundred fourty and eight, fo many as (they fay) there are bones in a mans body, & of negative precepts or prohibitions, three hundred fixty and five, to many as there are dayes in the yeere.

(bould not ] the Greeke translateth it, ought not. To these prohibitions, the Hebrew doctors doe restraine this law, saying, They bring no Sinneoffring, but for ignorance (in doing) that which should not be done, as it is written (Levit. 4.13.27.) any one of all the commandoments which should not bee done. Maimony, treat. Shegagoth (or of Ignorance) c 1.f.2. Thefe which are counted the greater finnes, the Lordappointed for them the greater facrifices, according also to the estate of the persons that did them, differing one from another. For some sinnes alfo which the poorer fort should commit, there were leffer facrifices prefcribed, Lev. 4.7.11. Other fins in omitting things to be done, were expiated by Burnt-offrings, which were offered daily for the whole Church, or by particulars persons, as they would bring them, as is shewed on Levit. 1. Allo by the facrifices offered on Atonement day, whereof fee Lev. 16. The Hebraccount fome fins more heavy, and some more light. The heavy transgressions (they lay) are those for which men deserve death (by the Magistrate) or cutting off (by the hand of God,) also vaine and false outher. Other, for which cutting off is not threatned, they hold the lighter. Maimony, tom. 1. treat. of repentance, ch. 1.f.2. Ball doe this also they restraine unto deeds or facts, saying . Every transgression, for the presumptuous doing whereof, men deserve cutting off, (as Numb. 15.30.) they are bound for the ignorant doing thereof to bring a sinne-offring; except for three transgressions; 1. blasphemie, 2, neglect of circumcision. 3, and of the Paffeover, The paffeover and circumcifion, because they are commandements to be done; and they bring no Sin offring, but for ignorant doing of that which fould not be done, Lev. 4.2. And the blafthemer because in him there is no deed : and it is sayd. FOR HIM THAT DOTH THROUGH I GNORANCE Numbers 15. 29. Therefore bee that receiveth an idolatrous opinion of God, although he deserve to be cut offiffice doe it presumptuously, hee is to be stoned, and if he receive it in ignorance, hee is not bound to bring the factifice, because hee hath not done any deed; and it is pristen, when hee doth any one, Ges Maimony in Shegagoth, c. 1. f. 2. Neither if 2 man were accused to have done any sinne, and hee

bitions, or forbodes. For God commandeth both to | denyed it, was he bound to bring a facilities : 16 witne [es fay, we faw thee, that thou didfe worke on the Sabbath, or eate fat; and he fay, I know certainly that! did not this things be is not bound (to bring) a Sixne. offring. Maimony, ibidem, c. 3.f.1.

V. 3. anointed] that is, the High Prieft; (as both Greeke and Chaldee doe expound it:) for the high Priest onely, in the ages following was anointed: Lev. 21.10. and 16. 32. Exod. 29.29. And this law concerneth his fin committed after his anointing onely: that which he doth before, is counted but as of a private man. The anointed Pri-ft or the King, which fin before they be put into office, although it bean knowne unto them, till after they are in office, loe they are as a private man. Maimony in Shegagosh, c. 15, (10. Thus the Law (as the Apostle observeth) mide men High Priests which had infirmitie, who needed daily to offer up facrifices, first for their owne finnes, and then for the peoples: bur our High Prieft, Chrift Letus, was holy, harmletle, undefiled separate from sinners, and made higher then the heavens, Heb. 5.2.3. and 7.26.27.28. Therefore the legall priefthood could not be perpetuall; but was a figure for the time, till the comming of on-Lord Icius. to the guiltie fin here may beeun. derstood, according to the sin of the people, that is, he finning like them. It may also bee meant, thatby his teaching, or practice, the people were cauled to finne; as David was a guilty fin, that is, a cauled fin, to Ifrael, 1 Chron. 21.3. And this latter the Greeke vertion followeth, faying, fo that the people finne : and the old Larine expoundeth it, main the people to offend and the Hebrewes, as Charlum, here openeth it, to make the people quiltie, in that he bath taught, and permitted them to doe a thing forbit den. Of this the Hebrew canons fay, If hee thatis norantly erreth in one of these &c. be a private man, be must bring a she goat, or an ewe lambe : and if it bette anointed Priest, he must bring a bullocke for a Sinn of fring. Whereby is meant, hee is to bring a bullocke for his unadvisednesse, when be erresh by teaching himself, and doth a deed through unadvisednesse of his teaching onely; and is withall avery wife man, as is written, I the anointed Priest fin, to the autly finne of the people. Loe the Priest is as the Congregation. As the Congregation, that is, the ludges, are not bound to brings facrifice, unleffe they be wife men, meet to teach, and is erre inteaching, and the doers doz is at their mouth, Ge. fo is, the Priest, in all thefe things. If hee errem fact onely, without teaching, whether it be in idolated or other sinnes, bee bringeth not the oblation. If the nointed Priest teach with the Synedrion, and both ht and they erre in teaching, although they doe according to this teaching wherein they goe aftray: for as much as he relyed not in the time of the fact, upon his teaching onely, but upon the Synedrions alfo; hee is discharged, and needs not bring abullocke for himfelfe, but when the Synedrion bringeth an oblation, atonement is madefor him, with the congregation in generall. If heeteat with the Synedrion, in errour, and they sinne of ignorance, they in (eating) blood, and he in (eating) fat : then atonement is not made for him with the congregation, but he must bring a Bullocke for himselfe. Marmony, treat of Ignorance, ch, 1. f.4. and ch. 15. f. 1. 3.

See after in the notes upon verf. 13.14. 4.5. See after in the facilities then the common perions, vert. 28. or then the Rulers, v. 22. and equall to the Congregations, v.14. yongling Hebr. perfett] without blemish, as Lev. 1.3. therein figuring the perfection of Christ. a Sinne-offring Hebrew, a Sinne: so called because the sinne was confetfed and laid on the head of this facrifice, offredfor the finner. Figuring Christ whom God made fin for me, though he knew no fin, 2 Cor. 5 21. The Apostle in Grecke translateth it, For fin, (Heb. 10.6. from Pial.40.) that is, an offring for sinne. So

after in this chapter and other where, Exodus

verf. 4. lay his hand] and confesse his fin which he hath sinned; (as is noted on Levit. 1. 4.) 10 putting it upon the head of the beaft, Lev. 16.21. and this should also be with repentance, and fortaking of the finne: Prov. 28. 13. and drawing neer with a true heart in assurance of faith in Christ, whom that facrifice figured: Heb. 10. 4. 10. 22. Neither Reconciliation day, (Levit. 16.) nor Sinne-offring, nor Trefpasse-offring , doe make atonement; Saving for them repent and beleeve in their atonement : faith Maimony, treat. of Ignorances, Chape. 3.f. 10. hill the bullocke] a figure of the death of Christ, Heb. 20.5.6.8, 10. See the notes on Lev. 1.5.

Vers. 5. anoynted] in Greeke, Christ, in Hebrew Messius, so named as a type of our great high Priest Christ Iefus, who entred, not into the holy places made with hands, but into very heaven, not with the blood of goats or bullockes, but with his owne blood, and obtained eternall redemption: Heb. 9. 24.11.12. This anounted Priest was the sinner himselfe, (for he offred up facrifice for his owne fumes, Heb.7. 27.) The Anointed Priests bullocke brought for any of the commandements; the anointed priest himselfe tooke the blood, and sprinkled thereof, &c. Maimony, treat. of offring the facrifices, chap. 5. fett.15.

Veti. 6. feven times a mysticall number, fignifying the full and perfect clenfing of finne, by the iprinkling of the blood of leius, Hebr. 9. 13.14. I Per. 1. 2. 1 Ich. 1. 7. and that our finnes need much purgation, Pfal, 51.2.3. Seven is a complete number, used for the perfect finishing of a worke; as was in the feven daies of the ereation, Gen. 3.2. 3. and is used for many, 1 Sam. 2.5. Prov. 26.25. and 24. 16. and in mysteries throughout the scriptures, as the like feven times fprinkling of blood on atonement day, Lev. 16.14 leven times fprinkling of oile upon the altar, when it was confecrateditev. 8.11. feven times fprinkling of the leper, and feven daies for his clenting, Lev. 14.7.9. feven daies for confecrating the Prietts, Lev. 8. 35. and for purifying the uncleane, Lev. 12.2. Num. 19.19. feventimes Naaman washed him in Iordan, 2 Kin. 5.10.14 Seven daics was Iericho belieged, and 7. priests with seven trumpers blew, and the walls fel downe, lof. 6. feven priests blew trumpers before the arka, when David brought it home, I Chron. 5.34 The lambe (Christ) hath seven hornes, and

6. there also are seven seales on Gods booke, Rev. 5.1. feven Angels with trumpers, Rev. 8.2. and feven with vials, Rev. 15. 7. Every feventh day was a Sabbath, Exod. 20. 10. and the feventh yeere.a yeere of rest; and seven times seven yeers brought the lubilee, Lev. 25.3.4 8. Seven bullocks & feven rams were facrificed by David, 1 Chron. 15.26, by Ezekias, 2 Chro. 29.21. by lob for his friends, lob 42.8.and by Balaam for K.Balak,upon feven alters Num. 23. 1.14. with many the like, as may bee obferved throughout the Bible, Ezek. 43. 25 and 39. 9.12.Dan.9.24. And the mysterie of this number feven was objerved also among other of the heathens. To purific my felfe, I wash me in the fea, dipping my head seven times in the waves; for the divine Pythagor as bath taught that that number is most fit, epecially in religion. L. Apuleis de Asimaur, 1.11. the veile of the holy place Hebr. of holine fe: which the Gr. translateth, the holy veil. It was that which parted the holy place and the most holy, called the fecond weile, Heb.9.3. This figured the preparation of the way for us into the holy heavens, by the blood of Christ shed and sprinkled, to remission of fins: for by the blood of Iefus, we may be bold to enter into the holy place, by the new and living way, which he bath prepared for us, through the veile, that is, his fielb. Heb. 10.19.20. Moreover, thefe rices thus deferibed in the law, were exactly to be observed, as the Hebrew Doctors fay, All the bloods that were to be bestowed within the functuarie, if there manted any one of them, there was no atonement made: but all of them were of the foundation of the atonement: for loc the fortpture is carefull of the very number, saying seven times. Blood which is commanded to bee bestoned before the Lord, in the fanctuarie, and they bestow it on the altar that is without: or, that which should bee un the alter

Maimony, treat of holy things polluted, ch.2. f.3.10. Verl. 7. of freet frices | the Grecke translateth of 7 composition; it was the golden altar, on which the (weet confection was burned, Exod. 30.1.34. &c. The bullockes that were burnt, &c. the blood of every one of them, was sprinkled seven times, upon the wile that divided betweene the holy place and the most boly: and foure times, upon the foure hornes of the golden altar. And all the bloods that were put upon the golden altar, when (the Priest) entred in, he stood between the Altar and the Candlesticke, and the altar before bim. And he put (the blood) on the hornes of the altar, outhe outside : beginning at the northe st horne, and so to the northwest, and to the fouthwest, and to the Southeast: Maimony, treat. of Offring the Sacrifices. chap. 5. felt. 13.14. This was done, to clenfe and fanctifie the altar, from the uncleannes of the finner, Levit. 16. 19. And the altar of incente, figuring Christs mediation for us when we pray in his name, (as is shewed on Exodus 20. 6.) this rite here fignified how by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. It may also prefigure his bloody fweat, when hee prayed in the garden, Luke 22.44.. the bottome | or, founfeveneyes, which are the 7 spirits of God, Rev. 5. | dation; in Greeke the base. And the Sinne-offrings

without, they bestow it before the Lord within the lanc-

tuarie, &c. behold the flesh of the sacrifice is polluted.

shat were burned, he brought in their blood before (the Lord) into the fanttuary, and frinkled thereof, as is expressed in the Law: and therest of the blood, be poured at the west bottome of the Altar that stood without : for that [west bottome] was the first that came to band, after he came out of the Santtnary, Mas. ibidem, chap. 5. fett. 11. It is recorded, that in the Temple at Ierusalem, there were at the fouth west horne of the Altar, two holes, like two no frills, that the bloods which were powed there might paffe away, into the brooke Kedron : Talmud Bab. in Middoth (or treat. of the measures of the Temple,

LEVITICUS. IIII.

Verf.8. thefat] or, fuet: fee Levit. 3. 3. 4. After the killing and iprinkling of the blood, they cut open (the Sinne-offrings,) and tooke out the fat and inwards, and put them in a veffell, and salted them, and strowed them on the fire, upon the Altar, Maimony, treat. of Offring the Sacrifices, shap. 7 fett,2. Hereby it became a fweet favour unto the Lord; as after is faid, in verfe 31. For the burning of these fats and intrails upon the altar (which fan-Stified the oblations, Matt. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, & by our communion with his afflictions: Coloff.2.12.13. and 3.1.-5. Rom. 6. 4. 5. 6. 10. 11.12. Pial.16.7.

Vert. 11. the skin ] to weet, cleaving to the flesh: for the finne-offrings that were burned, were not flaged at all. But after they were carried out of the camp, they there cut them in peeces, like the peeces of the Burnt-offring, (Levit. 1.6. with their skim, and burned

them there in the place of the ashes, Maimony, treat. of Offring the facrifices, c. 5 . f. 18. and c.7, f.2.

Verl. 12. be fall cary in Greeke, they fall carie without the forth: fo after, and they shall burne. campe and after that they were feated in Canaan, and the Temple was in Ierusalem, they caried them out of the citie: (Maim.ibid.) The like is after, for the fin-off ing of the Church, v. 21. and upon expiation day, Lev. 16.27. The mysterie hereof, both touching Christ the facrifice, and us the finners, Paul openeth thus : the bodies of tho'e beafts, whose blood is brought into the santtuary by the high prieft for fin, are burnt without the campe, wherefore le fus alfo that he might fanttifie the people with his owne blood suffered without the gate. Let us go forth therfore unto him, without the campe, bearing his reproach : for bere have weens continuing citie, but wee feeke one so come, Heb. 13.11.14. See after in the notes upon Lev.6.30. at the pouring ont ] that is , as the Greek explaineth it, where the after are poured out. Lev.6.30. So Christ was facrificed at the place of skulls, or dead mens afhes, Joh. 19.17. and that was part of hisroproach, (Heb. 13.13.) which he suffred to take on wood] all that were burned away our lins. without the court of the (anctuary ) any wood might fervefor the burning of them: faith Maim.in treat.of Offring facrif s.7. f.5. Compare herewith the notes on Lev. 1.7. Burne Hereby Christs fuffering on Lev. 1.7. bern! Hereby Christs fuffering without Ierusilem gates was fignified, and so the abolishing of sin, and reconcilement of the sinner into God. Hebrewes 13.12. and 10.10. Rom. 6.10. Threfore in the facrifices here following,

| veif. 20. 26.31. forgiveneffe of finnes is promifed: which is also to be understood in this place. How. beit the Hebrew Doctors observe the differences thus that of this bullocke, and the goat for the Ruler, verf. 26. it is not faid, for a freet favour, Co. because of the bullockes, apart is without (the fand ... arie) for to remove away the uncleane first : andin the sinne-offering of the anninted Priest, it is not men. tioned that it fall be mercifully forgiven him; for her hath not yet full pardin, untill he make supplicationus. to bis God, for he is the Angell of the Lord of hole (Malac. 2. 7.) and he ought to bee innocent and pure of hands, R. M. nachem on Levit.4. It is also here noted by Beal Hattarim, how the Law comman deth the Anointed Priefts oblation to bee burnt openis wishout, at the pouring out of the ashes, that no men Bould be ashamed to confesse his sinne : for loc the high priest sinnesh, and confessesh, and bringeth an obland for bis linne.

Verl. 13. all the congregation] This sheweththat the Church may erre. The Hebrew Doctorshave here fundry observations, touching the ludges or Magistrates, which taught errour, and the popule that practifed the fame : faying; Every thins, for the sonorant finne whereof men are bound to bring the sinne-offring appointed; of the great Session of Indgesty. norantly finne in the teaching thereof, and teach thatin is lawfull; and the people finne of ignorance by this teaching, and the people doe the thing, and relie win their teaching. And afterward it is known to the Indges, that they have erred; loe the Indges are bond to bring the sinne-offring, for their ignorance in the ching, although they chemselves have not domin thing, &c. and the rest of the people are discharged of the fin offring, although they were the doers of the thus, be aufe they relyed on the Indges. Provided, thatthey which teach be the great Senate of 72. Indges and that the Chiefe of the Senate bee with them when the teach it, and that they be all of them meet to teach, and that they all, or the most of them, erre in the thing week they teach; and that they teach it exprestly, and s to the people, it is lawfull for you to doe it. Likem! if they which heare it from the mouth of the Indy. fay unto others, st is lawfull for you to doe it, and all to Church, or mieft part thereof, doe it at their feet, and doe it ignorantly at their freech, thinking that the thing which they teach is according to law. And the teach to infringe (ome part, and to confirme (ome part, and not to abrogate the whole body ( of the commende ment, ) and when it is knowne unto them , they have the body (or substance) of the thing wheref they tastit through ignorance. When all these concurre, the Indges are bound to bring the since-offring analyst that doth the thing at their speech is discharged. But if there want any one of these thinget, then the Indges are discharged of the offing! and abosever have sinned of ignorance, and dom the deed, hee brings the sinne-offring appointed for his ignorance. As for example. It the ludges of this thing is lawfull : but teach it not to the pit ple, nor fay unto them, it is lawfull for you to dot it And some man heareth, when they determine the thing to bee lawfull, and goeth and doth according a bi hath heard: wow who fo doth is, is bound to bring the

taught them not express to doe it. Likewise if they teabilt; and the lesser part of the Church dee stat their word and the errour be knowne : non the Indees at Motorged, and they that doe the thing are bound, and every one brings his finne-offring, Do. If the Indies reach an unlamfull thing to be lawfull, prefumpenonly and the Church doet bit at their mouth ignorantly the Judges are discharged of the sacrifice, because they simile presumptionsly, & every one that did it at their mouth, is bound to bring a sacrifice for himselfe, because he sinnedignerantly. If the Indges teach it ignorantly, and the Church know that they erre, and that it is not meet preceive it of them, and yet the Church doe it at their mouth : now both of them are discharged of the sacrifice: the Indges are discharged, for the Church did it not because of their teaching which caused them to erre: and all the doers are discharged of the sacrifice, because they sinned presumptuously, for they knew that they erred; and that it was not meet fo to doe. Maimony, treat. of finne ignorantly or, Ignorances, chap. 12.6-13 erre, of ignorance and unadvisednesse, not presumptuoully as verf. 2. So the Greeke here translateth it, be ignorant, or, doe-ignorantly. the thing | Hebrew, the word be hid. This the Hebrewes underfland of forme part of a commandement, not of the whole, which cannot be hidden from the eyes ofthe Church. The Indges that sinne ignorantly, and nab to abrogate a substantiall-precept (or, body of a wetent) of the substantiall-precepts of the law, and all the people doe it at their faying ; the Indges are discharsed and every one of them that doe it, is bound to bring the sinne-offring appointed: as it is written, A ND THE THING BE HID, and not the whole body of the precept. The Indges are never bound (to bring the facrifice) till they teach to abolish a part, and to confirme apart of the things which are not expressed in the law, and explained. Afterwards, the Indges are bound to bring the facrifice; and they that doe it at their faying, are discharged. As, if they teach that it is lawfull to worthin idols, &-c. locit is as if they should fay there is no idolary (forbidden) in the law, which abrogateth the whole body (of the commandement;) and this and the like is not ignorance in teaching, but forgetfulneffe. Therefore they are discharged of the Sacrifice , and who sodubitat their saying, he is bound to bring the sacri-fictor himselfe. But if they erre, and teach, saying, he that proftrateth himsfelfe to idols, &c. is quilty, for it is faid thereof, thou shalt not prostrate thy selfe to another God; but he that bendeth towards the ground, and profratethnot, that is lawfull; now they are bound (to bring the (acrifice ) And so in all the like cases, if they teach, and the most part of the Church doe it at their fay ing thefe are discharged, and the Indges bring the sacrifice for their ignorance. Maimony in Shegagoth.c. 14. are quilty] or, doe offend, finne, treipaile unto gullimelle. See Levit. 5.3.6.

Veil 14. againft it or, as the Greeke translateth, int. Sothe Hebrew word ghnal sometime signifieth, sin Exod. 29.3. Elay 38. 20. the church or, the affembly : in Hebrew, kahal ; whence the Greeke word ekklesia, (a church) is derived. This the Hebrew Doctors understand, not onely for the twelvettibes of Afrael, but for every tribe, which is | figured their faith in Christ, upon whom God

Some offing; and the ludges are free; because they called (bond) a church, as it is written, (in 2 Chron. 26.4.) Tehofaphat flood in the church (or affembly) of Indah. And from this law they fay, Every Tribe was to bring a Bullocke for a sinne-offring; in all twelve Bullockes. And, whether all the If actives in the land did the thing at the faying of the Ludges teaching them or the most of Ifract did it, though they were the least number of the tribes ; or, the most of the tribes did it, though they were the least of all Israel; they krought according to the number of all the tribes, a Bullocke for every tribe. As, if the inhabitants of the land of Ifraelwere 600000 and one; and they that did (the sin) by the teaching of the Indges, were 3 00000 and one and all of them of the Tribe of Iudah onely : Or, if they that did it were all of them the children of leven tribes. though they were but 100000, the Indges were bound (to bring the facrifice) &c. And the tribe of Nanasses and of Ephraim, were not counted as two tribes in this busine fe, but both for one tribe. Maimony treat of Ignor. chap. 12. Sett. 1. and chap. 13. fett 2. It is alto observed by them, that All the facrifices of the Church, were either Burnt-offrings, or Sinne offrings: and among the Jacrifices of the Congregation there were no Peace-offrings, fave the two lambs that were brought with the waved loaves, at the folemne affembly, (Levit, 23.19.) and they were called the Peace-off ings of the Congregation. And the Church never offred a trefpaffe offring, nor any Bird. Maimony treat of offring factifices, chap. 1. feet. 4. abullocke] In Num. 15.24. the law appointerh a bullocke for a burnt-offring, and an hee Goat for a sinne-offring, when the congregation ignorantly finneth: and here, it commandeth a Bullocke for a sinne-offring oncly. The Hebrewes reconcile thefe lawes thus: What is the offring they bring for this ignorance? If it bee concerning idolatry that they (the ludges) ignorantly sinne and teach it; they bring a Bullockefor a Burnt-offring, and an hee goat for a sinne-offring, for every tribe; and this is the offring spoken of in Num. 15. 24. which by word of mouth hath becne taught, to bee spoken of ignorant-sinning by idolatry. But if it be concerning any other transpressions that they ignorantly offend and seach, for the ignorant doing whereof they are bound to bring the appointed facrifice ; then every tribe bringeth a Bullocke. for a sinne-offring; and this is that spoken of in Levit. 4. 13.14. Maimony treat. of Ignorances, chapt. 12. Seot. 1. Others doe accordiffere lawes thus, that this here is meant of the sinne of all Israel jointly ; and that in Num. 15. is meant of particular affemblies or fynagogues, as they were diftinct by their dwellings in Canaan. But I observe another difference, how this in Levit. 4. 13. Speaketh of doing fome one of all the commandements which (bould not be done : that, in Num. 15. 22. Speaketh of not doing all the commandements, which the Lord had spoken by Moses.

Verf. 15. luy their hands There is no laying on of hands, upon the offrings of the Congregation, but upon two; viz. vponthescape goat, (Lev. 16.21.) and upon the Bullock for the thing hid from the eyes of the church, (Lev. 4.13.15.) Upon is three of the Synedrion, doe lay their hands. Maimony treat of offring facrifices, chap.3. fett. 10. See alfo the notes on Levit. 1. 4. It

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would by the inquiry of as all. Flay 42.6. and to would not impute their trespeller amentions, 2 Cong. 19. he that is, the Priest or Levice, balkett, fee Levic. 1,5
Very 10. assumed that is, as the sphaldee expounded it, the chieft Priest: in Greeke, Christ, that is administed in figure of our Lord Christ.

Veri. 17. Jeven times lignifying a full purgations feethe notes on veri. 6. &c. For, the things done to the factifice of the high Priest, the same were

done to the congregations. Verl. 20. the finne-offring] in Grecke, the Sin; meaning the factifice which was for the high priefts finne, vers. 8. &c. the first Bullocke, as it is it (ball) that is, as the Greek called in ver[.21.

translateth, the sinne shall be forgiven them.
Verf. 21. he shall cary in Greeke, they shall cary

out the whole Bullocke : as v.12.

Verl. 23. the Ruler or, the Prince; in Hebrew, Naf, that is, one Preferred, or Advanced above others; or, one that lifteth up and eafeth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18, 22. It is a common name, both to inferiour rulers, Num 16. 2. Exod. 16. 22. and to the chiefe, as the King, Ezek. 34. 24. and 38. 2. and 45.7. The Hebrew Doctors understand this law, of the later, faying, Who is the Ruler Spoken of in the law? It is the King, over whom, no man of Ifrael bath power; neither any above him in his king-dome, but the Lord his God. Whether he be of Davids house or of the other tribes of Ifrael. And if there bee many Kings, and one of them doe not ferve another, every one of them brings an bee goat for his finne of ignorance. Maimony, treat, of Ignorances, chap. 15, Sel. 6 So in Ezek. 46.2. 4. &c. the offrings of the Prince are distinct from those of the people of the Land. through ignorance or, by errour : in Greeke,

unwillingly : as in V.2. Verl. 23. Or if the Greeke translateth it, And his sinne be knowne, etc. to in vert. 28. But though Or, be sometimes used for And, or If : yet here it may be used properly, meaning, if his sinne bee knowne of himselfe, or be made knowne to him by others. So Chazkuni explaineth it, And is guilty, that he knoweth it of himselfe : or it be made knowne ante him, by the meanes of others. This is for his own particular linne, which he dorh when he is a ruler. For the Ruler that doeth with the Congregation, by the reaching of the Judges, atonement is made for him, as for the people generally. If the Indges bee they that offer for their ignorance, all the people and the King are discharged from bringing the facrifice, as is before Bewed. And if they that doe it at the faying of the ludges, be bound to bring the facrifice, and the King be one of the deers, then he brings an bee goat: for the Rulers bee goat, is in place of the ewe lambe or fhe goat of

the common perfor. Maintony treat. of Ignorances, chap. 15. [62.8. his oblision] in Greeke, his gift. Verf. 14. [4][left her Bonn-offring] that is, on the north fide of the alear: fee Levit. 1.11. The Greek translateth, where they kill (that is, ule to kill) the

Burnt offings, Verl. 25. of burnt-offing herein it differed from the former of the high Pries, and Church, whole

blood was caried into the Sanctuary, and put on the hornes of the altar of Incente, veri. 7. 18. The fine offrings that were eaten (as they were whole blood was not caried into the Sanctuary, Levit, 6. 26. 30.) their blood was to be put on the foure borne of the alter that flood without, from the midft of the altar and upward. When the Priest tooke the blooding balon, bee carred it to the altar, and dipped thefore finger of his right hand in the blood, and put it won the horne : and so he did to every borne. And hee mu bound to dip his finger at every horne. And when he had made an end of putting it upon the horne, he wind his finger on the edge of the bason; and after that he dipped the second time: for the blood that remained ut. on his finger, it was not lawfull to put thereof upon ano. ther horne. Of all the facrifices, not any ones blood an to be sprinkled with the finger, but of the sinne offing onely. And thus he beganne; hee went up on the four banke, and turned on his right hand and went round 4. bout : and put upon the fouth-east horne first : afin that upon the next horne which was the north ead then upon the north-west; and after that upon the south west. And as the bottome of that horne, where he made an end of striking on the blood, he poured out there, due of the blood; which was at the southerne bottome. Maimony treat. of offring the sacrifices, chap. 5. fell.7. poure his blood in Greeke, poure allhi blood: meaning all which remaineth after the fprinkling. So in verf. 30 Mofes faith, all the blad, likewise in verse 34. which is to bee understood here.

Verf. 27. one foule in Chaldee, one man : mening man or woman, as Numb. 5.6. people of the land | that is, of the common people, except onely the high Priest, and Prince forementioned : any either Ifraelite, common Prieft, or Levite: as Aben Egi explaineth it. one The facrifice here following, is for any one linne: if many linnes becommitted at once, there must by proportion for any finne-offrings bee brought: as likewife the Hebrew Doctors explaine, in the forefaid treat. of ly norances, chap.4. where also they say, for example, He that killeth a beast of the hely things, out of the com yard of the fanctuary, on the Sabbath day, in the feruit of a falle god; hee is bound to bring three (acrifices; b cause he killed the holy things out of the Court ; and he cause he profaned the Sabbath; and because he commit tedidolatry: for here three unlawfull things are and

Verl. 28. a free goat ] This is the facrifice appoint ted of God, which therefore the finner mightnot alter, or bring any other in stead thereof: though for some other sinnes, if hee were poore and not able, he might bring a leffer facrifice, Levit 5.7.11. The Hebrewes have this rule; All fins that defert cutting off by the Law, except those three before men tioned, [and thewed in the notes on verf. 2.] if apar ticular person transgressein any of them throughigh rance, he is to bring the sinne-offring appointed: except the uncleans person that easeth of the holy thing; and the uncleane person that commeth into the santium) both of them doe not bring the Sinne-offring appointed but the oblation mentioned in Levit. 5 7.11. 2 ha beaft if he be rich; and two Doves, or Floure, if he

beepoore. Maimony treat of Ignorances, chap. 1. 5.3.

perfett without blemish: see Levit. 1.3.
which he bash sinned and not for any other of his finnes : 25, be that separateth a Sinne offring for fat which he hath eaten, may not bring the fame for the Sabbath which be bath polluted, or for blood which hee hath eaten, &c. for then it is unlawfull. Yea more then this (they say) be that separateth his sinne-offring for fat which he did eate yesterday, may not bring it for far which be did ente this day : and if he bring it fo, it makes no atonement for him. Maimony treat. of lo norances, chap. 3. felt. 3. If he bring two sinne-offrings for two sinnes: the one is to be killed in the name of the first sime; and the other, in the name of the second finne. Ibid. f.6.

Vers. 29. his hand with confession of his sinne: fee Levit. 1.4. the sinne-offring in Greeke, the head of his some : that is, his facrifice. he shall] that is, the Priest or Levite Shall kill : Greeke, they Ball bill the Goat of finne, that is the goat to be facrificed for fin. See Levit.1.5.

Verf. 30. the hornes the foure hornes of the Altar, after the manner before described on v.25.

Verse 3 1. of rest Greeke, of sweet smell : the Chaldee explaineth it, to be accepted with favour : fee the notes on Lev. 1.9.

Verf. 32. a Lambe ] or, Sheepe. This facrifice is foken of, apart from the former of the goat, be cause of the difference in the fat which was burned; as is shewed in the annotations on Lev. 3.12.

Verse 33. he shall kill ] in Greeke, they shall kill it for finne, that is, for a finne-offring : which Sol. Imohi expoundeth, that the killing be by the name of a sime-offring. All these perfect unblemished facrifices, for the finnes of the people, figured Christ the lambe without blemish and without (pot, 1 Pet. 1. 19. the lambe of God, which taketh away the sinne of the world, lohn 1.29. who once suffred for sinnes, the just for the unjust that he might bring us to God, 1 Perer 3.18. For he made him who knew no finne, to be finne for us, that we might be made the righteousnesse of God in him, 2 Cor. 5.21.

Vers. 35. according to or, upon, or with Ichovahs Fire-offrings: which the Greeke translateth, upon the Lord: Burnt-offring. For the daily Burnt-offring was first offred to the Lord; and other facrifices after, and as it were upon the fame. But it may bee referred to the fat of the Peace-offrings, Levit. 3. according to which, the fat of the sinne offring was to be burnt. As for the flesh or bodies of this and the former Sinne-offring of the Prince, they were not burnt without the hoft, (as the High-Priests and Churches were) but eaten by the Priests; asis commanded in Lev. 6. 26. - 20.

# 

CHAP. V.

liHerhat sinneth in concealing his knowledge, when beheareth an adjuration: 2, When hee hath touched an uncleane thing, or person, 4, or in making an eath: 6, His Trespaffe offring, of the flocke, 7, or of fowles, 14, prof flowre. 14, The Trefpasse-offring in facrileges, 17, and in sinnes of squorance, not knowne.

A Nd a foule when it shall sinne, and heare the voice of an adjuration; and he is a witnesse; whether hee hath feene, or knowne of it: if he doe not utter it, then hee shall beare his iniquity. Or a 2 foule, that shall touch, any uncleane thing; either the karkase of an uncleane wild-beast; or the karkafe of uncleane cattell, or the karkafe of an uncleane creeping-thing: and it be hidden from him; and hee is uncleane, and is guilty. Or when he shall touch, the uncleannesse of man ; according to all his uncleannesse, that he shall be uncleane withall: and it be hidden from him; and he knoweth of it, and is guilty. Or a foule, when it shall fweare, pronouncing with the lips to doe evill, or to doe good; according to all that a man shall pronounce, with an oath, and it be hidden from him : and he knoweth of it, and is guilty, in one of these. Then it shall be when he is guilty, in one of thele: that he shall confesse, that he hath sinned, concerning it. And he shall bring his Trespasseoffring unto lehovah, for his finne which he hath finned; a female from the flocke, a lambe, or a shee-goat of the goates, for a finne-offring: and the Prieft, shall make-anatonement for him, concerning his fin.

And if his hand reach not to the fufficiencie of a lambe; then hee shall bring for his trefpasse which he hath sinned, two turtledoves, or two yong pigeons, unto Iehovah: one for a Sinne-offring, and one for a Burntoffring. And he shall bring them, unto the | 8 priest; and hee shall offer, that which is for the finne offring, first : and he shall cut withhis-nayle the head thereof, over-against the necke thereof, and shall not divide-it-asunder. And he shall sprinkle of the blood of the Sinne-offring, upon the fide of the Altar and the rest of the blood, shall bee wrung-out, at the bottome of the Altar: it is a Sinne-of. fring. And the fecond, he shall make a burntoffring according to the manner: and the Priest shall make-an-atonement for him, for his sinne which he hath sinned, and it shall be mercifully-forgiven him.

And if his hand attaine not to two turtledoves, or to two yong pigeons; then he that finned, shall bring for his oblation, the tenthpart of an Ephah, of fine-flowre, for a fin-offring: he shall not put upon it, oile; neither shall he give upon it, frankincense; for it, is a Sinne-offring. And he shall bring it, unto the Priest; and the Priest shall take his handfull of it, a memoriall thereof, and shall burn it on the altar, according to Iehovahs Fire-

offrings:

## LEVITICUS. V. Trespasse-offrings.

Priest shall make-an-atonement for him, for his fin which he hath finned, in one of thefe. and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offring.

And Ichovah spake unto Moses, saying. A foule, when it shall transgresse a transgresfion ; and finne through ignorance, in the faith, I adjure jouby the Lord, that this Epifletin holy things of Ichovah : then he shall bring his trespasse unto Iehovah, a Ram perfect out of the flocke, with thy estimation, of filver shekels, after the shekell of the Sanctuary, for a Trespasse offring. And that which he hath finned, concerning the holy-thing, he shall pay; and the fift part thereof he shall adde thereunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the Ram of the Trespasse-offring; and it shall be mercifully-forgiven him.

And a foule, when it shall sinne; and doe any one of all the commandements of Iehovah, which should not be done: though he know it not, yet is he guilty, and shall beare his iniquity. And he shall bring a ram perfect out of the flocke, with thy estimation for a Trespasse offring, unto the Priest : and the Priest shall make-an-atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall bee mercifully-forgiven him. It is a Trespasseoffring: trefpaffing he hath trefpaffed, againft Ichovah.

# Annotations.

Soule] that is, any person, or a man, as the Chaldee translateth it. And Moses in ver. 15. and 17. faying, when a foule finneth, he shall bring, oc. fheweth a man to be meant hereby. Though under the man, the woman also is comprehended, as in Num. 5.6. touching which the Hebrew Canons say, All facrifices that a woman is bound to offer, ber husband bringesh shem by her hand : if he bee poore, he brings the poore mans oblation, and if he bee rich, he brings by her hand, the rich mans oblation. Maimony, treat. of Ignorances, ch. 10. feet. 6. These Trefpalle-offrings here following, were for finnes of leffe importance; as omission of some duties, and not observing the legall washings and purifications, &c. whereas the sinne-offrings in chapter 4. were for greater offences, in doing things forbidden of God. Therefore the oblations for thefe trespalles, were made lelle, if the sinner were poore, Lev. 5.7.11. which in the former Sinne-offrings were never lessened, Levit. 4. an adjuration or, exservation, oath, or emfe; of which word, see the notes of Gen. 24.41. The Greeke here also translateth it, adjuration (or exaltion of an oath:) when | word Aftern, the facrifice appointed for it, is called

offings : it is a Sinne-offing. And the lone by oath or curfe is charged to speake if hee An example of fuch adjuration we have in Matth. 26.63. wherethe high Prieft faid unto Iefus, I ad. pure thee by the living God, that thou tell us, whether then be the Christ the some of God. Vnto that adju. ration Ielus gave an answer, and confessed it . whereas before, he held his peace. So the Apoftie read unto all the boly brethren, 1 Theff. 5.27. And by the Hebrew Canons, whether a man sweare by his owne month, or be adjured by the mouth of others, and be answer Amen, though he that adjured him were an infidell, or a child, he is bound. For who so answereth Amen after an oath, is as if he uttered the oath with his owne mouth. And whether he answer Amen, or seen a word of like meaning, as if he say yea, or I am bound or doe take upon me this oath; or any the like, in an language: hee is as a sworne man for any matter, whe ther he be (for sinning therein) to be beaten, or to bring an oblation. Whether he sweare or be adjured by God proper name, or by any of his titles: as that he swearely him whose name is Gracious, or Mercifull, or Lowsuffring, or any the like, in any tongue: it is a full only And so an exsecration, and a curse, is an oath. Ma mony, tom, 3. in Shebugnoth (or treat. of Oather) chap. 2. sett. 1.2. Accordingly the Euangelists in downe thesetwo as one, the Sonne of God, Manh, 26. 69. and, the Sonne of the Bleffed, Marke 1461.

witnesse The Hebrewes lay, there are four: kinds of oathes; the oath of pronouncing a thing, when of fee verfe 4. ] and vaine (or rafh) oather, [forbiden in Exod. 20.7.] the oath concerning that which was delivered so keepe, [whereoffee Levit: 6.2. 3.] and the oath of witnesse; here spoken of. Which they a. plaine thus; as when witnesses can give testimon cacerning goods, and the owner requireth them to winds, and they deny that they can give testimony, and said that they cannot, &c. for such an oath, they are bound to bring the facrifice, here appointed, ve ie 6. &c. Maimony treat. of Oathes, chap. 1. feet. 1.12. utter ] or, not frew, declare, tell it. And this may bet, though a man bee not particularly called forth to witnesse: as the Hebrewes fay, if the party that it quireth testimony, doe fay ; I adjure all that find here, if they can witnesse for me, that they come and beare witnesse: if there be any witnesses among them it, and they deny, (or dissemble) it, they are quilty of the oath of testimony. Maimony, treat. of oathes, chappy bis miquity] that is, the punishment of fect. a. his iniquity, if he repent not, and be reconciled by facrifice; as the like is fayd in Levit. 19. 8. and 20. 17. where fuch as beare their iniquity, are threated to be ent off. It may also be englished thus, if best ter, (or shew) it not, and beweth his iniquity, that is is subject to the wrath of God. So in verl. 16.

Verf. 2. carkafe] which who fo touched, was by it be hidden the law uncleane, Levit. 11.8. 31. that is, the uncleanne fe be hidden from him, as Sol is uncleane that is, if Iarchi expoundeth it. terward knoweth himfelfe to be uncleane; as the explanation in verf.3. feemeth to manifest. guilty or, trefpaffeth, sinneth; for of this Hebren Alex,in v.6.that is, a Trefpaffe-offring, or Guiltoffing. But what fin or guiltines was upon a man, for touching an uncleane carkaffe? And feeing the lawmaketh fuch uncleane but till evening, Lev. 11.34.31. when washing themselves and their dorhes they were cleane, and for uncleannelle by adead man, the sprinkling water cleansed them, Num. 19.16.17.18.19. wherefore is here confessing offinne, and a trefpaffe offring required, in v. 5.6. The Hebrew doctors fay, this is meant, for an uncleane perfon, who when he was uncleane came into the fanctuorie, or did eat of an holy thing, ignorantly. For it is ex-preflyfaid, (in Lev. 7, 20. 21.) if any eat of the flesh of the peace-offrings of the Lord, having his uncleannes upon him, the same person shall be cut off, &c. And of comming into the fanthuarie it is faid, (in Num. 19. 20.) that foule shalbe cut off from among the church, because he bath defied the fanctuarie of the Lord. And when the law condemnesh men to be cut off, for defiling the sanctuarie and holy things therof, [to weet pretumptuously,] is impliesh the facrifice which they are to bring, for the ignorant doing therof. Maim.treat.of Ignorances, c.10. S. I. s. And thus Sol. Iarchi also expoundeth it; is enilty, for eating of the holy thing, or for comming into the Sanctuarie. Thefe things figured the pollutions which men have not only by fins proceeding originally from themselves, but by partaking also with other mens fins, I Tim. 5. 22. 2 Cor. 6.17. from which we are to be cleanfed by the facrifice and death of Christ.

V.3.according to all ]or as the Gr.translateth it, of Allor of any ) his uncleannes: which might be tundry waies, as the law after sheweth, in the 12. 13. 14. and 15 chap. of this book. Shall be uncleane withall by touching it, as the Gr. explaineth it, which when he toucheth he is defiled. and he knoweth to weet, if afterward by some means it be manifested. This the Gr. version plainly sheweth faying, and after this he knoweth of it. And herein it differeth from an other cale following in v. 17. which he knew not: whereupon two forts of trefpatle-offrings are appointed for this which he knew, a female lambe, or a leffer facrifice if he were poore, v.6.7.&c. for the which he knew not, aram, v. 18. Of which difference, more is spoken hereafter. It may also be traslated whether it be hidden from him, or he know of it. Howbeit of this matter of uncleannes, the Hebr. canons lay; The case of ignorance about defiling the san**duay and holy things, differeth from the case of other faithet deserve entiting off.** For all such sins, when one but signer antly done them, and it be knowne unto him in the end, that he hath sinned; although he had no know-Idee of it in the beginning, yet he is bound to bring a Sin offring but for defiling the sanctuary & holy things, brings not the offring which is leffe if the man be poor (Lev.5.7.11.) unleffe he have knowledg of the unclean-" fe and knowledge of the boly thing, or of the fantua-Jimibe beginning. And the knowledge of the unclean-nesse, and moviledge of the holy thing or of the sanctua-I in the end; and it be hid from him between both. As, a man is unclean, and eateth of a holy thing, &c. and afterwards it is known unto him that he is uncleane, and was suclean when he did eat; and that it was a holy thing which he did eat. Lee he is not bound to bring a facrifice,

mulfe he knew that he was uncleane, and that the

thing was holy, before hee did eat. As a man is uncleane, and knowes that hee is uncleane, and knowes that the thing is holy. And afterwards the unclean-nesse is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knowes that it is a holy thing; or he erreth and forgetteth that the thing is holy, but knower himselfe to be unclean, and eateth. Or if hee erre or forget, both that he is uncleant, and that the thing is boly, und so eateth: afterwards the things are knowne to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poore. The reason of this exposition is for that concerning other ignorances it is faid, (in Lev. 4.27.28.) while he doth some one of the commandements of the Lord, which should not be done, and be guilty; or if his fin be made knowne unto him, which hee hath sinned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleannesse of the sanctuarie and boly things, it is said, and it be hidden from him, & he knoweth of it, & is guilty, (Lev. 5.3.)&c. Maim.treat.of Ignorances,c. 11. S.1. &c. So in the Chaldee paraphrase called Ionathans, this scripture is thus interpreted, and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweshis, &c. is quilty or, is a trefpaffer, finneth: as Sol Iarchi againe faith, by eating of the holy things, or comming into the Santtuarie.

V.4.a foule in Chaldce, a man when he shall sweare. pronouncing diffinctly uttering. This is that which the Iewes call the oath of pronunciation, (as is noted before on v. 1.) and of it they make foure particulars, two of things to come, and two of things past: as when one sweares of a thing past, that it was done, or it was not done; and of a thing to come, that he will doe it, or he will not doe it. And no onth of pronunciation is to be used, but for things possible for him to doe, whether to come or past. He that sweareth any of these foure oathes, and the thing be otherwise; as, be that sweareth that he will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or bath not easen, when he hath; loe this is a false oath; and of this and fuch like, it is faid, ye shall not sweare by my name fally, (Lev. 19.12.) And if he sweare fally, of presumption, he is to be beaten: if of ignorance, then bee brings the facrifice here appointed. Maimony, treat. of Oathes, chap. 1. Sect. 1.2.3. to docevill, &c.] This the Hobrew Doctors understand of things in amans power, to doe if he will, or to leave undone if hee will. Therefore, be that sweareth to doe evill to others, (as to smite his neighbour, &c.) this is not an oath of pronunciation, because he is comanded not to doe it; but it seemeth to be a vain (or rash) oath. If he swear to his own evilland burt, though he should not so doe, his outh remaines upon him: and if he doe it not, hee is guilty of the oath of pronunciation. If he sweare to doe good to others, the good which is in his power to doe; the oath remaines upon him, if he doe it not, he is quilty of this oath. And, who foever sweareth to break a commandemet, & breaks it not he is not quilty of this oath of pronunciation but is to be beate as for a vain (or rash) oath, & is to observe the comadement which he sware to break. If one swear that be wil not sleep or eat for 7 daies , or the like vaine oath, they must not bid him watch or fast so long as be is able to indure, and afterward to fleepe or eat: but he is to be bea-

ten out of hand for his rash oath, and so may sleepe or eat when he pleafeth. Maimony, treat. of oathes, chap. 5. Sect. 14. &c. Compare herewith Plat. 15.4. he that frewerb to doe evill, (that is, to his owne hurt) and it be hidden from him that he changeth not: &c. hath transgreffed against his oath, faith Sol. Iarchi, on Levit. 5. And Thargum Ionathan explaineth it, and he hash fallsfied (his outh) and it be hidden from him, and after that he hath transgressed, it be revealed unto bim; and he know that he hath falifiedit, oc. is guilty or, trefpaffeth: in Greeke simeth, to weet, in

breaking or fallifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-propounded.

Verf. 5. in one of these] in one of these foure, saith Thargum Ionathan; meaning the foure sinnes menrtoned in the 1.2. 3.4. veries before. felle] laying his hands on the head of the facrifice, and confessing the iniquity of his trespasse; as is noted on Levit. 1.4. And fo other rites were performed according to the manner of the fin-offring in chap. 4. The trefpaffe offrings, &c. were killed, and their blood frinkled, as is before declared. Then they were flayed, the fat and inwards taken out, and salted, and strowed on the fire (upon the altar.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the fin-offrings. Maimony, treat, of offring the facrifices, chap. 9. Sect. 1. And touching this confession they say, The owners of the Sinne or trefpasse-offrings, when they bring their sacrifices, &c. atonoment is not made for them thereby, untill they repent, and confesse wish word of mouth: &c. And so hee that is in his neighbours danger, and hath done him dammage in his goods; although he payeth him all that he oweth him: atonement there is none untill he confe ffe, and turne away from doing the like again for ever. Maimony, tom. 1. treat. of Repentance, chap. 1. Sect. 1. See the notes on Num. 5. 7.

Verl. 6. Trefpafe offring or , Guilt-offring : in Hebrew Albam, that is, Guiltineffe or Trefpaffe, as the Sin offring, in chap. 4. was for fin (as the words herefollowing manifelt,) and is likewise called a Sin-offring. And as the former, fo this figured out the facrifice of Christ for our finnes; of whom it is prophefied that his foul: should be made an A-Bam, an offring for trefaffe, (or, for fin, as the Greeke which he hath sinned tranflateth it') Ela,53.10. andrespect must be had in the sacrificing, unto that particular finne which was committed, that atonement might be made for it. He that killeth a Sin offring or a Trefba [e-offring, it is nece [ary that his cogi-Tation be on that sinne by name, which (the facrifice) is brought for. Maim.treat. of offring the facrifices, chap. 4. Sea. I . Their things taught a fpeciall care that men should have of their waies, an examination of theirowne sinnes, a particular repentance, forrow and facrifice of a contrire heart, with faith in Christ (whom the Trespatf-offring figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: 1 Cor. 11.31. Ezek. 20. 43. Lam. 3.40. 2 Cor. 7.11.

... Verf. 7. his hand reach not that is , he be not able enough to bring a limber thus God provided for the poorer fort. This is that facrifice which the poore. Hebrewes call Gnoleh vajored; that is, Ascending

and descending, (Thalmud. Bab.in Cerethoth, ch.z.) because it afcendeth or is greater, if the finner bee rich, and descendeth or is leffer, if he be poore. And they observe, that Sixe are commanded to offer the oblation Gnoleh vajored (greater or leffer:) The Lever at his cleanling, (Levit. 14.21. &c.) The woman of ter child-birth, (Levit. 12.8.) He that sweareth the oath of testimonie (Levit. 5.1.) He that five areth the eath of pronunciation, fally through ignorance, (Levit 5. 4.) The uncleane person that eateth of the holy things ignorantly; and the uncleane that commething the Sanctuarie ignorantly, (Levit. 5.2.3.) Maimon treat. of Ignorances, chap. 1. Sect. 1. In thefekinde of facrifices, the High Prieft, or the King, was not charged to bring a greater, as they were in the Sin-offring, Levit.4.3.23. but the offring felllow. er for the poore, even to a pottle of flowre, v. 11. The King and the anounted Priest, brought their offin, for the oath of witne fe, or for the oath of pronunciation or for defiling the fanttuarie and holy things thereof a other private persons. For the scripture puts mail. rence betweene the offring of the king, priest or private man fave in the fin-offrings, appointed for wheir ignora. ces, (Levit. 4.) Maimony, treat. of Ignorances, chap. turtle-doves | fee the notes on Le-10. Sect. 7. vit. 1.14. If a poore man brought the oblation of their cher sort, hee was discharged: but a rich man that brought the oblation of the poore, was not discharged, Maimony, treat. of Ignorances, chap. 10. Sell. 13. In that God would have men be at fuch charges for the expiating of their imalleft finnes and overfights; it was to teach them the uglineffe of their finnes in his fight, and with how great pricely the blood of Christ, they were to bee redeemed, 1 Pet. 1.18.19. and how they should show by such cost, their thankfulnesse to God for his grace, 1 Chro. 21.24. and towards his priefts ( theminifters of his grace) which had their livelihoodin part by fuch facrifices; Num. 18.9. 1 Cor. 9 13.14 And in that he leffened the charge for the poort fort; it was to shew the riches of his grace, who freely forgiveth the poore as well as the rich, no in respect of their expences, but of his mercia, which is without respect of person, Iam. 2.5. Et 55. 1. &c. Rom 3. 24. 25. &c.

Vei f. 8. firft] that atonement might be madein his finne, after which was the Burnt-offring, at gure of a new and holy life, For Christ (whomile Sin-offring typed out) bare our finnes, in his tous the tree: that we being delivered from finne, flichlation inrighteousnesse, 1 Pet. 2. 24. Albeit, the Burnt offring also was to make reconciliation for limit as is noted on Lev. 1.4. cut with his nay! feel of 1.15 where the like is for the Burnt-offring. The here (by the Hebr.canons) was to be done, at fouth west horne of the altar. The Priest held the feet (of the fowle) between his two fingers, and the wings, between his two fingers, and stretched out the mo therof unto the bredth of his two fingers, and cutst me his naile. And this was one of the hat dest services the were in the Sanctuary. Maimony, treat. of offring the! crifices, c.7.S.6.8. Thus the priefts greatest cunnit was to be shewed in effring the sacrifices of the poore.

not divide hee might not divide the bead from the body: and if he did divide it, hee did unlawfully, and was beaten. Maimmy ibidem. Sect. 6. Seethe notes on Levit. 1.17.

Verfig. the fide Hebr. the wall. He fprinkled of the blood upon the wall of the altar, beneath the middest thereof, and the rest of the blood, hee wrung-out at the bettome. It is a generall rule, that which was put upon the wall, therefidue thereof was wrung-out at the bottome: and this was the nether wall. Maim ibidem. This rite might fore-shadow the manner of Christs suf-

fering, both his sweating drops of blood, Luk. 22.

44. and the shedding of his blood, on the crosse which oblation was sanctified by his deitie, as the blood of the facrifice by the Altar, Ioh. 17. 19.

Heb. 9.14. Matth. 23. 19.

Verl. 10.the manner or ordinance: Hebr.the judgement; which word is here and often used for the mamer or rite of doing a thing, and it hath reference to the law in Levit 1.15.&c. The Greek and Chaldee translate it, as is fit, (or convenient.) The Hebrewes give this reason why the doves were one a Sin-offring, the other a Burnt-offring; Because the Altarhad nothing in the bird that was the Sm-offring fave the blood thereof, which is not food [ as Levit. 3.11. therefore it was needfull to bring two, one for a Sin-offring to be meat for the Priest [Levit. 6.26.] thother for a Burnt-offring, to be meat for the Altar. Charkeni on Levit. 5. for his sinne or, from his some; that is, cleansing him from it.

Vers. 1 1 . attaine not ] in Greeke, finde not : that is,

if hebe not able: as in vert. 7. hee used another word of like meaning, reach not. So in Levit. 14.21. an Ephah that 12.and 25.26.47. Num. 6.21. is, a Buftell: the tenth part whereof was called an Omer, about our Poetle: the Chaldee here for an Ethab, translateth three Scahs (or pecks: ) see the notes on Exod. 16.26. oile because fin proceedeth

from us for want of grace, which oile figured; and thememoriall thereof is not sweet or gratefull unto God, which frankincense did signifie: therefore neither oile nor frankincenfe might be given with the fin-offring, nor with the jealousie offring, which brought inquitie to remembrance, Numb. 4. 15 but with the meat-offrings, both were given, Lev. 2.1. &c. In the common Mear-offring, (Le-Vit.2.) the want of oile made it unlawfull for facrifice. The simmers meat-offring, if oile were put upon it, or up-

m the handfull thereof, it was made unlawfull Maimom, treat of unlawfull (or polluted ) sacrifices, chap. 11. Sect. 8. 20.

Verf. 12 . fall take or, fall gripe ; fall gather up with the hand : fee Levit. 2.2. This was the manner of all meat-offrings, that a handfull was burned on thealtar, and the residue earen by the Priests; except the Priefts owne meat-offrings, for finne or otherwise, they were not eaten, but all burnt; Lev. 6.16:21.13. according to or, npon lehovahs Fireoffrings which the Greeke translateth, upon the

Burnt offings to the Lord; feethe notes on Le.4.35. Ven 13 Shall be the Priefts the refidue which is nor burmon the Aftar; i shall be for the Priests to en; the males among the priests were to eat it in the holy place, as the Meat-offing: fee Levit. 2.3. and 6. 25. 29. and 7. 6.7.

Verf. 15. transgreffe] or facrilegionsly-trespaffe, defraud. The Hebrew Maghnal, though it be generally used for all transgression and disloyable that the inferiour committeeth against the superiour, as the wife against her husband, Num. 5.12. and the like:yet for the mott part, it is applied to evils committed against the Lord and his covenant strvice, and holy things, wherof this law in speciall is: and to differeth from all the other lawes. The Hebrew doctors thus explaine it. It is unlawfull for a private man, to make profit (or use) of the boly things of the Lord: Whether they be things that are offred upon the altar, or things (antified for the reparation (or maintenance) of the Sancinary. And who soever maketh profit (or u/e) to the value of a mite, of the boly things of the Lord, he transgreffeth, Meimony in Meghnilah, (or, treat. of Transgression) chap. 1. Sect. 1. ignorance or unadvisednesse, by errour: see Lev.4.2. If he did it prefumpenously, and God onely knew it, he was in danger to be cut off by his hand : if his prefumption were knowne to men, the Magistrate punished him. The facrificewas for ignorance onely. Who foever facrileo ion fly-transgreffeth presump. thously, is to be beaten; and must pay for the detriment, &c. Maim. n Megnilah, chap. 1. Scet. 3. the holy things sthete were many, and manifold waies men might transgreffe in them. As for a man to eat within his (private) gates, the tithe of his corne, wine, oile, &c. Deur. 12.17.18. to doe work with his firstborne bullocke, or theer his firstborn sheep, Deur. 15.19.to cat the first truits of his land. Exod. 34.26. ler. 2.3. to keep-backe ought of the price of things dedicated to holy use; as did Ananias and Saphira, Act. s. 1.2. &c. and many like things. All the most holy things, men might sacrilegiously transgreffe concerning them, (by making profit or use of them) from the time they were (andlified, untill their blood was sprinkled. When the blood was prinkled, they might transpresse concerning them, in any thing that was wholly for the fire, untill it was burnt and carried out to the place of ashes. As the burnt offring, whether beast or fowle, and the handfull ( of the meat-offring) and the frankincense, the meat offring of the Priests. Oc. they might transgresse concerning them, from the houre they were fantlified, untill they were carried out after their burning upon the altar, unto the place of aftes. So for bullocks and goats that were burnt (without the campe:) So for the red Cow (Num. 19.) from the fantifying thereof till it were made ashes: for though it were of the boly things for the maintenance of the fantinary, yet loe it is laid thereof, it is a fin-offring; (Num. 199.) The fin-offring beaft, and trespaffe offring, and peace-offrings of the congregation; they might transfresse on them all, from their santtifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgresse in the fat and inwards, til they were carried out to the place of ashes, &c. In the meat-offrings they might transpresse from the (antifying of them, (yea though they were not as yet fanclified in a ministring vellel, ) until the handful was burnt on the altar, oc. The Shew bread, they might transgresse therm fro the san Hifying of it, (yea though it were not as yet baken, ) until the incense upon it was burned. The drink offrings men might transgres in the after they were santtified. The bones sinewes, hornes & hoofes of the mast holy facrifices, which were separated, before the sprinkling of the blood, they might transgresse in them. The ashes of the alter in the courtyard, before they were taken from upon it or after: they might transgressentinem. Any beast of the most holy things, that had ablemished c, they might transgresse therein from the fanttiffing of it, till it was redeemed. He that separateth mony for (to buy ) his fin-o fring burnt-offring, or trespassions, or for turile doves, or pigeons : they mighterransgresse therein, from the houre of the separating thereof. A mansantifieth for the maintenance of the fanctitary, a thing meet to repaire the fame, as ftone or timber; or athing meet for the altar, as lambes or doves on he fandifierb for the altar, a thing meet to repaire the fanttuary, as stone or timber. Or fanttifieth for one thing, that which is not meet for it, but for another; or which is not meet for either of both, as henns, lands &c.yea though it be but dust or ashes: they might transgreffe in any of these from the hour they were fanttified, untill such things were redeemed as were meet to be redesmed . There and many the like oafes, are shewed by Maimony in Meghnilah, ch. 2, & c. of which hee faith in the end, (c.8. f.8.) It is meet for a man to fet himselfe to understand the ordinances of the boly Law, and to know the end of matters, according as he is able. And the thing whereof he can finde no reason, nor know any worth thereof let it not be light in his eyes. And let him not break through, to goe up unto the Lord, left he brake forth upon him : (Exod. 19. 24.) Neither let him thinke of this, as he thinketh of other comon things. Behold how great weight there is, in the law touching Swortenwus transgression. And what though they bet wood and frome, and dust & ashes? when the name of the Lord of all the world is called only upon things, they are fantified. And who fo weeth them to common wee hee transgresseth therin; and though he doe it through ignorance, bee must needs bring an atonement. How much more, conserving the commandements which the holy bleffed God bath prescribed unto we; that a man should not tread them under foot, because he knows not the reafon of them, &c. Behold it is faid in the law, (Lev. 19. 37.8 20.22.) ye Shall keepe all my flatnes, and all my judgements, and doe them. Our wife menhave fayd that keeping & doing muft be applied unto the statutes, as unto the judgments; &c. Now the judgments, they are commandements, the reason or meaning) whereof is munifest, and the good shar commeth by doing them, is known in this world, as deforbidding to rob, & to feed blood she commandement to bonor father and mother. Butthe facures (or ordinances) are commandements, thereasons bereof is ugt known: &c. And all the facrifices everyona generally, are flatutes (or ordinances :) and our wife men bave field, for the fervice of the facrificer the world desh continue : for by doing the statutes and the publisher ministry righteous men are made worthy of life in thomas it we come. And the law fetres the comm indemma stebe frances first saying And ye shal keep halt live by them Lang 803. In which last words of the Rubbine, rappeared i, how the fewes (as Paul weller Hus ) but the winding God, but not according to knowledge; being igmornie of Goderighteon fees; and going about to clabyth them owne right coufnes. For Moles described the righecournes which is of the

law, when hee faith, the man which doth thefe things hall live by them, but the righteou nelle which of faith, speaketh otherwile, That if thou confesse with month that lefus is the LORD, and beleeveinth bart that God bath raised him from the dead thou shall his trefpaffe that be faved, Rom. 10.2.3.5.6.9. is, his trefpaff offring : or, for his trefpaffe it felfe. aram perfect without blemift. The ram was to be of the fecond yeare, fee the notes on Lev. 1.10. with thy estimation or, by thy valuation. This is spo. ken to the Prieft, who was to esteeme and value all holy things as is expressed in Lev. 27 8.12.8c

LEVITICES V.

of Glar Shekels Hebr Silver of Shekels: fee the like transplacing of words in Lev. 6.21. and 7.21. and fo the Gr.translateth, a ram without blemift our of the Beepe, of price of filver of fekels: This fomeun. derstand, of the thing wherein the transgression is committed, which the Pries should value, as is ex. plained in the next verfe : others understand it co the ramme brought for facrifice, that it should be worth shekels of silver, that is, two at the least, and besides that he should pay the principall, and in fift part. Thus Sol. Iarchi expoundeth it, Which's worth two Bekels: and R. Levi giveth this reason, be cause multiplication in numbers is first made by im: therefore he faith, Bekels for two Shekels . Maimony ! Megnilah, c. 1. f. 3 . Saith, He that transgreffeth through ignorance, payeth for that which he hath made weefer himselfe, and addeth a fift part thereto; and bringing ram of two shekels (that is, worth to much) and offer it for a trefpaff-offring, & makes atonement for himil. (Of the shekelisee Gen. 20. 16.) Againe in another place he taith : All trespass-offrings in the las, or brought being of the fecond yeare, co worth two fields, except the Trespass offring of the Leper, and of the Ne zirite for they are of the first yeere, and there is morne of them (et. The doubtfull Trespass-offring, is brought of little or of great : and by tradition we have learned than st comes not but worth filver flekels. If rams be one, that he find not a ram worth two shekels let him not be but tary till they be dearer, and bring one of two birds. For loe the law provideth cocerning the price & deter mineto it. Main. in Pefulei hamukdafhin,c 4 / 21.11

Verf. 16 holy thing Hebr. bolines, which the G. translateth bolies , that is, boly things, The world was also edded to holy; things redeemed, Let it 13.15.19. The payment of the principall, with the dition of the fift part, is commanded to be done to und with the bringing of the facrifice. The payment the principall, and bringing of the trespasse, hinder the store ment, (10 weer, if they be not brought together, but the fift part bindreth not for it is faid (after) it for make atonement with the ram of the trespafe: there and the trespasse hinder, but the fift part hinarch [Meaningit may remaine as a debt, to beepij afterward: Maim.in Meghnilah,c. 1 1.3.4. By Trespasse (Asham, ) the scripture somtime meant the prulcipal thing wherein the trespatte is con mitted, which is to bee recompensed, besides! facrifice: Nartab 5.8 . . . the Prieft Shall make are ment Thorgh reftitution was made, by theme grefferyeratonement could not bee made but the Priest and sacrifice appointed; both which gured Christ, by whose blood sinnes of all forts, which men through infirmitie doe commit, are forgiven and purged, I John 1.7.

Verie 17. though he know it not ] this may also bee translated thus; and he know it not, and is quilty, and bearth his iniquity; This differeth from the former afes, in verse 4. and 15. where there was knowledge of the finne, at leaft, in the end : but this law was for finnes, though never known certainly, but in doubt or suspense, so that David faid not without cause, Ignorances (or, Vnadvised-sins ) who can underftand?clenfe thou me from fecret-fins, Pial. 19.13.

Veif. 18. a ram perfect | that is, without blemifs. Of this the Hebrew canons fay; Every fin, for the ignorant-doing whereof, they are bound to bring the Sinoffring appointed, (Levit 4.) they are bound, when it is not knowne, to bring the doubtfull Trespaffe-offring: (Levit. 5. 17. 18.) And what meaneth this, If it be not knowne? If it be doubtfull unto him, whether he hath ignorantly-sinned in the thing, or no. And this sacrifice is called Asbam talui, (a doubtfull Trespass-offring,) becau'e it makes atonement for that which is uncertaine and doubtfull unto him, &c. As for example; there is a labbath day, and a working day; and a man doth worke in one of them, and knowes not in which he did it. Hee esterb of a dish of meat, and one witnesse faith unto him. this which thou bast eaten, is the fut (forbidden in the lar, Levit. 3.17.) another witheffe faith, thou haft not tuen fat: now he bringeth a doubtfull Trefhaffe-offring; and so in like cases. Maim.treat, of Ignorances, c.8 \$.1,2.On the other hand for fome cates knowne, they bring an other fort of facrifice, called, Afham Valdai, that is, a certaine, (or manifest) Trespasse of fring, concerning which in the fame booke, chap. 9. it is faid. For five transgressions, men bring the facrifice Afbam, and it is called a manifest Afbam; because there is not any doubt therein. And thefe are they: For lying with a bond-maid, (Levit. 19.20.21.) For things taken-by-violence, &c. (Levit. 6.2.6.) For facrilegious transgression, (Levit, 5.15.) For the uncleannesse of a Nazirite, (Num. 6. 1 2.) And for leprofie, when a man is cleanfed from the (ame, (Levit. 14. 12.) mation or valuation. The Grecke translateth it, of price of filver: fee before in verse 15.

Veri. 19. trespassing he hath trespassed that is, hee bathcertainely trespassed; or, he is surely guilty. The Chaldee translateth, It is a trespasse offring for bis sime which he hash simed : he shall offer a trespasse-offring before the Lord. The rites about this facrifice; were the fame with the former: whether it were a manifest trespasse-offring or a doubtful trespasse-offring, it was kelled, and the blood prinkled; then it was flayed, the fat taken-out, and salted, and put on the fire (of the alter,) and the flesh was exten by the Priests, in the court: Maimony, treat.of offring the facrifices, c.9. S. 1. The fignification hercof, was also like the former, that by the death and blood of Christ, we are clensed from all simme: 1 Ioh. 1. 7. Heb. 10.10.11.12.

CHAP. VI.

I,The Trespasse offring for fins done against the Lord,

14, and of the Meat-offring, 19, The offring at the con-Secretion of a Priest. 24,The law of the Sin offring.

ND Iehovah spake unto Moses, fay- 1 ing. A foule, when it fhall fin: & tranf- 2 greffe a transgreffion, against Ichovah: and falfly deny unto his neighbour in a thing-delivered-him to-keepe, or in the putting of the hand, or in a thing-taken-awayby-violence; or, hath deceitfully-oppreffed his neighbour. Or have found a thing loft, 13 and falfily-denieth concerning it, & (weareth with fallchood: for any-one, of all that a man shall doe, finning in these. Then it shall be, 4 when he hath finned and is guiltie: that hee shall restore the thing-taken by-violence which he violently took away; or, the thing. deceitfully gotten, which hee hath got-deceitfully, or, the thing-delivered him-to keep, which was delivered unto him to keep; or the loft thing, which he found. Or, all that | 5 about which he hath fworne, with falfhood: and he shall pay it, in the principall thereof; and shall adde thereto, the fift-parts thereof: unto him to whom it appertaineth, shall hee give it, in the day of his Trespasse. And hee 6 shall bring his Trespasse-offring, unto lehovah: a ram perfect, out of the flock, with thy estimation for a Trespasse offring, unto the Prieft. And the Prieft shall make atonement for him, before Ichovah, and it shall be mercifully-forgiven-him: for any-one, of all that he hath done, in trespassing therein.

And I chovah spakeunto Moses, saying Co-mand Aaron and his sons, saying; This is the law of the burnt-offring it is the burnt-offring because of the burning, upon the alter al night, unto the morning see the fire of the altar, shall behurning in it. And the Prieft shal put-on, his 10 linnen rayment; and linnen breeches, shall he put upon his fiesh : and he shall take-up the aftes, which the fire hath confumed, with the Burnt-offring, on the altar : and he shall out them, besides the altar. And he shall put- 11 off his garments, and put on other garments: and shall carie forth the ashes, to without the camp, unto a cleane place. And the fire upon the altar shall be burning in it, it shall not be put-out; and the Prieft fhall burne wood upon it, every morning; and shall lay-in-order uponit, the Burnt-offring, and shall burne upon it, the fats of the Peace-offrings. Fire, 13 continually, shall be burning upon the altar, it shall not be put out.

And this is the law, of the Meat-offring : 14 and a mans neighbour. 8, The law of the Burnt-offring, the sonnes of Aaron shall offer it, before

Ccc 3 Ichovah:

# Lawes for facrifices. LEVITIONS. VI.

15 | Ichovah; before the altar. And he shall takeup of it his handfull, of the flowre of the Meat offring, and of the oile thereof; and all the frankincense, which is upon the Meatoffring and he shall burne upon the altar, for a savour of rest, the memoriall of it, unto Ie-16 hovah. And the remainder thereof, shall Aaron and his fonnes eat : in unlevened-cakes shall it bee eaten, in the holy place; in the court of the Tent of the congregation, they shall eat it. It shall not be baken with leven; I have given it for their portion, of my Fireoffrings:it is holy of holies, as the Sin-offring 18 and as the Trespasse-offring. Every male, among the sonnes of Aaron, shall eat of it; is shall be a statute for ever, in your generations; concerning Ichovahs Fire-offrings: all that toucheth them, shall be holy.

And Ichovah spake unto Moles, saying. 20 This is the oblation of Aaron, and of his fonnes, which they shall offer unto Ichovah, in the day that he is anounted; the tenth part of an Ephah of fine-flowre, for a continuall Meat-offring: halfe of it in the morning, and halfe of it in the evening. On a pan, it shall be made with oile, hastily-fryed shalt thou bring it: the baken pieces of the Meatoffring, thou shalt offer for a savour of rest, unto Ichovah. And the Priest that is anoynted in his stead, of his sonnes, shall doe it : it is a statute for ever, unto Ichovah, it shall be burnt for a Whole-burnt-offring. And every Meat-offring of the Prieft, shall be Whole.

burnt-offring: it shall not be eaten: And Iehovah spake unto Moses, saying. Speake unto Aaron, and unto his fonnes, faying, This is the law, of the Sin offring: in the place where the Burnt offring is killed, Thall the Sin offring be killed, before Ichovah; it is holy of holies. The Priest that offreth-it for fin, shall eat it in the holy place, shall it be caten; in the court, of the Tent of the congregation. All that shall touch the fiesh thereof, shall be holy: and when there is fprinkled of the blood thereof, upon a garment; that whereon it is sprinkled thou shalt wall, in the holy place. And the earthen veffelf, wherein it is fodden, shall be broken and if it be fodden, in a brazen veffell; it shall be Both scowred and rinsed, in water. Every male among the Priefts, shall ear thereof, it is, holy of holies. And no Sin-offring, whereof any of the blood thereof, is brought into the Tenr of the congregation, to make-atonement with in the holy-place, shall be caten. it shall be burnt, in the fire.

and of the end

#### Annotations.

Soule that is, man or woman, as God explai. neth it, in Num. 5. 6. fo the Chaldee expoun. transgresse it is the word bedeth it. aman. fore uled, in Levit. 5.15. The Greeke here transh. teth, despising despise the commandements of the Lord (or, neglect them.) falfly deny] or, lye, as the Greeke translateth: but the word meanethlying by denyall of a thing, as Gen. 18.15. This finne, God generally forbiddeth, Levit. 19.11. Andtha law here concerneth finnes both against God, by fwearing; and against our neighbour by injuring a thing-delivered him-to-keepe] a thinghim. committed-to one; which shall againe be required called in Hebrew Pikkadon, of encommending; thing, and requiring it: in Greeke, Parathelu,or committing it to ones fidelitie, (which word Paul ufeth in 2 Tim. 1.12. of God; I am persivadeding he is able to keepe that which I have committed unio bim : ) in Latine, a Depositum. So in 1 Tim. 6.10. and 2 Tim. 1.14. In Gen.41.36. the word is used for fore or provision laid up. See the judicialliand for thefe cafes, in Exod. 22.7.10.&c. thepm. ting of the hand | This phrate (here onely used,) et. meth to meane fellowship, or partnership, when men deale, and pat their hands as it were togetherina matter: lo the Greeke translateth it communion (o: focietie;) and the Chaldee, the communion (or fillowship) of the hand; that is, commerce. Or wemi take it, for putting into the band, that is, committie of a thing to ones care and fidelity to use or imploy for him. It may also imply, the lending of a thing, or borrowing. Thus Sol. Inchi expounded it, that he hath put money into his hand to occupit or a thing-taken-by-violence 01, hath lent it him. arobberie, rapine. It implieth force, as the next doth fraud. 2 Sam. 23.21. Judg. 9.25. This Godha teth, though it be for Burnt-offring: Ela 61.8

deceitfully oppressed or , defrauded, by carin tion, calumniation, falle acculation, or other like unjust meanes. Of this sinne, Zacheus clearedhim felfe by fowrfold restitution, Luk. 19. 8. The He brew doctors thus diftinguish thefe. Who is a tun by violence, (ox robber?) He that taketh a mans good by force, as by plucking it out of his hand, &c. or, that foreibly-taketh ones servant or beast, and useth them for his owne worke; or goeth into ones field, andeach the fruit thereof, and the like. Who is a decenfull of four? He that hath his neighbours goods in his hat with the owners confent; and when they are demanded againe, he keepes the goods in his hands by force, and to flores them not, and the like. Maimony, treat. of Rich bery and loft things, chap. 1. Sect.3.4.

Verf. 3. athing loft] Hebr. aloffe: which the liw bindeth him to reftore unto the owner : See Deut 22. 2. Exod. 23.4. in the annotations. with fulbood that is, falfly; and as the Greeke translatething unjuftly. Of this kinde of oath, the Hebrew a nons fay, Who so hath his neighbours goods in bi-hand, whether they bee delivered him to keep, if or harb found a thing loft, and restoreth it not, or the tike; and the goods which he bath in his hand, hee demanded of him, and he denyeth them, loe he is a transprefor against this law ye shall not fasty deny, (Levit. 19.11.) and if he sweare unto him fally concerning the goods which he denyed; now hee transgreffeth another law ye hall not deale falfly; Lev. 19.11. And this oath is called, the oath concerning a thing delivered to keepe. And for this false oath, hee is bound to pay the principall, which he denyed, to adde the fift part more thereto, and to offer a manifest Trespasse offring; &c. Main treat of Oathes, c. 1. f.8 9. sinning or, as the Gr.translateth, fo that he finneth in thefe.

Verl.4. he shall restore] in Numb.5.7. God requireth also to confesse the sinne; which is to be underflood here, and in all like fins and trefpoffes. About this reflication, the Hebrewes have these observacions. Whether be be a violent robber, or a fraudulent-oppressor, or a stealer, or a borrower, or that bath by kim a thing delivered to keepe, or bath found a thing lost, and falsely denyeth it, or that there was partnership betweene him and his neighbor, and some of the goods remaine in his hand; or that bee hath done worke for him, and he hath not given him his wages. It is a generallrule for every thing such as these, hee that confesseth, is bound to pay by sentence (of the Indges:) and he that denyeth and sweareth, must pay the principal & the fift part, Lev. 6.2. &c. This is meant, when a man is bound to pay for himfelfe, but if he be bound to pay for his father, he payes not the fift part. As, when his father robbeth, or flealeth, or is indebted to others, and the fon knoweth it, and denyeth it, and sive areth, and afterwards confesseth it; he payeth but the principall on. ly, for it is written, (Lcv.6.4.) which he violent tookeawaysfor his owne violent-taking away, hee addeth the fift part more, but not for his fathers. This is meant, when the thing violently-taken away is not remaining then present; but if his father did violence, and died, and the thing-taken-away remaineth there and the heyre demethit and (weareth and afterwards confesses it; hee payeth the principall and the fift part. If the father reb, and sweare, and confesse it, and afterward die: now the heyre pageth the principall of the fift part. If he rob, and sweare, and so dye: and the heyre confesseth it, hee payeth but the principall onely, but in both these cases, the heyre is discharged of the Trespasse offring. Maim treat of Robbery, and loft things, c.7 (.2.3. 6.

V.5. all] or of any thing : 10 implying other particulars belides their mentioned; as some are before principall or, summe; Hebr. head. which Sol . Iarchi expoundeth the principal (the thing it felfe.) Head cometime is used for beginning or first: & fo Chazkum here noteth that the meaning may be, before hee bring his Oblation he shall put out of his band, the thing got by rapine, &c. the fift-parts] the Greek translateth, the fift part, as the Hebrew alfowas in Lev. 5.16. And it may be put for every Mi part, the fift part of every thing defrauded, as in Ezek. 16.55 . sky lifters, meaneth each of thy lifters. Butthe Hebrew Doctors infift upon the number thus; He that restoreth the principall to the owners, & denyeth at the second time the fift part, and sweareth about it; that fift part is made as the principall in every

less him, or be bath taken them by violence, or by fraud; respect, and hec must pay for it another fift part, as it is written, bee shall adde thereto the fift parts thereof, teaching that he must adde a fife part for a fift part, untill the fift part which he denyeth and fareareth for, bee become leffe then the worth of a mite. Who fo bath by him a thing delivered to keepe, and he pleadeth that it is loft, and sweareth; and returneth and confesseth that be hash it by kins . And commeth againe, and pleadeth that it is left, and (we weeth, and agains returneth and confesseth that he bath it by him; he must pay a fift part for every oath, with that one principall; as it is written, He hall adde thereto the fift parts thereof, teaching that hee may pay many fifts for one principall. Maim treat of Rebberg, 30.0.7 f. 13 13. Now what the fift-part is, he there the weth inf. 7. one of foure, with the principall: as if he robbed the value of 4, and sweareth he payeth five. And if the stolne thing be remaining, bee must restore it, and give the price of the fourth part thereof. to whom se pertaineth or, whose it is, by right, whether the owners, or the heyres, to him against whom he is outly. Numb. 5 7. He that robboth his neighbor, if he that is robbed dyeth: must restore the robbery unto the heyres: and if it bee lost, or changed, he must give them the price of it. And if he sware unto him. and afterward he dyed; hee must give to the heires, the principall and the fift part. Hee that robbert his father, and five aresh unto him, and the father dieth, if the thing taken by robbery doe not remaine, or if it be changed, be must make an account with his brethren, for the principal and for the fift part. If the thing taken by robbery remaineth, bee is bound to bring forth the thing it felfe from under his hand. Therfore he is to give the thing taken by robberie, and the fift part alfo to his brethren; and make an account with them, &c. Maim.treat.of Robbery, c.2 f. 1.2. &c. But if the man have no kinfman to recompense the trefpaffe unto, it must be recopenfed anto the Lord, even mitothe Prieff, Num. c. 8. of his trefbaffe or, of his qualtineffe, that is, the day when he is found a trespatter: which the Gre. ke interpreteth, the day wherein he is convicted: (or reprehended ) Or we may understand it, the day wherein hee officeth for his trefpate: fo Chazhuni explaineth it, The robber flat give the goods to him that is robbed, in the day that bee bringeth his Treff affe-offring turning from his fin, that his oblation may be accepted with favour.

Ver. 6. perfect arithous blemish. This oblation was performed with tuch rites, as the other before mentioned in c.5. ee the notes there; and on Numb.5. in trespassing or, by quilty-trespasse, or, with quiltineffe therein. The Greek translaveth, and bath trespaffed therein. I hele tacrifices, could not by thefelves make atonement, or procure forgivenelle of fins:but they fignified the atonement made by the facustice of Christ: Heb. 10.1.4.10.14. and taught inen mortification, and dying unto finne, as David faith, Thou delightest not facrifice, that I should give it &c. the farrifices of God, are a broken firit, a broken and a contrite bart, &c. Pi. 51.18.19. And where true repentance, faith in Chrift, & ameridement of life is found in the finner; there is promite of grace, and of forgivenetle of fins, though they be as fearlet, they shall be as white as fnow; though they be red like crimfin, they shall be as wooll. Elay 1.16 18.

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There beginneth the 25. section of the reverence of Gods sanctuarie, were to be covered with these breeches next the skinne. See the no hath the wed what facrifices men fhould offer now he declareth the manner and rives about those fa-

crifices, more particularly.

Vert 9 because of the burning or, it is that which afcendethby the burning. Here is the reason of the name : for the Burnt offring, is in Hebrew Gnolah, that is, an Afcension, because by burning all in fire, jewent up in Imoake and vapour. Therefore the Holy ghoft translateth it in Greeke, Holocautoma, that is, a whole Barnt-offring : Hebr. 10.6. from Pfal. 40. Theuse of this facrifice is shewed on Leviticus r. Here the Thargum called Ionathans, faith, it was to make atonement for the imaginations of all night | though the time of the Ethe heart. vening sacrifice began about mid afternoone (as is shewed on Exod. 12.6.) yet the burning might continue all night, till breake of the day. No facrifices mere offred, but by day : therefore they killed no facrifice but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was fet, the blood became unlawfull (to be fprinkled.) Sacrifices whose blood was (prinkled by day, their fat was burned by night, till the pillar of the morning ascended, (that is, till breake of the day. ) And fo the pieces of the burnt-offrings, were burned by night, till breake of the day. But for to keepe men farre from trespassing, our wife men have Taid that they should not burne the fattes, or pieces of the burnt-offring, but untill midnight. Although it was lawfull to burne them by night, yet they did not deferre them purposely, but endevered to burne all by day. Gratefull is a commandement (done) in the hours of the Same, Maimony, treat. of offring the facrif. chap. 4. Sect. 1.2.3. This law here given, feemes specially to intend the daily Burnt-offring of the church, which was offred first in the morning, and last in the evening, as the Hebrew Doctors tay, It is unlawfull to offer any facrifice at all, before the daily facrifice of the morning : neither kill they any facrifice, (to weer, for particular persons,) after the daily evening facrifice, except the facrifice of the Paffeover onely, Maimony, treat, of the daily facrif. chap. 1 . Sect. 3. Shall be burning or, Shall be made to burne, that is, nouriflied continually: fo verfe 12.

Verf. 10. his limen raiment or, the linnen robe; as the Greeke translateth, a tinnen coat. Such were made for the interiour Priests to minister in, Exod. 28 40:41. Theoriginall word Midde, fignifieth a large garment, proportionable to the bodie. It is the Com (as Sol. Iurchi observeth) and the scripture cutterbit Middo because it was like [ Middatho] bis mediare that wore it, Hence the Greeks borrowed sherrovord Manilue, which is a coat, or mantle. And the Hebrew and fignifieth finer linnen then that of common flax, ( which is called by another name of therefore the Chaldee here translareth it parments of byfarfetthe notes on Exod. 25. 4. The Commentaymene (taish Chackuni on this place,) is the Cost, the Miter, and the Girdle, which all are of lin-many and the scripture speaketh of them as of one because they all are as one purment, for he is not clothed with one mithous the orber ... bis fleft in Greeke bis body; meaning, his fector parts; which for honeftie and they should be poured out into an uncleane plat.

on Exod. 18. 43. and compare Ezck. 44. 17. 18

buth consumed or, bath eaten: afhes are faid to be confirmed, when the wood and facrifices are confirmed and turned to aftes. So meale is faidto be ground, Efay. 47. 2. when the corne by ginding is turned to meale. besides the alter on the cast-side, furthest from the sanctuarie : Levit. 1.16. The taking-up of the ashes from on the alian in commanded to be done, every day, and it is one of the Prieffs fervices, Leviticus 6. 10. They did it, when the pillar of the morning ascended [that is, at breaked the day.] And at the feasts, (they did it) at the begin ning of the third part of the night; and on Reconcilianing day, at midnight. He whose duty it was to take themus, washed himselfe and put on the clothes in which hee was to take them up, and sanctified (that is, washed) his hands and his feete. And tooke a fire-pan, and went no to the altar, &c. Maimony, treat, of the daily facil chap. 2. Sect. 10. 11. &c. The taking up of the aling is the first of all the services in the day; and the meaning and mysterie of it is, to remove away the spirit of macleannesse that remaineth after the digestion of the rum. bers and fat intrails, that lyeth on them. And therforeit is not done but in white garments only , because by man, iniquity is purged, (Pro. 16.6.) R. Menachem, on Le.6.

Veri. 11 other garments | Vnto the Altar, no Prich might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuarie. Hereupon it is written, whenthe Priests goe forth into the utter court to the people, the Shall put off the garments wherein they ministred, and lay them in the holy chambers : and they (hall putous ther garments, and they shall not sanctifie the pione with their garments; Ezek. 44.19. Yet forafmuchs the carving away of the ashes, belonged whe Priests, by other garments the Hebrewes underfland not common clothes, but other holygaments. The Priests garments wherein he tooheans the ashes, were lesser then those wherein he ministredin other services; as it is written (in Levit. 6.) hee full put on other garments, and cary forth the afbes: he fath not other, for that they were common garments, but for that they were leffe then the former. Maimony in Tamidin (or treat. of the daily facrif.) chap. 2. Sect.10.

without the campe ] As the turning of the Bunkoffring to albes, was a figne of Gods acceptation thereof, Pfal. 20.4. fo the carying out of the camps, into a cleane place, fignified his regard of the very reliques of that holy thing : which had accomplithment in Christ his death and buriall, without the gates of Ierufalem, in Golgotha, and in a garden, Heb. 13.11.12.13. Joh. 19. 16 17.18. 41. 42. the memorie whereof is bleffed. Of thefe ashes, the Hebrew canons fay, they were to be left in aplace, where the winde did not blow strongly. And it was not lawfull for strangers, to gather them up: neither might they be scattered there, but laid downe: and it was unlawfull for mento make profit ( or uft) of them. Maimony, treat. of the daily facrif. chap. 2. Sect. 15. acleane place the contrary is faid touch ing the stones and dust of a leprous house, that Levit 40 41 for they came fi & a polluted house; higher aftes came from the Lords holy house, therefore were to be laid in a cleane place, where no dead carkaties, dung, or other filth was layd.

Vert. 12. fall be burning or, fhall be kindled (or wide burne) on it. From hence the Hebrews gather. that the fire might not bee kindled beneath, and then lad nom the alear, but was to be kindled on the altar it And Beal Hatturim noteth how trom hence they havefaid, Although fire came downe from heaven, set they were commanded to bring of common fire. be put out or, quenched The Hebrew canons lay, Hee that quencheth the fire of the Altar, is to bee besten, for it is faid; It fall not be put out, (Lev. 6.12.) though it bebut one coale, and though it be downe from upon the Altar, bee that putteth it out is to bee beaten. Maimony ibid c.2. [.6. wood no other fewell was allowable for the altar, and it was to bee the wood of the publike congregation, (as is obferved on Lev. 1.7.) And as all things about Gods fervice, were to be of the best: fo of this the Hebrewesfay, the wood was to be none but choice: fuch as had no wormes in it. And that, timber of buildings pulled downe, was ever vnlawfull-they might bring none but new wood. Maimesy, in Murei Mizbeach, ch. 6. f. 2. every morning Heb. in the morning in the morning. Of this service it is secorded: In the morning they laid the wood in order, and they made upon the top of the Altar a great fire de: likewife towards evening. Three fires were ordaily made upon the top of the Altar every day : the first was the great fire on which they offred the daily facrifice with the other oblations; the second was a little fire in the fide from which they tooke fire in a cenfer to burne sucense wish every day; the third was not for other use but to confirme the commandement concerning the fre, which is written, FIRE CONTINVALLY SHALL BE BURNING, LCV.6.13. Weehave beene taught that that which is faid, BECAVSE OF THE BURNING VPON THE ALTAR, Lev. 6. 9) is meant of the great fire : and this, THE FIREOFTHE ALTAR SHALL BE BURwind In IT, Lev. 6.9. is the fecond (fire) for the medicand this, THE FIRE VPON THE ALTER SHALL BE BURNING IN IT. Levillens 6. 12 in the third, for keeping of the fire, Mai mony increase of daily facrif ch. 2. f. 2.4.5.

Verting: Fine continually This commandement My manifing the fire alwaics, being to of repea-Reillieween'it to be of weight, and carefully to be observed: and signified, how by Christ our Altar, we should have continually through his Spirit, Mundes ready for the purging and raking away of our fins, and accellero offerunto God the facrifithe deptate of foliar, 9. Hebris 10, 15. likemy word (which is Ikened unvo fire, Ier. Mindle and three up the graces of the philiamen, which may never be quenched, Mar. 3, 11. 1 Thef. 5. 19. It foreshadowed alforhe to the of Christ, who camera find fire on the earth, indefines to the description of the christ winded, Luke 12.

Church, which are continuall in this world, and through which we must enter into the Kingdome of God, Mark 9.49. Heb, z. 10 1 Pen 4.12. The Hebrewes lay of the fire on the Alear, that it was as a lidder for the Augelli to afcend by : we (in ludg. 13. 20. ) the Angel of the Lord ascended in the flame of the Alter; and in Ezek. 9.2. fix men flood beside the brazen altar : Baal Hatturim on Lev. 6.

Verf. 14. Meat-offring the Minchab, whereof fee 14 Lev. 2, and the annotations there. before the Altar | that is faith Sol. Iarchi, the fouth, for that was the face ( or forepart ) of the altar; for the fost banke was fet on that fide.

Ver. 15. of reft of fweet finell: fee Lev. 2.2. The Icrusalemy Thargum translatethit, of favourable acceptation: and Onkelos, to be received with favorable acceptation.

Ver. 16. unlevened cakes | that is, made into un- 16 levened cakes: as the next verfe fhewerh. This, and the like that follow, shew, how they that wrought about the holy things of the fanctuarie; and they which waited at the alrar, were partakers: with the altar: so the Lord proportionably ordained alfo under the gospel, 1 Corinch. 9.13.14. Ezek. 44. 29. See Deut. 18.1.2. &c. What leven and unlevened cakes fignified, is noted on Exod. 12.

holy place meaning the Court of the fanctuat rie, in Num. 18.10. it is called the Haly of holes. that is, the most holy place; yet hereby was meant neither the most holy within the Tabernacle, (into which none went burthe high Prieft once a yeare, Levit. 16. 2. &c.) neither the holy place there: but the court of the fanctuary, where all the most holy things were boyled, baken, dres fed and eaten, by holy perions: as is explained after, v. 26. and Lev. 8. 31. See the notes on Levi-

ticus 24. 9. Verf. 17. with leven or, levened; as the Greeke 17 translateth it. boly bf bolies that is, most boly : Hebrew, holineffe of holineffes. The like is favd after, touching the fin-offrings, &c. Levit. 6. 254 and 7.1.6. &c. Other things were called holy, as the pallcover, tithes, firstfruits, &c. Such the Hea brewes call leight holy things, to distinguish them from the most holy: and the lawes concerning them differ. The fin-offring, trespals-offring, and remainder of the peace-offrings; were not earen but by the males among the Priefts, within the court. Other offerings, rithes, firstfruits, shoulder and breft of the peoples Peace offrings and the like, were for the Priests, their sonnes; daughrers. &c. that were cleane, Numb. 18: 9.10.11.19. A. gaine, the most holy things are here limited to bee caten within the court: the light holy things were to bee earen in the place which the Lord should choose &c. Dent. 12. 5. 6. 7. and 16. 5. 6. which after; was I erufalem; whereupon the Hebrew canonsfay, who fo catesh a bis of the flesh of the mostihor ly things, wishout the court, is to bee beaten, &c. The Came judgement in for him that eateth the light bely things, out of levulalem. For Ierusalem malls, are for the light holy things; as the walls of the court for the most holy. Flesh of the most holy things, that is corried The heavilet He affictions of Christ and his our of the walls of the cours and fleft of the light body

things, caried out of the walls of lorafalem, is polluted and unlawfall for ever. And though it be brought back againe to bis place yet is se valanful to be caten. Maim. in treat of offring she facrif, ch. 1 1.6.9.6. Hereupon Ierufalem is called the haly Civie: Nehem. 11.1. Elay

48.2. and ga. s. Mat. 4.5. Verf. 18. Every male] although he bee a blemifhed prieft, faith Sal Jarehi, allthat toucheth for, whofeeter touchesh : whether person or thing, as any vellell of ministerie, and the like : meaning that no uncleane person, or common vessell, might touch them. The Greeke translateth, who foever soucheth them, Ball be fantified: and fo Charkuni, adding this, and he shall purifie himselfe, before he touch shem. See after in v.27. and Exod. 29.37.

Vers. 20 inthe day and fo, from that day forward, every day. Chazkuni faith, that In here is in stead of From. And that it is used for After, is noted on Exod. 2. 22. the day that he | that is, Aaron himfelfe. (as Lev. 8.) or any of his fons after him. The Chaldee called Ionathans, laith, in the day that they anoint bins to possesse the high priests office. The Priest-hood was by naturall succession to Aarons sonnes, fuch as were meet for the fame, having no blemithes or other impediments; which the Magistrates of the highest Court judged of, and put him in place. None doe constitute an high priest, but the Senate of 71. Indges: and they doe not anoint him, but by day, as it is written (Lev. 6.20.) In the day that he is anounted, &c. and they fet not up two high Priests at once. The high Prieft, he is the head of all the priefts : and they doe anoint him with the anointing oile (Exod. 30.) and clothe bim with the garments of the high Priesthood, (Exod. 28.) They clothe bim with the 8. garments, and when he puts them off, they clothe him againe on the morrow, fo 7. daies, day after day, as it is written (Exod. 29.30.) the fonne that Shall bee Prieft in his fread, shall put them on 7. dayes. And as they aray him with the clothes, feven dayes, fo they anount bine with oile fewen daies, one after another. Maimony, in treat. of the Implements of the fanthumie.c.4. f.15. 14. 24. This high Priest was a figure of Christ, eloched with the garments of justice and falvation, offring himfelfe to God for us, and us unto God through him elfe; making us, and our fervice acceprable unto his Father; Heb. 8. 1. and 7. 25.28. and 10. 10.22. and 23. 15. Ephah or Bushel: the tenth part whereof, was an Omer: fee Exod. 16. continual or thus, a Meat-offring, continual-61. The ordinary priests officed their Minchah but etheir iniciation or entring upon their office:the high mieft continually every day. See the notes enlev.z.r.

STWEETELL apas to weet, aflat-pas, plate or flice: whereoffee Lev. 215. Such being baken dry, withbur liquor, were the more fubject to the heat and parching of the fire. And as the high Priest was in special manner a figure of Christ, so his dayly Meat-offring being of this kinde, figured out the fuffrings of Christ, who was to parched with the fice of afflictions for our fins baffily fryed or, hoven as with bubbles foin Lev. 7.82. The man-

high Priest brought a whole tenth deale, (of flowre;) and fantified it, and divided it by the halfe tenth-acale meafare which was in the fanttuarie : for although the oblation was balfe at once , yet was it not fantified by the balle. And he brought therewith, three logs of oile as it is written it Shall bee made with oile , to adde oile thereunto, like the meat-offrings of the lamb. Then he mingled the flowre with oile, and haftily baked it with bubbles. And he kneaded of each halfe tenth part, fir cakes. And they were made one by one thus, he divided the three logs (of oile) by the quarter measure that was in the fanctuary : a fourth part for every cake. And he baked the cake a little, and after that fried it upon the pan, with the other fourth part of oyle which belone. ed to it. And he did not bake it much, as it is written Tupbinei [i. Bakings. Lev. G. 21, between baken and raw. And afterwards hee divided every cake into two, by measure; that he might offer the balfe at morning, and the halfe at evening. And he tooke the halfes, and doubled them every one, into two; and brake themis in peeces til he found every peece doubled into two. And be offred the one halfe, with halfe the handfull of frankincense, in the morning; and the other halfe, with half the handfull of frankinsense at evening. And if it were the Meat-offring of Initiation, ( or first entring uponhu office,) he divided it not , but offred all at once, with the handfull of frankincense : and both of them were a whole Burnt-offring, for offrings made by fire. Mim, in treat. of offring the facrifices, ch. 13. f. 2.3.4. baken peeces Hebrew, bakings of the Meat offringef peeces, that is, which was broken into peeces. See the like phrate in Lev. 5.15. thou fhalt ] merning, thou prieft, whofoever; as the next work theweth: therefore the Greeke explainethit, he [ball offer of reft | that is, of freet fmell, as the Greeke translaterh: in Chaldee, to be accepted with favour before the Lord.

Vex.22. the Priest that is anointed Thargumlonathan explaineth it, the high Prieft that is anointed with oile, awhole-burnt-offring. | Hebr. a Call: that is, whole, or altogether; in Greeke it is transla ted here Hapan, All; in the verse following, Hobcauses, that is, wholly-burnt. The peoples Meat of fering was caren by the Pricfts, that made atone ment for them, v. 19.16. Lev. 7.7. but because ment for theing a sinner, could make aronement or himfelfe, therefore his Meat-offring might not be eaten, but all burnt on the Altar; to teach himto expect falvation not by himfelfe, nor by his legall fervice or workes, but by Chrift. For the carry of the fin-offring, figured the bearing of the limes iniquitie, Lev. 10.17.

Verf. 25. be killed | that was, on the north fided the alear: fee Lev. 1. 11. Hereby was figured that Christ our sinne-offring should bee killed by the priests in Ierusalem and mount Sion, wen was on the fides of the North, Pf.48 2. crucified on mount Calvarie, which was on the North west side of le rufalen : as by the lewes tradition, the morning facrifice was killed at the North west horne of the

Altar. Verle 26. offreth] or, expiateth-fin by-it; as the Chaldes translateth, that maketh atonement by the ther of making the le cakes is finde to be thus. The blood thereof : in Greek, that offreth it, The Price

weir; and to bare the iniquitie of the finner: | thefe mysteries; for speaking of this washing of gar-(Leviso: 17.) and in type abolished the same. It wisalfo apart of their livelyhood , Ezek. 44. 28. 201 which coverous prices abused, sating the sime affall soofe; and lifting up their foule, unto their innuite: Hol. 48. It turker figured our commumon with Christ our facrifice, cating his flesh by fath, loun 6.56. as lie hath made us an holy Prieftbood even Kings and Priefts unto God his father, Per 2.5. Rev. 1.6. in the holy place | Within the contry ard of the fanctuarie, not without the fame Seven other things were also to bee eaten there porced on Lev. 24.9.

Veri 27 blood thereof ] of the finne-offring; whether it were that which was to bee eaten, or that which was to be burns. And this rite, was peculiar to the finne-offring, above all the other most holy things: Maimony, treat. of offring the facrif. ch. 8. f. 1. 2. As the finne-offring in special fort figured Christ (who was made sinne for us, 2 Cor. 5. 21.) to this ordinance for all that touched the flesh of the fin-offring to bee holy; the garments sprinked with the blood, to be washed; the vessels wherein the flesh was boyled, to bee broken or foured and rinted : taught an holy use of this mysterie of our redeption, wherof they that are made partakers, ought to be washed, cleansed and fanctifed, by the Spirit of God; that we possesse our velids in holines and honor, and yeeld not our memhers as infframents of unrighteoutnetle unto finne any more. 1 Thef.4.4. Rom.6.13. malb] This walking was for cafuall (prinkling, as when any blood ipring out of the bason, upon a garment or thelike. And as the Hebrew canons fay, Nothing was charged to be washed, but the bloody place only: and that which was upon an instrument apt to receive uncleannes, and upt to be washed. But if it were sprinkled on an instrument of wood or of metall, it was not to bee washed because they are things not fit to be washed, but they are enely for aped. If it bee sprinkled on the skin of A fifthist is not required to be washed; because that is not attentions research succeannesse. If on the skin of a trust population flased, it is not charged to be massed: if a beautiful it is seen as feed: for thoughts receively no sincleannes now, yet loc it is apt of really empleanness, after it is defled for ufe. If it from the of the ideals, upon a gar ment, or from upon a tomographic or after thus it is like on the ground balathered up, and any of it put on a garment, they compained up; and any of it put on a garment, they compained to single stop it is written. And when there is patheled of the blood of the single stop it is most meant, but the process of the single stop is the single stop in the single single stop in the single stop in the single stop in the single single stop in the single single stop in the single s the blendy place, they must wash it very paire, in fire facrifice, ch. & f. 4- 10. These ordinances handing the couragion of fine (as did all the like) and the care all t

ments, they give a realon, because it was necessary to doe-away-unclearmeffe, by the water that are on high: R. Menachem on Levit. 6. Thefe are the spirituall waters, mentioned in Hebr. 10.22. John 7.38.39. Rev. 1.5. and 22.1. Zach . 13.1. Etay 4.4.

Verl. 28. fcomed as the walling, was to be in the holy place, or Court; ver. 27.10 it was required that the earthen veffell fould be broken in the court and the vessell of metal, should be scoured and rinsed with water in the court. The scowring, was with hot water, and the rinfing, with cold. With water, not with wine, or any mixture, or other liquor. Maim ibidem.ch.8.f. 11.12. Or breaking the earthen veilells, fee the notes on Lev. 11.33.

Ver. 29. holy of holyes H. br. holynes of holyneffes, that is, most holy; and the Greeke addeth, unto the

Ver. 30. into the Tent | as was the blood of the fin-offings for the high Prieff; & for the Church. See Lev.4.5.16. The fignification of this law, for the burning of fuch facrifices, and that the Priefts might not cate of them, was to shew the inability of that legall priefthood to reconcile men to God: and that men cleaving thereto, and not feeking for the better priesthood of Christ, could not bee faved. For fuch finne-offrings as those Pricits did eate, so typically bearing the peoples iniquitie. Lev. 10.17. and taking it away, the blood of them came not into the fanctuary before God; which argued their unworthineffe. But Christ with his blood (fled for our finnes,) entred into the holy place, (not that which was made with hands, but into very heaven) and hath obtained eternall redemption : Heb. 9.11.12.24. And in that the legal priests, might not eate the flesh of that sinne-offring, whole blood was caried into the holy place, but the body was all burnt without the camp: the Apostle from hence faith; we have an Altar (meaning Christ, ) wherof they have no right to cate, which ferve the Tabernacle: (to excluding from Chrift, all that cleaved to the rudiments of Moses. Which he proveth thus, ) For the bodies of thefe beafts, whose blood is brought into the Sanctuary by the high Priest for fin, (wherein Christs facrifice was most lively figured,) are burnt without the campe; (forhat the Priest had no meat, or lively hood thereby :) Wherfore Iefus alfo, that hee might fanclifie the people with his owne blood, suffred without the gate; (10 accomplithing the type; and thewing withall, that tuch as would ftill ferve the worldly fanctuary, had no right to eate of him, and live by him. ) Let us goe forth therefore unto him, without the campe, bearing his reproach, &c. Heb. 13. To .- 13. Teaching us hereby, to have communion with Christ, both by faith, in applying to our felveshis death and fufferings, 1 Pet.3:18 Gal. 2.20 and in partaking of his afflictions; going out from our earthly habitations, and teeking the things that are above, r Per. 4.1. Colodi. 2.12.13. and 3.2.1. Knowing this, that our old man is crucified with him, that the body of fin might he destroyed, that henceforth we should not serve sinne, Rom.6.6. ghancar sublictiv

## CHAP. VH.

1, The law of the Trespasse offring. 11, and of the Peace-offrings, 12, Whether they were for Thankseiving, 16, or a wow, or a volumary offring. 23, The Fat, 26, and the blood are forbidden to be eaten. 28, The Priests portion in the Peace-offrings.

Nd this is the law, of the Trefpasse. offring : it is, holy of holies. In the place, where they kill the Burnt-offring, shall they kill the Trespasse-offring: and the blood therof, shall he sprinkle upon the alear, round about. And he shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flankes: and the caule, above the liver, with the kidneyes, hee shall take-away ic. And the Priest shall burne them, upon the altar ; for a Fire-offring unto Ichovah: it is a Trespasse offring. Every male among the Priests, shall eate thereof: in the holy place shall it be eaten, it is holy of holies. As is the Sin offring, lo is the trefpaffe-offring; there is one law for them: the Prieft, that shall make-atonement therwith, his shall it be. And the Priest, that offreth a mans Burnt-offring: the skin of the burntoffring, which he hath offred; it shall be, for the Priest himselfe. And every Meat-offring, that is baken in the oven; and all that is made in the frying-pan, and on the pan: shall bee for the priest himselfe that offreth it. And every Meat-offring mingled with oyle, and dry: shall be for all the sonnes of Aaron one as much as another.

And this is the law, of the facrifice of Peace-offrings: which he shall offer unto Ichovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confession unlevened cakes mingled with oile, and unlevened wafers, anointed with oile : and of fine flowre haftily fryed, cakes mingled with oile. With the cakes, levened cakes ofbread, shall he offer for his oblation: with the facrifice of Confession of his Peace-offrings. And he shall offer, one of them, out of the whole oblation for an Heave-offring. unto Ichovah: it fhall be of the Priests, even his that sprinkless the blood of the peaceoffrings. And the stells, of the lactifice of Confession of his Peace-offrings, shall bee eaten in the day of the offring of it : he shall as not leave of it, until the morning. And if for a portion. For the wave breaft, and the

the factifice of his oblation, bee a vow ora voluntary offring; it shall be eaten, in the day that hee offreth his facrifice : and on the morrow, the remainder also of it shall bee eaten. But the remainder of the flesh of the facrifice: in the third day, shall be burnt with fire. And if any of the flesh of the facrifice of his Peace-offrings be eaten at all, in the third day; it shall not be favourably-accepted; hee that offreth it, it shall not bee imputed, unto him, it shall bee a polluted-thing: and the foule that eateth of it, shal beare his iniquity. And the flesh, that toucherhany uncleaned thing, shall not bee eaten; it shall bee burns with fire : and the flesh; every one that is cleane, shall eate the flesh. But the foule that , eateth the flesh, of the facrifice of Peace of frings which pertaine unto Iehovah, and hash his uncleannes upon him: even that foule shall be cut-off, from his peoples. And the foule that shall touch any uncleane-thing; the uncleannesse of man, or an unclean beast. or any abomination that is uncleane; and eate of the flesh of the sacrifice of Peace. offrings, which pertaine unto Iehovah: even that foule shall be cut off, from his peoples.

And Ichovah spake unto Moses, saying, Speake unto the fonnes of Ifrael, faying: yet ", shall not eate any fat, of oxe, or of sheep, or of goar. And the fat of a carkaffe, and the fat of that which is torne in peeces hallbe used for any works: but eating yee shall en of it: For who foever eateth the far, of the beaft, of which he offreth a Fire-offring, unto Iehovah: even the foule that eateth it, shall be cut off from his peoples. And ye shall not eat, any blood, in any of your dwellings : of fowle, or of beaft. Any foule, that it eateth any blood: even that foule shalber cut-off, from his peoples.

And Ichovah spake unto Moses, saying Speake unto the formes of Ifrael, faying: He that offreth, the facrifice of his Peace of frings, unto Ichovah, shall bring his oblation unto lehovah, of the facrifice of his paceoffrings. His hands shall bring, Ichovahs Fire offrings : the fat with the breaft, it shall he bring; the breaft, to wave it for a Waveoffring before Iehovah. And the priest shall burne the fat, upon the altar : and the break shall bee Agrons and his fonnes. And the right shoulder, shall ye give for a Heave-offring, unto the prieft: of the facrifices of your Peace-offrings. He of the fonnes of Aaron, that offreth the blood of the peace-offrings, and the fat; his shall the right shoulder bee,

heave houlder, have I taken of the formes of Priest had no right to the skin thereof. All the most holy the from off the facrifices of their Peaceoffines: and have given them, unto Aarathe Priest and unco his fonnes, by a stame for ever, from among the fons of Ifrael. This the anointing of Aaron, and the mointing of his fonnes; out-of Iehovahs Fire offrings : in the day when hee presented them, to minister-in-the-priests-office, unto lehovah. Which Iehovah commanded to give unto them, in the day that hee anointed them, from among the fonnes of Ifrael : by a flatute for ever, throughout their generations. This is the law, of the Burnt-offring, of the Meat-offring, and of the Sin-offring, and of the Trespatte-offring : and of the fillings (of the hand,) and of the facrifice of Peace-offrings. Which Iehovah commanded Moles, in Mount Sinai: in the day that he commanded the fonnes of Ifrael, to offer their oblations unto Iehovah, in the wilderneffe of Sinai.

#### Annotations .

Respassional Hebrew, Asham, that is, trespass or, quiltineffe : in Greeke, the Ram for trefaffe. This is an explanation of things commanded holy Hebrew, holines of holinesses, that is, a most holy thing, so in vers.6.

Ver. z. the place the Northfide of the altar, Lev. 1. 11. figuring the place where Christ our sinne and Trespats-offering should be killed for us; as is noted on Lev. 6.25. he sprinkle meaning the Prieft; as hee iprinkled the blood of the Burnt-offrings, and of the Peace-offrings. See the notes on Lev. 1.5 and 3. 2.8.

N.3.therumpe, & c. Of these rites, see the notes on Leviticus. 3 .4.9.&c. for the fame order in most things, was for all these facrifices. Whether it were amanife Tropass offring, or a doubtfull Trespass-of-fring the billedit, and sprinkled the blood, as is before declared. And flayed it, and tooke out the inwards, and falled them, and strowed them on the fire upon the the little would bring them in a vessell, he might: attentione of the flesh, was eaten by the males of the Priests in the court, as the fin-offring. Maimony,

that of offring the sacrifices, ch. 9.s.1. thing from the former: fee the notes on Lev. 3. 4. in the former: see the notes on Lev. 3. 4. the phrase is in Plal. 1 3.3.3. the dew of Hermon, the seements, that is, and the dev which descendeth mountaines of Sion.

Grandstance of Sion.

Grandeth, a finel of weet fanour.

Chiling to the Burnt-offring and so of other like offines Touching this point the Heb.canons say;

Mile bu of the Burnt-offring and so of other like offines Touching this point the Heb.canons say;

Mile bu of the mest boy be things, were the Priests:

Mine they were facrifices of the congregation, or say the serious persons. But the sense of particular persons. But the sense of persons the same serious and the serious persons. things, were the owners. And every Burne-offring, of flesh was not meet to bee offred on the altar; the

things, unto which pollution hapneth, before they be flayed, their skins belong not to the priests: if after they be flayed, the priests have their skins. And all the skins, the men of cultodie (which ferve in their course) doe divide them among them, from fabbath evening to Sabbath evening. He that taketh his burnt offring, for the maintenance of the Santhury: likewise he that santlifieth his goods if there be males among them, whose right is to be offred for Burnt offrings : the Priests have not their skins; for it is written, THE PRIEST THAT OF-FRETH A MANS EVENT-OFFRING, particularly dilinguishing it from the burnt offrings of the Santhuary. But those skins are fold, and full to the reparation of the Santhary. Whether it bee man or woman, franger or servant; the skins of their sacrifices are the Priests: bee (aith not A mans burnt-offring, but to except the san-Etuaries. Maim.trear of effring the facrif. c.5. s. 19.20. 21. This ordinance, compared with the coats of skin, wherewith God clothed our naked first parents, Gen. 3.21. and with the goats skins, wher with Iakobs hands were covered when hee got the bleffing,Gen. 27.16. may lead us to the gift of God, in bestowing upon us Christ and his righteousnelle, to be clothed with him by faith, and fanctification,partaking of his death and fufferings; Rom. 13. 13. 14. Phil. 3.9.10.

V. 9. the pan or, the flat plate. Of these, fee the notes | 9 on Lev. 2.5.6.7. for the Prieft or, the priefts, cven his that offreth it. The scripture thus speaketh, (as the Hebrew doctors obterve) of this and the other facrifices, to teach that the Priest whois meet for to serve, bee bath his part in them to cate the same. Anahe that is not fit at the boure of the offring; as, one that is uncleane, he hath no part to eat, although he be purified at evening. But in this matter of parting, all is for those that offer in the same day. And they all have their parts, in all the holy things of the fantluary, one as much is an other. Maimony, treat of offring the facrifice, chap. 10. Sect. 14. This figured our thankfulnefle unto God for his graces, which wee should use and imploy unto his honour: communicating unto them that teach us the word, in all good things, Gal. 6.6. 1 Cor. 9.7-11.

Verl. 10. dry] that is, not mingled with oile, as the Greeke translaterh. Such were the Meat-offrings of the finner, and the like : fee Levit. 5. 11.

one as another Hebr. man as his brother; that is, every man alike; as the Greeke explaineth it. From this word, man, The Hebrew doctors lay, A childe hath not a share, no not in the light holy things, although it be lawfull for him to eat even of the most holy things. Likewife a woman, or one that is both man and woman, have no share in the holy things of the santtuarie at all, for it is faid, MAN As HIS BROTHER. But hee that hath a blemish, whether continuall or transitory; whether he be borne with his blemift, or is unblemified and yet disabled, hee hath a share and eateth, as it is written, The bread of his God, even of the most holy, and of the holy, shall he eat, (Lev. 21.22) He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth, Maimony, treat. of offring the facrifice, chap. 10 Sect. 17. &c.

Verf.12.

Verl. 12 for Confession or, for shanksgiving: the Greeke translateth it, for Praife : and the facrifice of praise, with confessing to Gods mante, is mentioned by the Apossle, Heb. 13.15. alluding to this law. See before in Levit. 3. This Confession, the Hebrews (as Sol. Iarchi on this place) fay, was for mercies and deliverances received from God; as by them that goe downe into the fea, or that travel through the deferts, or have beene prisoners, or sicke and recovered; for such are bound to make confession, as it is written, Let them confesse unto the LORD bis mercie, &c. and let them farifice the facrifice of Confession. Pfalme 197.4.10.17.21.22.23.6c. Iffor any of these, aman bath vowed Peace-offrings, with these Peace-offrings of Confession he is bound to bring the bread here spoken of and they are not to be eaten but that day and that night.

with the facrifice Maim in trea. of offring the facrifices, c. 9. 6.3. 60. Sheweth, that there were foure jorts of Peace-offrings: One, the Peace-offrings of the congregation: & three, the Peace offrings of particular persons. The peace-offrings of the congregatio, they were killed, & their blood prinkled as is before declared. The they were flayed, their inwards taken out with the fat, & salted, of burnt on the altar. And the remainder was eaten by the males of the Priests, in the court, as the Sinoffring, and as the Trespasse-offring for they were most holy. The Peace offrings of particular men were of three forts. The one was Peace-offrings brought without bread, as the Peace-offrings of the Chagigab (or Passeover, Deut. 16. ) and Pentecoft (or feast of weekes:) these are called simply, Peace-offrings. The second sore was brought with bread, for a vow or for a voluntaryoffring, this is called Confession (or Thanksgiving) and the bread thereof is called, the bread of the Confession. The third fort, was that which the Nacirite offred, in the day of the accomplishment of his Naziriteship, this was also brought with bread; and it was called, the Nazirites ramme: (Numbers 6: 13.14.15. 6.6.) Thefe three forts, were killed, their blood sprinkled, they flayed, their fat and inwards taken out. Afterwards, the flesh was cut-up, the breust and right shoulder separated : and the inwards, with the breast and Boulder, were put in the hands of the owners of the facrifices, and the Priest put his hand under the owners hand, and maved all before the Lord, See further tou-

ching this in the annor, on Lev. 3.5. unlevened] fee the notes on Le. 2.4. bastily fryed see Lev. 6.21 Verf. 13. With the cakes namely, with the unlevened cakes aforelaid, he shall also bring levened cakes. So the Greek translateth, with the unlevened levened cakes of bread ] The Hebrew Lecham, (that is, bread;) is sometime used for many loaves, or cakes; as in Levit. 23.17. mave-bread, two: meaning, two wave cakes, or loaves. So in this place: tor, the bread brought with the facrifice of Confession, was thus prepared. Hee tooke 20 tembs, (or possles) of fine flowre, and made of them tenne poetles levened, and ten unlevened. The tenne that were levened, he made of them, ten cakes. And the tenthat were unlevened, be made of them 30.cakes equallys sen cakes of every fort; to weet, teme cakes baken in the oven, and the cakes mafers, and ten cakes haftity-fried. Thefe 30 sakes were made wish the quantity of balfe a log of oile; a fourth parethereof, for the cakes | Hee that woweth, if hee have separated his offer!

hastily fryed: an eight part for the baken cakes, and as eight part for the mafers, &c. And the Prieft tooke on of all foure cakes, one of every fort. Maim. treat, of offring the facrifices, c. 9. f. 17. & c. Leaven (figuring corruption of nature and actions, 1 Cor. 5.8.) usually forbidden in all facrifices : here, with the facrifice of Confession or Thankes, God accept. eth of it; either to reach us due preparation of our prayers and thankes unto him, (for levening fometime is used in the good part, denoting the fecret working of things in time, Mart. 13.33.) or to teach us to temper our loyes with forrow and affliction in this life, (as the Prophets beart was leve. ned, Pf. 73.21.) or, to fignific, that hee would gracioully accept of our thanks & fervice, though mir. ed with our infirmities, which of his mercie in Christ he forgiveth unto us, 1. Ioh. 1.8.9.10.

Verf. 14. one of them] to weet, one of the caket. forementioned of each fort one, as is above noted The Hebrew is one of it, to weet, of the bread (that is, the cakes) poken of in verfe 1 2. oblation, ]or, all the oblation : the Greek translaten it, all bis gifts. The Priest had but one cake of ert. ry fort; the reft were eaten by the owners: fo inche facrifice, the priest had the brest and shoulder, the other flesh was eaten by the owners. Yea (not. withstanding that Law in Leviticus 6. 23.) ifite owner of the facrifice of confession were a priest, juste residue of the bread, was eaten by the owners, ath facrifice of another Israelite: for the bread that conmeth with the facrifice of Confession, or with the Nav. rites ramme, is not called a Meat-offring. Maining treat. of offring the facrifices, c. 9. f. 11.12.14. an Heave offring ] to called , because it was have or lifted up: the Chaldee and Greeke expounded it, a separation, or separated thing.

Ver. 15. eaten in the day the eating of the Peaceoffrings was a religious feaft wherin they rejoyed before the Lord, and gave him thanks: Deut. 12. 6. 7. The eating of it the fame day it was offed, taught them to haften and not to delay, to keep Gods Commandements; and with speed while it is called to day, to bee made partakers of Chuft by eating his flesh in faith; and to bee thankful unto God for his grace, Pfalme 119. 60. Piams 95. 7. 8. Hebrewes 3. 12. 13. 15. See allothe notes on Exodus 12.10 And as the time of (rating) the flesh, so was the time for (cating ) the bread, as Sal Iarchi.here observeth.

V. 16. a vow, or a voluntary-offring which he bin. geth not for Confession for deliverance, as before is noted on verse 12. then hee is not bound to bring breadwith them, and they may bee eaten two days: faith Solomon Iarchi. The difference betweens thefe two is declared in the Hebrew canons, thus He that fayth, Loe upon me be a Burnt offring; #, ! upon mekee a Meat-offring; or, loe, the pricesfile beaft bee upon mee for a Burnt-offring; or a Peutoffring; this is a Vow. But be that faith; Lot, the beaft, or the price of this beaft, be a burnt-offrings Peace-offring; or this temb-deale of flowre be a Mil. offring : loe, this is a Voluntary-offring. What aft rence is there between vowes, and voluntary offing!

malibeloft or ftolne, he is bound for the worth of it aftoward, till be offer one like that which hee hath wowal Bir be that voluntarily promifeth; if the thing dye, who folies, he is not bound to bring another for it. He this foresh, the price of this oxe bee upon me a Burntoffring; or, the price of this house be upon me an oblati-. if the exe dje, or the house fall, he is bound to pay, de. Simeffrings and Trefpaff-offrings, they are not brought but for fin : they come not by Vow or by volunpary effeing. He that fageth, Loe, upon me be a Sinneoffringers, or los this be a Sin or Trespaffs-offring: he fageth nothing. If he be indebted to bring a Sin or trefpast offring; and fay; Lo this be for my fin or for my tref pall offing; or, this money bee for my fin or trespasse-of-fing: his words must be performed. He that voweth, or voluntarily-promifeth, is not bound, till his mouth and his beart accord. As hee that intends to fay, upon me be a Burne-offring: and faith, a Peace-offring: be fareth nothing. If he intend to vow a burnt-offring, and (ayeth (generally) an offring : bis words must stand : for the burnt-offring is an offring; and fo in all like cases. In vomes and voluntaries, it is not necessary that a man pronounce ought with his lips: but if he have fielly deermined in his heart, though hee hath uttered nothing with his lips, he is indebted. Maim in treat, of offring the facrif.c. 14. f. 1. 5. &c.

V. 17 in the third day Shall be burnt ] as being unhwfull to be eaten : fee the notes on Exod. 12.10. So the longest time for eating the flesh of any sacifice, was but the second day; in the third, none might ever be earen. Which ordinance was given, partly that the holy flesh might be eaten whiles it was pure and fweet, for by the third day, it might eafily in those hot Countries putrifie; partly to teach men diligence to apply & make use to themselves of the signes of grace in due time, as before isnored. But chiefly it seemeth to foreshadow thetime of Christ, who rising from death the third day, abiolished all legall offrings : see the annotations on Genesis 22. 4. And the Scripture with to day, and to morrow for a short time, fet and limited as Behold I cast out Devils, and doe curet to day and to morrow, and the third day I shall be Perfelled Luke 13.32.

rules for this, are thus explained The Peace-offrings are cases, the day that they are killed, and all that night, and all the next day, untill funne ferting : Leviticus 7. 16:17. 18. fo they are eaten two dayes, and one night: whether it beshe portion of the Priests, or the portion of the owner to The same law is for the first-borne, and for the tithe, for shey are leight hely things, like the Peacematicists fasties we leight boly things, like the Peace-fingish active (facrifice of). Confession, thought to be the sight boly: thinges; is not caten, save in the dy thing is killed, with the night, Leviticus 7.15. Levit

Veral Scenten at all Hebrew, eating be eaten. The

destite Men-offrings for all are casen that day and the aghe, Levit. 7-15. a All the offrings are thus to bearing fand the Reas offrings which the fripture en fath and the first borne, and tithe, which are like

unto them. All the fe which are to be eaten that day of that night, they may bee eaten by the Law, untill the breake of the day : but for to keepe men far from tranfgression, our wife men bave faid they are not to be eaten, but until midnight. Main treat of offring the facrif. chap. 10. fect. d.7.8. By this we may fee the reason why the Paichall Lambe being eaten the night before, the lewes on the morrow would not goe into the judgement Hall, last they should bee defiled; but the they might ease the Paffeover: Mark-14.12. Ioh. 13. and 18.28. For the Patchall Lambe was eaten the night before, and nothing of it might be eaten on the morrow, Exodus 12. 10. but the voluntary Peace-offrings facrificed therewith, (which are also called the Paffeover, in Denteronomy 16. 2.) might be eaten alforhe day following, but not on the third day; as this Law shewnot be imputed ] or, not reckened, counted, or thought: to weet, by the Lord, as a pleafing tervice, or acceptable facrifice. So this phrase is used, in Numbers 18. 27. 30. But the Hebrew Doctors gather from hence another thing tomewhat strangely ; they fay, There are three thoughts (purposes or intendments,) that make the offrings unallowable; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name : as he that killeth the facrifice, & not by the name thereof. but reputeth the burnt-offring, that it is a Peaceoffring, or the peace-offring, a burnt-offring, and the like. The purpose of the place, as he that killeth a facrifice by the right name, upon condition to sprinkle the blood thereof, or burne that which is to be burnt, without the court, or to eate that which is to be eaten, out of the place where it ought to be eaten, &c. The purpose of the time, as bee that killeth a facrifice by the right name, upon condition to Sprinkle the blood thereof after the Sun letting, which is not the time for Sprinkling of it, or to barne that which is to bee burned thereof, on the morrow after day light, which is not the time for burning of it or to eat that which is to be eaten thereof, after the time appointed for the eating of it, &c. These are called facrifices killed out of their ductime, & they are called Pigul (that is, polluted) in every place, and this is the polluted thing spoken of in the law. By word of mouth we have been taught, that that which is faid in the law, (Lev. 7.18.) If any of the flesh of the facrifice of his Peace offrings beceaten &c. is spoken but of him that purpofeth in the houre of offring it, that he will eat therof in the third day. And the fame law is for every offring, concerning which he parpofeth in the boare of offring it, to eat thereof after the due time, And fo if he purpose to burne thereof on the alter; the thing which is fit to be burned : whether it bee that which is eaten by man, or eaten (that is, confirmed) by the Altar, if he purpose concerning is for after the time the oblation is polluted. But the offring which is not corrupted with his purpofe, but the blood therof is fprinkled on the altar in due manner, and there remaineth thereof till after the time that it footld be eaten: that which remaineth, is called Nothar (the Remainder , Lev. 7. 27.) and it's unlive full to eate it. But the oblation now to favourably accepted, and hash made atonement. Behold he faith of the blood, I have given it to jou upon the alsar, to make an

atonement, (Lev. 17.11.) when the blood is applied to the altar in due manner, the owners (of the facrifice) have atonement made for them, and the offring is accepted, &c. In foure services, the sacrifice is polinted by the purpose: in the killing, and in the receiving of the blood, and in the carying of it (to the altar) and in the fprink ling of it upon the alter. And the (facrifice of ) fowles, in two things: in the cutting of the necke with the naile, and in the wringing-out of the blood. And the Meat-offrings out of which the handfull is taken, in four e: in she taking of the handfull & in the putting of the handfull into a ministring vessell; and in the carring of it to the altar and in the sprinkling of it upon the fire. But if he purpose in other things, except these: as in the houre of flaging, or of cutting in peeces, or in the houre when the fat is caried to the altar, or when the meat-offring is mingled, and the like : those purposes effect not any thing at all; whether it be the purpose of changing the name or the place, or the time. And so hee that purpofeebinany of these foure services, or in them all, any other purpose, (or thought) then these three, that purpose causeth no corruption at all : as if he purpose in the time of killing, carying the blood, or sprinkling, to leave of the blood of the sacrifice; or of the fut, till the morrow, or to cary them out of the court, &c. or to put the blood on the golden altar, which should bee put on the brazen altar, or purpofeth, that they which are uncleane shall eat the facrifice, or to mixe the blood of the facrifice, with the blood of unaklowable things; or to breake the bones of the Pascalklambe, or to eate of it raws or any the like; in all fuch thoughts (or purpofes) the facrifice continueth good, Go. No thought (or purpofe) goeth fave after him that ferveth : but the purpose of the owner of the sacrifice weapleth nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose availe, save of him that rosts to serve, and in the thing that is sit for service, and in the place that is fit for fervice. Maimon, in Pefules bamukdashin, c. 13. f. 1. 6 c. and c. 14. f. 1.2. To the like effect they write in Thalm. Bab.in Zebachim, chap. 2. but this exposition hath no sirme ground: for though fuch thoughts or purpofes were unlawfull, yet it is not manifest that they made the facrifice a pollered thing; besides that the law faith, If it bee eaten ar all in the third day, it is a polluted thing, Lev. 19.7. a pollated thing or abominable, a thing robe refused for the corruption of it: in Hebrew it is called Pigul and properly it is meant of a thing polluted by passing the time of eating, offring, or the like; as in the annotations before going, is thewed. The word is used here; and againe in Leviticus 19.7. Efay 65.4. and Ezek. 4. 14 and noteliewhere. The Greeke translaterh it fundry wayes, a thing polluted, unfacrificable, and profuer. The Apostle Heth a word Apobleton, (that is arbing to be refused, or rejected; ) speaking of meass in a Time 4. 4. which may bee the interpreserion of this word: and to Aquila, one of the exacteft translators of the Bible into Greeke, rurmeth this Pipal, Apobleton Lev 19.7. the fonle in Chaldee, the mare fo in vert, 20. hie mienirielthat is, the punithment of his iniquitie; fee the mores on Gen. 19-15. Any oblation but is become politiced chrough purpose of the time; no is before de-

clared: who sever eatesh so much as an olive thereof presumpenously is quiltie of cutting off, at is written, the Coule that easeth theref Chall bear his iniquitie. And if he eatesbereof ignorantly, hee is to bring the Sinne. offring appointed. Maimony in Pefules hamuldahin, ch. 18. felt. 6. The Lord himselfe expoundethin thus; because hee hath profaned the hallowed thine of Ichovah, even shat soule shall beecut-off from among his peoples : Lev. 19.8. In the Babylonian Talm. in Zebachim, ch.2. they have these canons; Hetha killeth a facrifice, to prinkle the blood thereof withou (the courtyard) or some of the blood thereof without to burne the fat thereof, or some of the fat thereof with out: to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawfull thing, but there is no cutting off for is. If (with purpose) to frinklethe blood, or fome of the blood thereof on the morrow to the the flesh, or so much as an olive of the flesh thereof as the morrow, it is Pigul, (a polluted thing) and they are guiltie of cutting off for it.

V. 19. the flefb that is, as the Chaldee explainer it the boly flesh; which Sol. Iarchi expoundeth, the boly flesh of the Peace-offrings. burnt with fire The like law was for the remainders of thingsthe fecond or third day, v 19.17. And generally that which remained and was polluted, & all the holy things, that became smallewable, were all burned. An obligue that became polluted or unallowable; was burnt with Canttuary out of hand. Flesh of the most holy things, if it were made uncleane within (the fanctuary ) theyben. ned it within: and if it were made uncleane without the burned it without. If any of the leight holy things. mained, the owners therof burnt it in their houles, Wh fo went out of Ierusalem and remembred that therene boly fleft in his hand; if he were past the spies, luchs used to watch upon the wals, 2 Kin. 9. 17. helm. ned it in his place : and if not, if hee had a morell with bim or more he went backe and burned it in Lerufakm, All the benes of the holy things, which had no mario in them : they were not bound to burne them, exceptite bones of the Passeover. These are the things that and burned: Holy flesh that was made unclean, orthanmained; or was made difallowable. Likewife the Minoffring that was made fuch. And the doubtfull irefulr offring, when it was knowne to a man, before the blink of it was sprinkled, that he had not finned; and the firm offrings of fowls that were brought upon doubt. Andthe haire of the cleane Nazzrite, (Num. 6 18.) Andin Superfluier & mixtures of the vineyard, (Lev. 19.1). Deut. 22.9.) And the thing which was not accepted to be burnt, was buried. Such were, the holy thing the dyed; and that had untimely birthes: theoxethans froned, (Exod. 21.28.) the besfer that was bebeated, (Deut. 21:4.) the sparrow of the Leper, (Lev. 14) haire of the uncleant Nazirite, (Num.6.9.) theff borne affe (Exod. 13.13.) flesh in milke: and profes things killed in the court of the fantharie. All the were buried, she duft of shem was unlawfult and all the were burns of the boly things, the dust of them walls full, except the after of the outward and inward Alia, and of the Candlesticke. What soever was to be burn might not be buried; and what forver was to be buried, might not be burned. Mains in Pefules hamukaslat. ch. 19. fett 1. 2.6.7 .- 14. and the feft | that which

Alder cleane and fit to be caten; the holy fleft, as she idetine and ne to be eaten; the body jielo, as indice expounded in the field of the Pace-new vertext . that is cleave, shall eate the line Chialece, shall eate the lost field. Here Sold in Chialece, shall eate the lost field. Here Sold in a fine fast eate the lost field. Here Sold in the field eate the lost field. I not cut. 22-th and them fast eate the field, left any should lay, then some may eate of the Peace-iffrings but the little field bring it.) therefore it is faid, every one white the last state fall seated or want and the last seated or want s that is cleane fhall cate (or may eat) the fleft.

Vetizo uncleames upon him The Hebrews expound this of an unclease person that eateth of an holy thing before he is mashed. He that eateth of it after he is mallied, before his Sunne bee fet, or before hee bath brought his atonement, is to bee beaten. But hee is not enily of curting off; because it is said, And His VnCleannes VPON Him, whiles all his uncleannes is upon him. Maimony in Pefule hamukda-Bin, cb. 18. f. 14. that foule fhall bee cut off | the Chaldee expounderh it, that man fhall be deftroyed; in Greeke, shall perist; meaning, by the hand of God. See Levit. 22. 2.9.

Verf.21 of man that is, of an uncleane manifuch ashad leprofie, running yffue, or the like, Lev. 1 3. and 14. See also Levir. 22 2.3.4. &c. Vncleannes of man, is put for man of uncleannes: fee the like in Lev. g. 13. In the Hebrew canons, it is thus explained: Any manthat is made uncleane with (uch nucleanne (fe, as if he come into the fanctuarie, he is quil mefenting off; if hee eat fo much as an olive of the belithings, whether it be of the cleane holy thing or of the uncleane holy thing, doing it presumptuously, hee is pully of cutting off, Lev. 7.20. and if he eate ignoranth bemust bring the sacrifice appointed (in Levit 5.2.

fpeace-offrings] and to by proportion, of other factifices : for the same law is for other holy things of the alear, faith Maimony, shidem. The flesh of these facrifices being a figure of the flesh of Chrift, to bee eaten of the faints by faith : this law fignified, that all unbeleevers, hypocrites and wicked ones that professe the Gospell, and partake of the lignes and seales of grace unworthily, doe eate and drinke judgment to themselves; I Cor. 11.37.18 10.

Vet. 23. fat of oxe ] This explaineth and limitech the law before given, in Levit. 3. 17. to the fas of thefe three kindes of beafts : fee the annora-

V.24 of a karkaffe] to weet, that which dieth of it the or otherwise, after an unlawfull manner. To care the flesh of carkaffes, or of things that were Talley was unlawfull, Exod. 22:31. Levit. 17.15. carthefat of such, was a double tre patfe. Hee that set the fat of a dead or torn beaft, is guilty both for

the fat of a dead or torn bealf, is quitty both for the fat, of for eating the dead or torn healf: oc.

\*\*\*The fat, of for eating the dead or torn healf: oc.

\*\*\*The fat of Forbidden meats, o. 7, 1.2.

\*\*The fat of the fat of forms of the fat ing blood: verf.zy.

V.26. or of beaft ] This alfo is a limitation: wherupon the lewes hold no prohibition of the blood of fishes, locusts, creeping things, and the like: fee the notes on Lev. 3.17. and 17.10.14. and Gen.o. 4. So Sol. Iarchi here noteth, offente, or of beaft, to except the blood of fiftes, locusts, oc,

Verf. 29. bis oblitton |in Gribis gift, meaning those things which were given out of the Peace-offerings to the Lord and to the Prieft,

Ver. 30. His hands he might not doe it by another person: but the Priest put the parts of the facrifices into the owners hands, and received them of him. See the notes on Ley. 3. 5. and 7.12.

fat with the breaft of which, the fat was the Lords, burnt on the altar; the breast was the Pricetts, to care, verle 31. wave it | The manner of doing this, and the fignification of it, fee in Lev. 3.5. and Exod. 29.24. It figured the giving of our breaft, that is, of the heart and affections, unto Chaift, in newnetle of life; in the fellowthip of his afflictions: Prov.23.26. 1 Chron.28.9. Rom. 6.3.4.5. 6. Phil. 3.10.

Ver. 32. Heave-offring] in Greek and Chaldee, a feparation, or feparated thing; because it was teparated from the rest of the body, heaved up towards heaven, and after given to the Lords Prieft. It lignified, an acknowledgement that all good things came downe from God; and an indeavour that all the wayes of his people thou d tend upward unto God, that to their conversation might be heaven. ly, lam. 1.17. Phil. 3.20. Prov. 15.24.

Veric 34. Statute for ever ] or, an eternall ordinance, to continue fo long as the law of facrificing thould continue, that is, till Christs comming: and after that, the equitie of it to remaine still: for as they which wayted at the Altar, were partakers with the Altar: even fo bath the Lord ordained, that they which preach the gospell, should live of the gospell, 1 Cor.9 13.14.

Veric 35. the anointing that is, the portion or 35 reward or the Anointing; meaning, of the anointed Priefts. For that hee speaketh of their porison, the words before and after manifest; and in verie 36. it is that which Iehovah commanded to give unto them. And Indinting, is figuratively put for the Priest anointed, as Oyle is used for Christ, which had the oyle of grace without measure on him, Efay 10. 27. So dreames, are put for deamers, Ierem. 27.9. Spirits, for spirituall gifts, I Cor. 14. 12 thank givings, for companies of thank fgivers, Nehem. 12. 31. Circumcifion for persons circumcifed, Rom, 2.26. and many the like. In like manner, divination is used for the rewards of divination, fent unto Balaam, Numbers 22. 7. iniquitie, for the punishment or desert of iniquitie, Levit. 7. 18. lob 11.6. So Chazkum here expoundeth, the anointing, to bee the reward of their presented or offred them, and here in the day, meaneth from that day forward, for ever, as appeareth by verf. 36.

Verl. 37. fillings of the hand] that is, as the Greeke explaineth it, Perfection, or Conferration : when the hand was filled with parts of the tacrifices: see Exodus 29. g. &c. in the annotations.

Ddd 3 That

Verf 38. in the wilding for Sinas named of Sie nai the mountaine in Arabia where the Law was given which is ngargendering to bondage; Gal. 404:25 Beforethey cameschicher, they offred no facrifice ; there God gave them thefe lawese terstibed from the sbeginning of Levinicus his thereb, Pas Andower of good things to come, Hebra 10. F. Willette Lambe (Chrift) on mount Sion, should by the facilities of himselfe, when he made ler fonte a Treffaffe offritig, Elay 53. 10 canfe the Sacrifice and Oblation to cea (8, Dan. 9.27. who hath by one off my perfected for over them that are fanttified, Heb. Tort 4. fo that now among the Gentiles, in every place incents is offred unto the name of Godjane a pure Meat-offring, Mal. 1. 11. By him therefore let us offer the facrifice of praise to God continually Hebr. 13.15.

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1, Moles confectateth Aaron and bis sonnes, to the Priests office. 14. Their Sime-offine, 18, Their Burst-offine, 22, The ram of the filling of the hands. 31, The place and time of their confecration.

Ma Nd Ichovah spake unto Moses, say ing. Take Aaron, and his fons with ting oile; and a Bullocke for a Sinne-offring, and two rammes, and a basket of unlevened cakes. And gather thou together, all the congregation: unto the doore, of the Tent of the congregation. And Mofes did as Ichovah commanded him: and the congregation was gathered together; unto the doore, of the Tent of the congregation. And Moses said, unto the congregation: This is the thing which Ichovah commanded to be done. And Mofes brought-neere Aaron and his fons : and washed them with water. And he put upon him the Coat, and girded him with the girdle, and clothed him with the Robe, and put the Ephod upon him and girded him with the curious girde of the Ephod, and fitly girded him therewith. And he put the Breast-plate upon him and he pur in the Breaftplate, the Vrimand Thummim. And he pur the Miter, upon his flead : and hee put upon the Miter, evenupon his forefront, the plate of gold, the crowne of holinelle: as Ichovah commanded Moles, And Moles took the anointing oile, and anointed the Tabernacle, and all that was therein: and fanctified them. one wafer: and put them on the fats, and on

And he founkled thereof upon the altar, fee ven times pand anointed the altary and all the veffels thereof; and the laver, and the foot thereof to fanctifie them. And he pou. red of the anointing oile upon Aarons head. and anounted him, to fanctific him, And Mo. les brought, neere, Aarons tons; and clothed them with gosts, and guided them with gir. dles and bound bonners upon them as Icho. with commanded Mofest And hee brought. nighthe bullocke for the Sinne offring and Aaron and his fons layed their hands, upon the head of the bullocke for the Sin offring. And he killed it, and Moses tooke the blood and put it upon the horns of the altar round. about, with his finger; and purified the altar. and the blood, he poured at the bottomen the altar, and fandified it, to make atone ment upon it. And he tooke all the fat, that was upon the inwards; and the caule of the liver and the two kidneyes, and their fat; and Mofes burned them upon the altar. And the bullocke, and his skin, and his flesh; and his dung he burnt with fire without the campe as Iehovah commanded Moles. And he brought-neer the ram for the Burnt-offing and Aaron and his fons, laid their handsupo the head of the ram. And hee killed it and Moses sprinkled the blood, upon the alug round about. And hee cut the ram, into his a peeces: and Moles burnt, the head, and the peeces, and the fat. And hee washed thein wards and the legs in water : & Mofesburnt all the ram, upon the alear; it was a Bumtoffring for a favour of reft; it was a Fire fring unto Iehovah; as Iehovah commanded Mofes. And he brought-neere the fecom ram, the ram of the Fillings of the hand: and Aaron and his fonnes, laid their hands,upon the head of the samme. And he killed it, and a Mofes tooke of the blood of it, and put upon the tip of Aarons right care:and upon the thumbe of his right hand, and upon the great-toe of his right foot. And he broughtneere Aarons fonnes; and Moles put of the blood upon the tip of their right eare, and upon the thumbe of their right hand, and upon the great-toe of their right foot: and Moses sprinkled the blood, upon the alta, round-about. And he tooke the fat and the rumpe, and all the fat that was upon their wards; and the caule of the liver; and the two kidneys, and their fat: and the right shoulder. And out of the basket of unlevened cate, that was before Iehovah, he tooke one unle vened cake, and one cake of oiled bread, and

herigheshoulder. And hee purall, on the white of the hands of his forms; and wathem for a Wave offring, before Icho.

And Moles tooke them from off the
them for their hands, and burnt them on the
land months burnt offring; they were the
filling of the band, for a fayour of self; it was fire offring unto lehvah. And Mofes tookethe breft, and waved it for a Waveof the before lehovah s of the ram of the Fillings of the band, it was Moles part, as lehovah commanded Moles. And Moles took of the anounting offe, and of the blood. which was upon the altar; and iprinkled it upon Aaron, upon his garments; and upon his fonnes, and upon his fonnes garments with him; & fanctified Aaron, his garments: and his formes, and his fons garments, with him. And Moses said unto Aaron and to his fonnes, Boyle the flesh, at the doore of the Tent of the congregation: and there eat it, and the bread, which is in the basker of the Fillings of the hand: as I commanded, laying; Aaron and his fonnes shall eat it. And the remainder of the flesh, and of the bread : ye fiall burne, with fire. And ye shall not goeout of the doore of the Tent of the congregation, seven daies: untill the day of fulfilling, the dayes of your Filling of the hand : for leven daies, shall he fill your hand. As he hath done, in this day: Ichovah hath commanded to doe, to make atonement for you. And ye shall abide, at the doore of the Tent of the congregation, day and night feven dayes; and shall keepe the charge of Iehovah, that ye dye not : for so, I am com-

Annotations .

the hand of Moses.

1 to 101

manded. And Aaron, and his fonnes did: all

the things, which Iehovah commanded, by

distribution of the April who was before deligned unto the Priets office, Exod. 28.1. Hitherto God hath given lawes for holy things:now, for holy persons, fthe hely garments which were preferred to the hely garments which were preferred to the help garments which were Thanking Ionathan it is explained, the gar-hich Icommanded thee. oile] whereof (ce 30.13. 66. a bulloke] or bull, as the Cade caplained in. The Hebrew Par, here and Armirish the facrifices meaneth a bull of the fecond armirish the facrifices meaneth a bull of the fecond armirish. oile whereoffee Towest the least. Maimony, treat. of offring facrif.

the other facrifices, were to fanchifie them unto the Priests office; fee Exod. 29. 1.2. &c. rammes] the one for a Burnt off ing, verie 18. the other for Confectation of the Priests, or Fiking their hand, verice 23. Thefe also were to bee above a vecre old, for all rammes for facrifice were so heaf the second yeare, as Lambs were of the first yeare. Maimony ibidena

Verl. 3. of the congregation in Grocke, of reffines my: fee Levit. 1.1. Thus the prefence of God and of the Church, is here at the confequence of the Priests. And by the doore of the Tent, is meant the Courtyard of the fame, which was before the doote; and all the Court was so called, as Sol Jaschi noteth on Exed: 29.

Verf. 5. the thing | Hebr. the word: of this commandement, fee Exod. 29. 4. John to wante

Veri. 6. mater | to wash away uncleannesses is figne of their fanctification from finne, by repentance and faith, through the spirit of our Lord Icfus Christ, who came by mater and blood, 1 loh; 5.6; Ezek. 36.25. Heb. 10.22. Elay. 1.16. See the notes on Exodus 20.4.

Vers. 7. put] Hebr. gave. The putting off of his owne clothes, fignified the taking away of his iniquitie, Zach. 3.4. and these other garments signified the gifts of justice and salvation, Pial. 132.9. 16. See the particulars observed on Exod. 29. 5. &c. the Coat | the linnen coat, which was next his skin, fave onely the linnen breeches under it upon his fecret parts. See the annotations on Exodus 28.4. &c. fitly girded] the Greeke faith, tyed-fast: a figne of making him strong and ready in heart, to doe his service : fee Exod. 29. 5.

Verf. 8. the Breast-plate] called the Braast plate of judgement: the making and meaning whereof is shewed, on Exod. 28. 15. &c. Urim and Thummim that is, Lights and Perfections: in Greek, Manifestation and Truth: fee Exod. 28.30. There ornaments of the high Prieft, figured the perfection of all graces in Christ, whom the legall Priests typed: Heb. 5. 1. 5. &c.

Vert.9. crowne of holineffe the holy diademe, on which these words Holinesse to Ichavah were graved: whereof fee Exod. 28, 36, 38, and 20, 6, It was a figne of the holineffe and excellencie of his calling; by the gifts of Gods spirit upon him: and figured Christs mediation for his Church for now Aaron did beare the iniquity of the boly things, which the sonnes of Israel should hallow, in all the gifts of their holy things; &c. Exod. 28. 38.

Veri. 10. the anayming oyle] called the oils of holy anointing; it was made of Alirrhe, Cinamon, Calamus, Cassia, and oile elive, Exod. 28.23.24.25. and it figured the graces of the Spirit upon Christ, and his Church, Ela. 61. 1. 1 Joh. 2, 20, 27.

Verf. 11. feven times to fignifie a full fanctification: fee the notes on Levit. 46.00

Veri. 12. head and it ran down upon his beard, and on the coller of his garments, Plaline 133. 2. This anointing fignified the graces of Gods spirit, whereby their ministration of Gods word became Sect. 24: for a fin offring Hebr. of fin: a sweet savour unto God, in them that heardie: Mach the Greeke translateth for finne. This and 2 Cor. 2.15. 16. He anointed him after that be had

cleathed him, as is faid in Targ. Ionathan : and first | figured the perfection of their confectation to be be poured it upon his head, and afterwards put it betweene bis eye browss, and drew it with his finger from the one to the other; faith Sol. Iarchi on Levic. 8.

Vert. 14. (in-offring) Hebr. the fin bullocke : fee Exod. 29.10. &c. layed or, imposed their hands: to renouncing and disburdening themselve of their finnes, which now were imputed to the facrifice, a figure of Christ. See the notes on Exod. 29.10. and Levic. 1. 4.

Verf. 15. killed it ] whereby Christs death for fin was fluedowed for, without shedding of blood, is no remission : Hebr. 9.22.-28. hornes of this rite, fee Levit. 4.7.23.and Exod.29.12. parified]or, clensed-from sinne: lee the notes on Exod. 20.36. the blood | that which remained. [antified it] the Altar was by these rites sanctified, that from thenceforth atonement might be made for the fins of the people, by the facrifices that should daily be offred thereon: for after this, the Altar fanctified the gifts and oblations upon it: Mat. 23. 19.

Verf. 16 fat ] or, fuet : ice Lev. 3. 3.4.5. and 4.8. cante of the liver | faid in Levit. Exod.29.13. 3.4.10. to be the caste above the liver. And they used to take a little of the liver with the caule : as the Hebrewes doe record. Maimony, treat. of Offring the facrif, chap. 1. Sect. 18.

Veri. 17. without the campe ] a figure of Christ, fuffering without the gate of Terusalem, Heb. 13.12. See the annotations on Exod. 29. 14. Levit. 4. 12. and 6.30.

Vert. 18. Barnt-offring the law, and fignification hereof, fee in Levit. 1. and Exod. 29. 15. &c. Here for the Priefts, as the former Sin-offring taught them to have Christ for their justification, and atonement, for the forgivenetle of their fins : fo this Burnt-offring taught them to exfpet by Christ, their transformation by the renewing of their minde, to present their reasonable service, e. ven their bodies for a living facrifice, holy and acceptable unto God: Rom. 12. 1.2.

Veri. 21. of reft | in Greeke, of sweet-odour, in Chaldee, to be accepted with favour. Sec Gen. 8.21. Exod. 29.18. So after in verte 28.

Verf. 22. fillings of the hand] that is, as the Greek faith, of perfection, or of confecration: fce Exod.29.9. 19. This Ram was a kinde of Peace-offring, as Sol. larchi here faith, The ram of filling (the hand) is the ram of Peace offings (or of perfections) for they filled and perfected the Proofts in their Priefthood. It lignified a tanchification of their calling; office, adminifration, by the facrifice of Christ; whom Paul calleth the Confectator, Heb. 12. 2. through whom they should with thankefulnesse and joy performe the worke of their ministerie.

Verf. 24-foor thefe rices figuified, both the fufferings of Christ, whose hands and feer where pierced; and how the Priefts should in Christ bee fanctified to heare & receive the word from God. to administer the same unto others, and to walke therafelves accordingly. See Exod. 20. 20. 1 Cor. 11.23.2nd 9.27. sprinkled the blood that is, all the residue of the blood, as in Thargum Ionathan is explained : which being fprinkled on the Altar, | 1 Sam. 22.5. Exod. 16.29. Act. 18.11.

V.2 sherumpe] or tayle, whereof fee Lev. 3 o Vert. 26. oiled Hebr. bread of oile; meaning, ten. pered with oile, as Exod. 29. 2. wafer which al. to was unlevened, and anointed with oile, Ex. 29,2 These Meat-offrings of the Priests, fignified new they and their fervice of God, should be without leaven of hypocrifie, errour, wickednesse; & with fincerity and truth, and with the gracious oileg his fpirit, given up unto God, acceptably in Chrift. Efay. 66. 20. Pial. 141. 2. 1 Cor. 5. 8. 1 loh 2. 20. 27. See the annotations on Levit. 2.

Verf. 27. waved that is, moved to and fro; of thefe and their fignification, fee the nores on Fr. odus 29.24.27.

Verl. 28. upon the Burnt-offring this Sol larchi expoundeth, after the Burnt-offring; adding within and we finds not that the Boulder of the Peace-offing was offred in any place faving in this. For usually the shoulder, as well as the Breast was given to the prieft, Levit. 7. 32.33. 34. Here Moles, (who wis Priest extraordinarily) hath the breast onely, v. 20.

Verf. 29. part or, to Mofes for a part, (or portion;) fee Exod. 29 26.

Verf. 30. upon the Altar] which fanctified the things upon it, and figured Christ; from whom they were to receive blood for atonement and julification, and oile of grace for fanctification: that both their persons, office and administration might be acceptable unto God his Father.

Verf. 31. at the doore which the Grecke explaineth, in the court: fee before, on verfe 3. In Exed. 29.31. it is called the holy place: and in verfe 32. the doore of the Tent. 1 commanded Moses speakith this in the person of God, whose commandement it was, Exod. 29. 32. The Greeke, for moreplainneffe, translateth, as it was commanded me. Ele where, the holy Ghoft translateth an active, pulfively; fee Gen. 15.6. Exod. 9.16. and 20.12.

Verf. 32. the remainder] which cannot be cetta that night, but remaineth till the morning, Ex-

Veri 33. day of fulfilling that is, the day, that the dayes of your consecration be fulfilled; which the Chaldee translateth thus, till the day that the dayes of jour offring, be fulfilled; for seven daies shall your offring to feven daies shall be fill that is, the Lord shall fill, or conscerate. In Exed, 29, 35. God said to Moles, thou halt fill their hand: fo the fame thing is attributed unto the Lord, and unto Melo-Thele feven daies, fignified their whole life, which should be confecrated to the service of God: it verfe 11. and Levit. 4. 6. Frem hence alfothelle brewes gathered (as Sol. Iarchi here noteth,) that the high Priest was to be separated from his house, feven dayes before Atonement day every yere. 0 which point, fee the annotations on Levit. 16.

Veri. 34. he hath done ] or, is done. As, he sald. 2 Sam. 15. 31. that is, it was told. And they brought Marke 10. 3. or, Then were brought, Matth. 19 13 Verf. 35. abide Hebr. fit, which word is citta

used for abiding, or continuing as Lev. 12.4. 101.5.8

or water ward, Hebr. keepe the keeping : or, observe the observation; in Greeke, the observations. The Chaldee translateth it, the charge ( or observation) oftheword of the Lord. This phrase is used in Luke 2.8. of the shep cards, observing the observations (or keeping the watches) of the night, over their flocke. So in Num. 9.19.

Verf. 36.things Hebr. words. Thus the covenant of the Pricethood, was confirmed unto the tribe of Levi, in Aaron and his sonnes, which covenant was, life and peace, Mal. 2. 5. But thefe are made Priests without an oath: also they were many Priests, becamethey were not Suffred to continue, by reason of death, and they ferved unto the example and hadow of beavenly things, offring gifts and facrifices, which could not make him that did the fervice, perfect, as pertaining to the conscience; for they were carnall ordinances, imposed on them, till the time of reformation, that is, untill the comming of Christ, who now is forung out of the tribe of Indah, and was made Priest of God, with an oath, and furecie of a better teflamentall-covenant, established upon better promises. And because he continueth for ever, he hath a Priestbood that paffeth not from him to another; and is a Miuifter of the Holies, and of the true Tahernacle which the Lord pitched, and not man, and not by the blood of grats and builts, but by his owne blood, he entred in once ino the Holy place, (into Howen it felfe, ) having found eternall redemption; and is able to lave fully int abolly, them that come unto God by bim; as t'e A.w. file largely manifesteth, in Heb. 7.8.9. and 10. which Iehovah commanded R. M :nachem here observeth, In every (other) place it is faid As the LORD commanded Moles: buch . because they added unto the commandement, be with for they did not as the LORD had communed but did all things which the LORD command and added moreover unto them strange fire which he had met commanded them: Levit. 10. 1.

CHAP. IX.

1, The first offrings, of Aaron. for himselfe and the people: 8, The Sin-offring, 12, and the Burnt of ring for himselfe. 15, The offrings for the people. 23, M fer and Aaron bloffe the people. 24. Fire comme. h from the Lord, upon the altar.

A ND it was, on the eight day Moses Called Acron and his fonnes; and the Elders of Israel. And hee fuld unto Assor, Take thee a calfe a yongling of the herd, for a Sin-offring; and a ram tor a Berntoffning, both perfect; and offer, before Iehoral. And unrothe formes of If ael, thou lambe, back of the first yeare, perfect, for a shoulder; Aaron waved, for a wave-offring,

Burnt-offring. And a Bull and a Ram, for 14 Peace-offrings; to facrifice before Ichovah. and a Meat-offring, mingled with oile : for to day, schovah appeareth unto you. And 5 they tooke, that which Mofes commanded. before the Tent of the Congregation: and all the congregation drew-neere, and flood before Iehovah. And Moses said; this is the thing, which Ichovah hath commanded that yee should doe : and the glory of lehovah, thall appeare unto you.

And Moles faid unto Aaron; goe neere 7 unto the Akar, and make thy Sin-offring; and thy Burnt offring; and make-atomement for thy felfe, and for the people: and make the oblation of the people, and make-atonement for them, as Ichovah commanded. And Aaron went-neere, unto the Altar; and killed the calfe of the Sin offring, which was for him felfe. And the fonnes of Aaron brought 9 neere the blood unto him; and hee dipt his finger, in the blood; and put it upon the hornes of the Altar: and poured out the blood, it the bottome of the Altar. And the far, and the kidneyes, and the caule of the liver of the Sin-offring, he burnt upon the Alrir: is I hovah cominanded Moles. And the fl th, and the skin: he burnt with fire, without the campe. And hee killed, the Burntoffring; and Aarons fonnes, prefented unto im, the blood; and he sprinkled it upon the Altar, round-about. And they presented unto him, the Burnt-offring, by the pieces thereof, and the head : and hee burnt them, upon the Altar. And he washed the inwards, 14 and the legges: and burnt them upon the Burnt-offring, on the Altar.

And he brought-neere, the peoples obla- 15 tion: and tooke the goat-bucke of Sinne, which was for the people; and killed it and offred-it-for-finne, as the first. And hee brought-necre, the Burnt-offring; and made it, according to the manner. And hee 17 brought-neere, the Meat-offring: and filled his hand out of it, and burnt it, upon the Altar; befide the Barnt-offring of the morning. And he killed the bull, and the ram; the facrifice of Peace-offrings, which was for the people: and Aarons fonnes presented the blood, unto him; and hee fprinkled it upon the Altar, round-about. And the fat, of the bull; and of the ram; the rumpe & that which covereth the inwards, and the kidneyes; and the caule of the liver. And they put the fat, halt beate faying: Tak yea goat bucke of upon the breafts: and he burnt the fat, upon the goats, for a Sin offring, and a calle, and a the Altar. And the breaft, and the right

Aaron lift-up his hand, towards the people, and bleffed them: and came-downe, from making the Sin-offring, & the Burnt-offring, and the Peace-offrings. And Mofes and Aaron, went into the Tent of the congregation, and came-out; and they bleffed the people: and the glory of Ichovah appeared, unto all the people. And there came out a fire, from before Iehovah; and confumed upon the Altar, the Burnt-offring, and the fat: and all the people faw it, and fhowted, and they fell on their faces.

## Annotations.

555 Here beginneth the 26, section or le-

"He eight day] which was the first day after the Priests confectation, Lev. 8. 33. All creatures for the most part, were in their uncleannesse and imperfection feven dayes, and perfected in the eight; as children, by circumcilion, Levit. 12.2.3. yong beafts, for facrifice, Levit. 22.27. persons that were uncleane by leprofies, iffues, and the like Levir. 14. 8.9. 10. and 15.13. 14. Num. 6.9. 10. fo here the Priests untill the eight day, were not admitted to minister in their office. Whereby the day of Christ was foreshadowed, who by his refurrection the day after the Sabbath, hath fanctified his church and ministerie, and all their actions: and made us an holy Priesthood to offer up spirituall facrifice, acceptable to God, 1 Pet. 2.5. fee the annotations on Gen. 17. 12. and Exod. 22. 30. So in Ezck. 43.26.27.it is faid, Seven daies Shall they purge the Altar, and parific it; and they shall fill their hands: and when these daies are expired, it shall be, on the eight day and fo forward, the Priests shall make your Burntoffrings upon the Altar, and your Peace offrings, and I will accept you faith the Lord God. the Elders] in Greeke, the Senate : who together with the people (veri. 23.24.) were now affembled; the Elders being in speciall to impose hands on the Sin-offring of the congregation, Levit. 4. 15.

Veri. 2. a calfe] a beait of the firit yeere, as is obferved on Exod. 29.1. In the former chapter, the facrifices and rites for the Priests confecration to their office; in this, their first administration for themselves and the people; are declared. This Calfefor Aarons Sin-offring, is by Thargum Ionathan, the Zohar, and other Hebrewes faid to be in respect of his sinne which hee had committed in making the golden calte, Exod. 32. But whether it were for that or for other finnes, God teacheth that without remission of tinnes (by Christ who was made finne for ne, 2 Cor. 5. 21.) there can bec no acceptation of any mans person, or service.

yongling Hebr. some of the herd, that is, a yong bull lee Gen. 18.7. Levit. 1.5. aram a beatt of the fecond yeere: fee the notes on Levit. 8. 2.

321 before Ichovah: as Mofes commanded. And [ Perfett] in Greeke, unblemished: fee Levit. 1.3. offer in Greeke, offer them: thefe were, to make a tonement for himselfe and for the people, vert 7.

Verl. 3. the fonnes of Ifrael] in Greeke, the Senate (the Elders) of Ifrael; as verse 1. a goat-bucke] goat of the fecond yeere; for the Hebrew Seghnar fo fignifieth alwaies, as Maimony theweth in trees. of Offring the facrif. chap. I. Sect. 14. where allo he faith (in S. 15.) that All the oblations of the congregation were males, and the Sin-offrings of the congu. gation, were of goats, or bulls, and none of lambs. the first yeere Heb. sommes of a yeere of which phrase fee Exod. 12. 5. Gen. 5. 32. And hence the He. brewes gather, that Ghnegel (a Calfe) and Chibes (a Lambe) wherefoever they are spoken of inthe Law, meane yonglings of the first yeere.

Verl. 4. a Meat-offring of fine flowre of when, as Exod. 20. 2. Levit. 2.1. with sile and from kincense upon it, according to the Law, Lev. 2.1.

Ichovah appeareth that is, the glory of lehoush will appeare, as in verf. 6. 23. and fo the Chaldee translateth it. The glory of the LORD is revealed And because of this appearance, the people were to prepare and fanctifie themselves with all kinder of facrifice, that they might with joy be made our takers of his grace and blefling: which was alle dow of a more glorious appearance, whereofin faid. Weeknow that when he shall appeare, we hallbe like him: for me shall see him as he is. And even non that bath this hope in him, parifieth himfelfe, even a he is pure; 1 Ich, 3.2.3. The prefence and affiliance of God in Christ, is alwayes necessary unto his Church, and therefore promifed here and other where, both unto it and all the ministers there, Ezek. 48. 35. Revel. 22.3.4.5. Matth. 28. 20. And of this it is prophefied, When Ichovah [hall build up Sion, hall appeare in his glory hall turne unto the pager of the lowly, and not despise their prayer. The hall be written for the generation after; and the people tite ted. Bull praise lab. Pfal. 10, 17. 18. 19.

Verf. 5. they tooke all they forementioned; sin Thargum Ionathan it is explained, Aaron and he sonnes, and all the sonnes of Israel tooke. hovab before the fanctuary, in the courty and.

Vers. 7. Goeneere] before this time, Aarono. fred not, but Moles for him, Levit. 8. 14. 15.1108 Mofes from the Lord authorizeth him to goenen himselfe and offer; for no man taketh this honour !! h mfelfe, but he that is called of God, as was Amas fo alfo Christ glorified not himselfe, to bee made an high Priest, &c. Heb. 5. 4.5. make] or doe; that is, make-ready, and offer: feethe notes on Exod. 10. 25. Thus the legall priests were to offer for them selves and their owne sinnes first, otherwise then Christneeded: for such an high Priest became the who is holy, harmeleffe, undefiled, separate from for ners, and made higher then the heavens: Heb. 513 and 7. 26. 27. 28.

Vert. 9. the Altar of Burnt-offring, at the be tome whereof the reft of the blood was poured And herein this first fine offring feemeth to diffe from the reft that followed after, whose blood was to be caried into the fanctuary, Levit 4.4.5.6.1. because Aaron as yet, had not accesse into

Holy place, till he had prepared a way by this first | gave them to another Priest to burnethem. facilice in the Court. The like is to be observed, in the peoples fin-offing, v. 15. compared with Levit. 4.13. 17.18. Of this dipping his finger in meblood, fee the notes on Levit. 4. 25.

Verl. 10. commanded] of thefe rites, fee the annotuions on Levit. 4. 8.9. 10. They figured the purging away of all corruption, by the fufferings and frint of Chrift, likened unto fire and the giving up of all our inward parts, to serve the Lord, 1Pet. 3.18. Elay. 4.4. 1 Thel. 5. 23. Pfal. 103.1.

Verl. 11. skin with all other parts, even the wholebeaft: see Levit. 4. 11.12 Sol. Iarchi here observeth, that We finde no Sin-offring whose blood is sprinkled on the Alcar without, to be burned without the campe, but this, and that for Confecration, (Levit. 8)

Verl. 12. the Burnt-offring the ram, which was alfo for himfelfe, verf. 2. presented] or, reached, brought, as the Greeke translateth, Heb.madeto-finde: lo in verse 12. 18. The former oblation. was to purge from finne: this Burnt-offring, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Levit. 1.3. &c.

Verf. 13. pieces] or, members, as the Greek translueth. See Levit. 1.6.8.

Veri. 14. mashed in water; see Levit. 1. 9. som the Burnt-offring | that is, upon (or with) the otherparts of the Burnt-offring. The Greeke translateth, and he put the Burnt-offring upon the Altar.

Verl. 15. of sinne which was for the sinne of the peole faith the Greeke version. offred it-for-fin] The Greeke translateth, purified it; to the word fometime meaneth : but it figured also a purifying of others from sinne thereby, as Levit. 6. 26. and so the Chaldee here expoundeth, and he made atonement by the blood thereof. as the first ] spoken of in verf. 3. and fo he burnt it without the campe, as the other was, in verse II. for which he was reproved by Moses, Levit. 10.16.17.

Verl. 16. the manner or, the ordinance; Hebr. the judgement, the Greeke faith, as was meet. It respecteth the Law, in Levit. 1.

Vers. 17. filled that is, tooke his handfull out of it: fee Levit. 2.2. of the morne] that is, which was daily to be offred every morning, as God commanded, Exod. 29. 38.39.40. This therefore was extraordinary; that as the daily meat-offring, was totestifie their thankfulnetle, for Gods ordinary and daily mercies: so this, for his speciall grace now manifested. Chazkuni explaineth it thus, It teacherb that there were two Neat-offrings, one with the Burns-offring, and one by it selfe. Sol. Iarchi saith, All this he did after the daily Burnt-offring.

Verf. 18. [prinkled] according to the law in Le-Vit.3.2. The Greeke translateth, he pouredit. Verl. 19. fat] Hebr. fats: fo in verl. 20.

runge or, tayle, to weet, of the ram : fee Levit. 3.9. that which coverests in Greeke, the fat which covereth the inwards; and so the text explainethit; in

Verf. 20. they put the fat ] Hebr. the fatts. Sol. Iarchifaith, After the waving, the Priest that waved

Veri. 21. waved] as was commanded, Lev. 7.30. &c. By these facrifices the fanctification of the pcople was fignified; by the Sin-offring and Burnt-offring they had remission and justification from their sinnes, and reconciliation unto God; by the Meat-offring, their renovation by the spirit; and by the Peace-offrings, their thankefulnesse unto God, whom they honour with the fruits of his owne graces : all these obtained by faith in Christ, and in his death; for he of God is made unto us, wifedome and righteonfne [fe, and fantification, and redemption : 1 Cor. 1.20.

Vers. 22. lift-up his hand or, his hands, as the Hebrew vowel, and reading in the margine, both shew: so the Greeke translateth, hands. See Exod. 32. 19. R. Menachem giveth this reason, why it is written Hand; to signifie the right hand, because that was lifted up higher then the left. The lifting up of the hand was a getture used in speaking or lignifying of any weighty thing, Efa. 49.22, and particularly, in swearing, Gen. 14. 22. praying, Pfal. 28. 2. and bleffing, eyther of God, Plal. 1 34.2. or of men, as in this place. So Paul, speaking of prayer, useth the phrate of lifting up holy hands, I Tim. 2. 8. and David; let the lifting up of my hands, be as the evening Sacrifice, Pial. 141. 2. bleffedthem] This appertained to the Priests office, to bleffe the people in the name of the Lord for ever, Deuter. 10.8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Icius, when having finished his ministery on earth, hee life up his hands, and bleffed his disciples, Luk. 24. 50. The forme of Aarons bleffing is prescribed in Num. 6. 23 .- 27. see the annotations there. And this being done in the Lords name; by his Priefts, ( a figure of Christ whom God hath fent to ble fe us. Act. 3. 26.) without all contradiction the leffe is bleffed of the greater, Heb. 7.7. came downe from the banke or hilly place of the altar, which was higher then the other ground: fee Exod.20.26. So in Thargum Ionathan it is explained, he came downe from the Altar with joy, after that he had finished the making of the Sin-offring, &c. On the contrary, Christ when hee had bleffed, went up into heaven, Luke 24.51. from making ] or doing, that is, offring, as verti-7. After that he had done; as before is shewed.

Verf. 23. went into the Tent the Prieft went in 23 (according to the law, in Exod. 30.7. 8.) to burne incense on the golden altar; Moses went in with him, in likelihood, to direct him how to doe the fervice : fo Sol. Iarchi here explaineth it. Bur hee addeth withall, an other exposition thus; When Aaron saw that they had offred all the oblations, and done all the workes, and the Majestic of God came not downe to Ifrael; he was grieved, and faid, I know that the holy blessed (God) is angry with me, and for my sake, the Majestie of God commeth not downe to Israel; &c. Immediately Moses went in with him, and prayed for mercie; and the divine Majestie came downe unto Israel. After this manner Thargin Ionarhan also expoundeth it. shey blessed this was a second blessed. fing by Mofes and Aaron, when the people were difmified. Vnto which (and the like at other times,

prophetying of Christs dayes, seemeth to have re-terence, in Pfal. 118.26. Wee blesse you out of the howse of Ichough, glory] the visible figue of Gods glory, and favour, out of his holy place: either by the fire, mentioned in the next verie; or, by a clowd, as was in Exod. 16.10. and 40. 34. or by them both, It was a token of his gracious acceptance of them and of their service, as after in

1 King. 8. 10. 11. 12. Veri. 24 from before Iebovah] the Greeke translateth, from the Lord, And it was, either from heaven, as after in Solomons dayes, Fire came downe from heaven, and confirmed the Burnt-offring and sacrifices, 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moles, and the priesthood now committed to Aaron and his formes, as appeareth by the prayer of Elias, (when the like miracle was shewed from heaven;) Let it be knowne this day day that thou art God in Ifrael, and that I am thy servant, and that I have done all these things at thy word; I King. 18.36. or, ate up : by which figne, the church was affured that their facrifices were accepted: See Pial. 20.4. The like was at the dedicating of Solomons Temple, 2 Chro. 7. 1.2.3. and at Elias facrifice, 1 King. 18. 38.39. This Fire which now came from God, was nourished on the Altar, ( as the Hebrewes fay) unto Solomons time. Charbani here writeth thus; The fire which came out (from the Lord) in the daies of Moses, went not up from the brazen Altar, untill he came into the evernall House [ that is, into Solomons temple, lo called because of that promise, in 2 Chron. 7.16. that Gods name should be there for ever-] And that Fire which came downe, in the dayes of Solomon, ment not up from the Altar of Burnt. offring, untillit went up in the dayes of Manaffeh. Of the departing of that fire in Manalles dayes, wee finde no mention in the Scriptures. But, after Solomons Temple was destroyed, and the second builded, the Hebrewes testifie (in Talmud Bab. in Ioma c. 1.) that they had not the Fire from heaven any more. See the annorations on Exod. 28. 30. .1 > . . Bouted] with aftonishment and joy, humbly chanking God for this ligne of grace towards them: as the Greeke tranilateth, they were aftoni-Bed; and the Chaldee, they gane thankes. So in 2 Chron 7.3. when all the fonnes of Ifrael faw how the fire same down, and the glory of Iebovah upon the house: shey bowed shemfelvies with their faces to the ground, mponabe pavement, and worshipped; and confessed to lebooth, (laying) For he is good, for his mercy endurethferener.

6×10×00×01×0×00×00×00×00 com some of some to linach wee. Same ber and CHAR. X.

1. Naddb and of the for offing of frange fore, are beaut by fire. So water und his former, are forbidden no montrue for them. Wit be Prinft; are forbidden wine, when they are to got into the Tabernacle, 12, The law

especially on Atonement day, Levic. 16. David, of eating the holy things. 16, Moses blameth its Priefts for not eating the fin offring. 19, Amonexen (eth the transgression.

> N D Nadab and Abihu, the fonnes of Aaron, tooke ech man his cenfer. 2 Land they put fire in them, and put in. cense thereon: and offred before Ichovah strange fire; which hee had not commanded them. And there went-out fire, from before Iehovah, and devoured them; and they died before Iehovah. And Moses said unto A. ron; This is it that Iehovah spake, faying I will bee fanctified in them that come night me; and before all the people, I will be glori. fied : and Aaron, held-his-peace. And Moles called Misael and Elzaphan; the sonnes of Vzziel, the uncle of Aaron: and faid unto them; Come-neere, cary your brethren, from before the Sanctuarie; out of the came, And they went neere, and caried them in their coats, out of the campe: as Mofes had fpoken. And Mofes faid unto Aaron and unto Eleazar, and unto Ithamar, his fonnes-Make not bare your heads, neither rendyour clothes, that you dye not, and wrath come, upon all the congregation: but your bethren, all the house of Israel, shall weepe for the burning, which Iehovah hath bumed And ye shall not goe-out, from the doored the Tent of the Congregation, lest youds; for the oile, of the anounting of Ichovah, upon you : and they did, according to the word of Mofes.

And Ichovah spake, unto Aaron, saying Doe not drinke wine or strong-drinke, thou, or thy fonnes with thee; when ye goc-in,10 the Tent of the Congregation, that yeeds not: it shall be a statute for ever, throughou your generations. And that ye may separate, betweene holy and profane: and between uncleane and cleane. And that ye may teach the fonnes of Ifrael : all the statutes, which Ichovah hath spoken unto them, by the hand of Moles.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his fonnes, that were left. Take ye the Meat-offring, that left, of the Fire-offrings of Iehovah, and ex it in unlevened cakes, beside the altar: for " is holy of holies. And ye shall eat it, inthe holy place; for it withy due and thy found due, of the Fire offrings of Ichovah : foria I was commanded. And the wave breft, and the heave flioulder, ye shall eat in a clear place; thou, and thy fonnes and thy daugh ters, with thee : for they are given, 45 th

of the Peace-offrings, of the fonnes of Ifrael The heave shoulder, and the wave breft, with the Fire-offrings of the fat, shall they bring, to wave for a wave offring, before Iehoven; and it shall be for thee, and for thy fonnes with thee, by a statute for ever, as, Ichovah hath commanded.

And Moses, seeking sought the goat-buck of the Sin offring; and behold it was burnt : and hewas wroth with Eleazar and with Ithamar, the fonnes of Aaron, that were left, faying. Wherefore, have ye not eaten the Sin-offring, in the holy place, for it is holy of holies; and it, hee hath given to you; to beare, the iniquitie of the Congregation; to make atonement for them, before Ichovah? Behold, the blood of it was not brought-in, to the Holy-place, within : ye should eating have eaten it, in the Holy-place, as I commanded, And Aaron spake unto Moses, Be hold this day, they have offred their Sin-offring and their Burnt-offring, before Ichovah; and fuch things, have befallen me : and #I had eaten the Sin offring, to day; should ithave beene good, in the eyes of lehovah? and Moses heard it; and it was good, in his eyes.

#### Annotations .

Einer or, fire-pan, a veilell wherein coales of Gire were put; fee Exod. 27.3. thereon uponthe fire. How the incense was burned, seethe frange fire that is, other notes on Exod. 30.8. frethen God had fanctified on his altar. As ftrange incense was expresly forbidden, Exod. 30. 9. 10 frange fire was not commanded, but implicitly forbidden by Lev. 1.7. & 6.12.25 afterward God plainly flewerh in Levit, 16.12. Hereupon it is faid, in Rev. 8. g. the Angell tooke the cenfer, and filled it with freefibe Altar. This transgression of the Priests; in the beginning of their administration; sheweth the weakenetle and imperfection of that Priesthood; and for the weakne fe and unprofitablene fe ther. fit was afterwards difanulled; and a better Priestbood of Christ, (who was holy, barmeleffe, undefiled ed feparated from finners, ) is come in place thereof: furthe Law, made nothing perfect : Heb.7.18.19.26. So in the practice of the moral law, the people even atthefirft, fell into open impiety, Exod. 32.

Veri. 2. from before or, from the face of the Lord. Assing of mercie came from thence to confume the actifices for finne, offred according to the law, Levit. 24: fo now a fire of judgment commeth, to confirme the finners. Chazkuni here observeth, Minime for measure, by fire they simed, and by fire they mereplagued. This is an example of Gods jealoufie, for the ordinances of the Law: reaching the same much more for the Gotpell; Heb. 2. 2. 3. and 10.

due and thy formes due; our of the facrifices | 28,29. So he flewed an example of judgment upon two finners, at the beginning of the Christian church, whereby great feare came upon all; Acts 5. 1.- 11. devoured or ate them; that is, killed them: for neither their bodies, nor their cloathes were burnt to ashes, as appeareth by v. 5. And in Targ. Ionathan it is thus explained, It burned their foules. but their bodies were not burne: Hereupon our Godie faid to be a devouring fire; Heb. 12.29. Deut. 1 24. See a like judgment, in Num. 16.35. Before Iehovah that is, with fudden death, before the Tabernacle, wherein the Lords glory dwelt. So Vz. za for his errour, in putting his hand to the Arke. died before God, 1 Chron. 13. 10. which is expounded, by the Arke of God, 2 Sam. 6.7. Andit is obferved, that these two Priests, died childlesse. Num. 3.4. 1 Chron. 24. 2.

Veri. 3. spake] but where spake he this? It may have referencero Lev. 8.35. Or it might be spoken, but not written before : as loh. 20. 30. Chazkuni referreth it to Exod. 29.43. others, unto Ex. 19. 20.

fantified God is faid to be fantlified, both when he graciously accepteth, and doth good unto them that ferve him aright, Ezek. 20. 41. and when hee punisheth them that transgrelle; as, I well be glorified in the mids of thee (Sidon), and they fhall know; that I am lehovah; when I shall have executed judgements in her, and fhall be fanctified in her; Ezck. 28. 22. So in this place, and in Ezek. 38.16.23. Likewife God is fanctified of men, when they cary themselves holily and uprightly in his fight; as, Santlifie the Lord God in your hearts, &c. 1 Pet.3. 15. come night or, my nighones, that is, the Priests and Levites; as in Ezek.42.13.the Priefts which are nigh unto lehovah. See alio Levit. 9.7. Num. 16. 9. So judgment beginneth at the house of God, 1Pct 4.17. at his Santtuary, Ezek. 9.6. before that is, openly the Gr. translateth, in al the congregation; as if the like danger were unto them also for transgression : fee lof. 22. 18.20. glorified] or, bonoured; which is also not in shewing mercies onely, as 2 Thef 1.10. but in executing judgments; as Exod. 14.4. Ezck. 28.22. And he is glorified of men; when their thoughts, words and actions, are according to his will, and to his praise; Acts 4. 21. Rom. 1. 21. 1 Pet. 4. 11.16. held bis peace or, was filent; that is rested patiently without murmuring against the worke of God, who had killed his tonnes. So David faith, I am dumb, I will not open my mouth becanfe thou bast done it; Pial. 39. To. And God faid to Ezekiel the Prieft, Be filent, that is, Forbeare to cry, make no mourning for the dead, Ezek. 14.17. Or, hee mourned in filence for his formes death, for forthe scripture expresset forrow and unutrerable. by keeping filence; as Lam. 2. 10. Ela. 47.5. Thus the Greeke translateth, be was pricked ; and Aarons anfwer in verf. 19. implieth to much So the heathens have faid, Cure leves, loquuntur, ingentes, flupent. Seneca in Hippolyto.

Verf. 4. uncle |in Greek, the formes of the brother of 4 Acronsfather : for Vzziel was brother to Amram, Aarons father; fee Exod. 6. 18. 20. 22. or, take up: this duty of buriall was laid upon their cousins the Levites, not upon their next

God came no

brethren the Prietts, that they might attend fill to their holy minification. See Levit, 21, 1, 8cc. origing for, 10 (2 a place) orthorn the campe 16 (1) (2 a place) or freethat is let not the have of your heads grow long. The Hebrew Pharangh loguifieth two things, to make the bars, to survey the hades as Numb. 2, 18, to the Greeke grantlatech here, 16 hadron paying the mitter from point heads. Secondly, to make free for the hairs from point heads. Secondly, to make free for the hairs to grow, as the Chaldech here tranllateth, yee fault rogrow, as the Chaldee here translateth, yee fall not let your locket grow. For this allo was a ligne of mourning, 2 Sam. 19. 24. See the nores on Gen. 41. 14 le is tellified of humane writers, that the Egyptians at their friends funerals, did let the hayre of their head grow long, but shaved their beards whereas other nations, at funerals did shave their heads; Herodot. in Euterpe. And that shaving of the beard, was a signe of forrow in Ifrael, appeareth by Ieremie 41.5. Hereupon is that law, in Ezck. 44. 20. the Pricits fhall not shave their beads, nor suffer their lockes to grow long; they shall onely poll their heads: where hoth extremities are forbidden. The latter fense may also well be implied here, as likewise afterin Levit. 13.45, and 21. 10. And concerning this, the Hebrewes have theferules. A Prieft that letteth bis have grow-long, it is unlawfull for him to come into (the fanctuarie,) from the Altar forward: and if he doe goe in and ferve, he is quilty of death by the hand of God, as be that drinketh wine and ferveth: as it is written, Neither Shall any Prieft drinke wine, Je. Ezek 44 11. and againe , Neither Shall they have their heads, nor suffer their lockes to growlong, Ezc-kiel 44,20. As he that drinketh wine is quilty of death, Levit. 10,9 fo be that letteth his haire grow-long, is guilty of death. Yat profaneth he not his fervice hereby; though he be quilty of death, his fervice is allowable, Ithat is, flanderh in force, and is not difanulled by it. As Priefs are not forbidden wine, fave in the time of their going into the Santtuaries fo it is not unlawfull for them to let their haire grow fave at the time of their going into the Sandinares understanding this of the campion Priest, But, the high Press, may never let his beare, crow how, nor rend his clothes, at any time, the hurse, crow how, nor rend his clothes, at any time, the hurse, crow how, nor locally his house grow. The sanditually. How home, may la Priest, high his howe grow the Tobies along that a large state of the house of his head orow. Number of the history days. The history days will be a large the house of the house of them that the history days. The history has him that rend there getween, and the judgment of them that rend there of them, and the judgment of them that rend there of them, and the judgment of them that rend there with his clothes the head, you death of the history in the head of the large that his programmed. As always his fertile as allowable, and the head of the large many for the history in Biash hamiledale, (or Of earting may be sandy.) Chap. 1.85Ct. 8.14. going into the Sandluarie, understanding this of the

at 10. See Gen 27.34 From hence the Hebrewes gather, that they which mourned for the dead, were bound to read their clothes; because the Pricks herebeing forbidden to mourne, were for-Andthey were not to rend, but standing; as (in linke i. 19. and it meaneth all whiter

2 Samt. 13.31.) the King rofe up, and rent his gar. ments. And they were to rend the forepart, not behinde, or in the fides, nor beneath, fave the high Prieft, he renderh beneath. The measure of rending, was an hand-bredth; and this on the upper garment onely. They rend for the death of the Prince, or of the Father of the Synedrion, oror the multitude of the congregation, as David and the men with him, did for Saul, and for Ionathan, and for the people of the Lord, 2 Sam. 1. 11.12. Alfo when they hearethe name of God blafphe. med, as in Elay. 36. 22. and for the burning of the booke of the Law, as I cremie 36.23.24. and to the cities of Iudah, ond for Ierufalem, and for the Sanctuarie destroyed, as Ierem. 41.5. Maimm. treat. of Mourning, chap. 8. and 9. come or, he (that is, God) be wroth, as at other times, for the finne of one, or of few, the whole congregation was afflicted, Iol. 7. 1. 2. &c. and 22.20. 2 Sam. 24. 1. 15. 17. The Priefts duty allo was, to stand in their administration, between Gods wrath and the people, Num. 16.46.48. And their publike duty might not bee interrupted, by private passion or affection.

Verf. 7. not goe out | that is, not leave off your ministration for griefe of this which is befallen. you. See the annotations on Levit. 21.12. the oile, &c. ] which fignificth the Anointing, that is the graces of the Spirit, whereof Ionfutnelle was one peciall, Pfal. 45 8.4 Thef. 1.6. Therfore HWH fin for the Priests to mourn, when they administed before the Lord: compare Levit. 21.10.11.11.

Veri.9. wine or strong drinke] The Hebrewes, [8 Baal hatterine and others) thinke that Aarons for had finned in drinking too much wine, whenther offred strange fire; and that thereupon this law was given. Whether that were fo, or not, the Lord by this precept required fobrictie in the Pulls, and carefulnette to administer justly; left they Gould drinke and forget the law, as Prov. 31.5 should erre through wine, & be out of the way throng Brong-drinke, as Elay. 28.7. Accordingly the Minfters of the Goipell muft be fober, and not given wine, I Tint. 3.2.3. It is likely, that all wine we forbidden the Priefts, when they were to fent yet the Hebrewes have their limitations; astha they might not drinke above the fourth part (d) Log, or of an halfe pinte) of wine, and that mot wine, and at one time, and of wine that was form daies old at the leaft. But if he drinke leffe then afant pare (of a Log) of wine, or drinke a fourto partito paufe of time betweene, or if it be mixed with went if hee dranke wine from the preffe within 40. den though more then a fourth part : he is discharged, at profaneth not his fervice. If he drink more then after part of wine, though it be mixed, and though be penfet tweene, and drinke a little and a little z he is grill! death, and his fervice is difollowable. Maimony in b ash hamikdafb, c.r.S. 1. But the Law ferbidde wine abtolutely, as here, fo in Ezek. 44.21. Neut Ball any prieft drinke wine, when they enter into the ftrong-drinke in Hebrew Sheet maketh drinken, whether drinke made of mault, orof the juyce of fruits, as Pearrie, Sider and the like it When ye goe into the Tent ] meaning the countyard of the Tent, to ferve therein; as it is opened by the Propher, when they enter into the inner ourt, Ezek. 44.21. The Hebrewes understand it of the court, betweene the Tent and the Altar that flood in the court. Every Priest that is fit for Cervice, if he drinke wine, it is unlawfull for him to goe into (the Santtuarie,) from the Altar forward : and if he doe one in and ferve, his fervice is difallowed, and be is exilty of death by the hand of God, as it is written, That ye dye noe, Leviticus 10. 9. And as it is unlawfull for a Priest to goe into the Sanctuarie, for drunbenn: fe: fo is it unlawfull for any man, whether Priest or Ifraelite, to teach when he is drunke. Though he have but caten dates & c. if his on es bee troubted a little, let him not teach; as it is written. And that yee marteach the formes of Ifrael, Levit. 10.11. Maimo ny in Biath bamikdaft, chap. 1. Sect. 1. 3.

V rf. 10. that ye may feparate or, to make difference; and this is meant not onely for themselves, bur others, as in Ezek. 44. 23. they shall teach my people (the difference) between holy and prophane, and cause them to discerne, betweene uncleane and cleane. And for not doing this, the Priests are blamed, Ezek 22.26 See alfo Levit. 20. 25. Hebr. holine fe: meaning of perions, and things. In Greeke, between the holy ones, and the profane.

Veri. 11. allthe ftatutes | a part of the Priefts of. fice was to teach the people, as here, and in Deut. 33. 10. therefore it is faid, The Priests lips should preserve knowledge, and they should seeke the Law at his mouth, for he is the Angell ( Or Aleffenger ) of the Lord of bofts, Mal. 2. 7. And as they were to teach, so the things to be taught, should be al Gods flatutes; as the Apostle faith, I have kept nothing back, but have shewed you al the compelof God; Act. 20.27.

Verl. 12.the Meat-offring that before mentioned in Levit.9.17. unlevened or, eat it made into unlevened cakes. See Levit. 6. 16. and 2.10. where this law was before given; which Mofes here repeateth, left through trouble of mind for the judgmen now befallen them, the Priefts should forget orneglect any of Gods ordinances.

Veri. 13. the holy place the court of the Sanctuary: as Levit. 6. 16. due] or, statute, ordinance. The Chaldee expounds it, thy portion. So in v. 14. Verl. 14. wave breft ] of the peoples Peace-of frings before mentioned, Lev. 9. 18.-21. cleane place] in Greeke, an holy place, meaning the campe of Ifrael, and in ages following, the citie lensalem, where the light holythings were caten: fee the notes on Levit. 6.17. Sol. Iarchi here faith, The former things ( in verse 13. ) were not

catenin an uncleane place, but they being most holy were to be eaten in the holy place: and these needed not became within the curtaines ( of the courty and ) but mif be easen within the campe of Ifrael, for that was cleane that Lepers might not come into it, (Nam. 5.6.) forbe light holy things might be eaten mall the citie.

Veri. 15.by a statute or, for an evertasting due. Of this flature, fee before, Levit. 7. 34.

Verl. 16. feeking fought | that is, diltgently fought

the Goat; that ipoken of in Levit.9.15. leazar and why not with Aaron? feeing he should have eaten of it, verf. 19. Sol. larchi faith, For honour of Aaron, he turned his face towards his fonnes. and was angry.

Vers. 17. he] that is , Godhath given it you; by the law foregiven in Levit. 6. 26 -30. to beare] or, to take away; as the Greeke translateth. that ye foould take away. To beare ini mily, often fignifieth punishment, without forgivenelle; Exod. 28.43. Levit. 20. 19. and 5.1.17.&c. The same word is also used for bearing-away, whereupon God forgiveth the finner; Exod. 28.38. So the Priefts bare, that is, took away the peoples fins, by eating their fin-offrings: wherein they figured Christ, Ioh. 1.29. Sol. Iarchi faith. The Priests were they that did eat, and the owners, they that had the atonement.

Verf. 18. within into the Tabernacle, for if it 18 had, then it should not be eaten, but burnt, Lev. 6 30 teeing it was not, ye should have eaten it in the holy place without; that is, in the courtyard;

Veri. 19. they the Targ. called Ionathans ex- 10 plaineth it, the somes of Israel have offred. things] that is, as the Chaldee expoundeth ir, fuch tribulations: which the Ierufalemy Thargum explaineth thus, and great forrow hath befallen me this day, for that my two fons Nadab and Abihu are dead. and I mourne for them. good in the eyes that is, pleasing, and acceptable: see Gen. 16. 6. Thargum lerulatemy expoundeth it thus, Loe if I had esten the sin-offring to day, were it possible that it could bee pleasing and right before the Lord? meaning, it could not be. So Aaron excufeth himfelfe, by reason of his forrow, which made him unfit and unworthy to cat of thoseholy things. The law requireth them that eat before the Lord, to rejoyce, Deuteronomic 12.7. And when they brought their fanctified things, they were to fay, I have not eaten of it in my mourning, Deut. 26. 14. When God would refuse the facustices of finners, hee faith, they shall be unto them as the bread of mourners; all that eat thereof, shall be polluted, Hosea 9. 4. In the Hebrew canons it is also faid; An inferiour Prieft, which is in the Sanctuary, at his (ervice; if hee heare that hee hath a friend dead, whom hee ought to bewaite; although hee goe not out of the Sanctuary, hee may not ferve, because he is a mourner: and if hee forve when he mourneth, according to the law, he polluteth his service, whether it be in the offring of one man alone, or the offring of the Congregation. But the High Priest serveth when hee is a mourner, as it is written, (Levit.21.12.) HE SHALL NOT GOE OVT OF THE SANCTVART, AND HE SHALL NOT PRO-FANE, &c. as if he should say, be shall abide and serve the service that he hathin hand, and it is not profuned. But though the High Priest ferve mourning, it is unlawfull for him to eat of the holy things, as it is written, (Levit. 10.19.) AND IF I HAD EATEN THE SIN-OFFRING TO DAY, SHOVED IT HAVE BEENE GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the rest) at evening. Maimony, treat. of Entring into the Santtnary, chap. 2. Sect. 6. 8. See for the Priests mourning, more on Levit. 21.

Verse

pleased him. So Moles admitteth of the answer, as reasonable. For often times the letter of the law, giveth place to great necessities; as David in his hunger, did ear the shew-bread, which was not lawfull for him; Matth. 12.3.4. Ezekias admitted to the Patleover tome that were not cleanfed according to the law, but healed by the Lord; 2 Chron. 30. 18. 19. 20. Here now, all Ifrael faw, and Moses and Aaron themselves acknowledged, the impossibility of the law, and of the Priesthood thereof, to bring them unto God: in that so great imperfections were manifested, at the very first administration; and alwaies after. For the Law maketh men High Priests, which have infirmitie : but the word of the oath which was since the Law, (maketh) the Son, who is perfected for evermore: Heb. 7. 28.

# KERAGEN ENGENDEN

#### CHAP. XI.

1, A law teaching what beasts may, 4 and what may not be eaten. 9, What fishes, 13, and what fowles. 24, How carkaffes doe pollute. 29, The creeping things which are unclean. 32, and how their carkaffes doe defile things. 39, Clean beafts that dye of themselves, become uncleane. 43, An exhortation unto holine ffe, in observing this Law.

unto Aaron, faying unto them. Speak ve unto the fonnes of Israel, faying: These are the beasts, which ye shall cat; of all the beafts, which are on the earth. All that parteth the hoofe, and cleaveth-afunder the cleft of the hoofes; and cheweth the cud,among the beafts: that, shall ye cat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoofe: the Camel: because he cheweth the cud, and he parteth not the hoofe: he shall be uncleane unto you. And the Conie; because hee cheweth the cud, and parteth not the hoofe: hee shall be uncleane unto you. And the Hare; because he cheweth the cud, and parteth not the hoofe: he, shall be uncleane unto you. And the fwine; because he parteth the hoose, and cleaveth-afunder the cleft of the hoof & he, cheweth not the cud: he, shall be unclean un-8 to you. Of their flesh shall ye not eat; and their carkaffe, shall ye not touch: they, shall beuncleane unto you.

Thefe ye shall eat, of all that are in the waters: all that hath fin and scale in the waters, in the feas, and in the rivers, them shall yee 10 eat. And all that hath not fin and scale, in the feas, and in the rivers; of every moving thing of the waters, & of every living foule, that is in the waters: they, shall be an abhomination II unto you. Even an abhomination, shall they

Verf. 20. it was good the Greeke translateth, it | be unto you: of their fielh, ye shal not cat and their carkaffes, ye shall have-in-abhominati. on. All that hath not fin and scale, in the wa. ters: that, shall be an abhomination unto you

And thefe, ye shall have-in-abhomination among the fowles; they shall not be eaten. they shall be an abhomination: the Eagle, and the Offifrage, and the Ofprey. And the Vulture, and the Kite, after her kinde. Every Raven, after his kinde. And the Owle, and the Night-hawk, and the Sea-gull : and the Hawk, after his kinde. And the Great-owle. and the Cormorant, and the Little-owle And the Redshanke, and the Pelecan, and the Gier-eagle. And the Storke; the Heron. after her kinde: and the Lapwing, and the Bat. Every creeping-thing that flieth, that goeth upon all foure: that, shall be an abho. mination unto you. Yet these ye shall eat of every creeping-thing that flieth, that goeth upon all foure: which \* hath not legges, a. bove his feet, to leap with them, upon the earth. These of them, yee shall eat; the com. mon-Locust, after his kinde; and the locust. Soleam, after his kinde; and the locust-Chargol, after his kinde; and the locust-Chapab. Nd Iehovah spake unto Moses and lafter his kinde. And every creeping-thing that flieth, which hath foure feet; that, fall be an abhomination unto you.

And for these, yee shall be uncleane: who a foever toucheth the carkaffe of them, full be uncleane untill the evening. And wholeever beareth enght of the carkaffe of thm: shall wash his clothes, and be unclean until the evening. Of every beaft, which doth part the hoofe, and it cleaveth not the cleft afunder, and it cheweth not the cud; they, shall be uncleane unto you: who foever toucheth them, shall be uncleane. And whatle ever goeth upon his pawes, of any beaft, that goeth upon fourefeet; they, shall be uncleant unto you: who foever toucheth the carkalle of them. shall be uncleane untill the evening And hee that beareth the carkaffe of them; shall wash his clothes, and bee unclean will the evening: they fhall be unclean unto you

And these shall be unclean unto you, among the creeping-things, that creepe upon the earth: the weafel, & the moufe, and the tottoys, after his kind. And the ferret, andthe chamæleon, & the lyzard; and the fnail, and the moll. These shall be uncleane to you among all that creepe: who foever tot cheth them, when they are dead, shallbet uncleane untill the evening. And upon who foever ought of them when they are dead doth fall,it shall be uncleanc; of any vesselle

wood, or of cloth, or of skin, or of fackcloth; any veffell, with which worke is done: it shall be put into water, and be uncleane untill the evening, and it shall be cleansed. And every earthen veffell, whereinto any of them filleth: whatfoever is within it, shall bee uncleane, and ye shall breake it. Of all meat which may bee eaten, that on which water commeth, shall be uncleane: and all drinke, which may be drunke; in every veffell shall bee uncleane. And every-thing, wherupon onebt of their carkaffes falleth, shall bee unclean: oven and pots, they shall be brokendowne, uncleane they are; and uncleane shall they be unto you. But fountaine and pit, and a gathering together of waters, shall bee cleane: but that which toucheth the carkaffe of them, shall be uncleane. And if ought of their carkaffe fall, upon any fowing feed, which shall be sowne: it shall be cleane. But if water be put upon the feed, & ought of their carkasse fall thereon: It shall be uncleane unto you.

And if any beaft dye, which is unto you for meat: he that toucheth the carkatfe therof, shall be uncleane untill the evening. And hethat eateth of the carkaffe thereof; shall wash his clothes, and be unclean untill the eyening; and he that beareth the carkaffe therof, shall wash his clothes, and be uncleane until the evening. And every creepingthing, that creepeth upon the earth it shall be an abhomination, it shall not be eaten. Whatfoever goeth upon the belly, and what foever goeth upon all foure, or whatfoever hath many feet of any creeping-thing that creepeth upon the earth : ye shall not eat them, for they are an abhomination. Make not your foules abhominable, by any creepingthing that creepeth: and make not your felves uncleane by them, that ye should be defiled by them. For I am Iehovah, your God. and ye shall make your selves holy, and shall bee holy, for I am holy : and yee shall not make your foules uncleane, by any creeping-thing, that moveth upon the earth. For I am Ichovah, that bringeth you up out of the land of Egypt, to be a God unro you : and ye shall be holy, for I am holy. This is the law of the beafts, and of the fowle, and of every living foule, that moveth in the waters: and of every foule, that creepeth upon the earth. To make a difference, betweene the uncleane and the cleane: and betweene the beaft that may be eaten; and the beaft, that may not oc caten.

Annotations.

Speake ye] As before he gave speciall lawes, for the sanctification of the Priests: so now her giverh generall, for all the people: Which both Mofes the Magistrate, and Aaron the Minister, must fpeake, and teach, and the carefully practifed: as afterward there is example of the Migistrates, in 2 Chron. 29.5. and 30 18. of the Pricits, in Ezck. 44. 23. and of both joyntly, in Numb. 9. 6. where men that were uncleane, came for judgment before Mofes and before Aaron. And here the first kinde of uncleannelle, which commeth from things without the man, is deferibed. the formes of 11racl] to them onely, and the profelices with them, was this law of uncleane meats given; not at all to other nations, as Sal. I. rebi here faith. Beafts Hebr. Chajab, the wild-beaft, or, the divingthing : differing from Behemah. beiffs, or cattell, the word which next followeth: but the Greeke alfo translateth them both alike. By the beissis, are fpiritually fignified peoples of fundry forts; and by eating or not eating, is meant communion with, or abitaining from them, as by the vition shewed unto Peter, the holy Ghoft expoundeth this law, Ad. 10. 12. 13. 15. 28. and 11. 6. 7. &c. Likewile the Hebrew doctors applied the uncleane beafts following in vert. 4.5. &c. to the Babyloni-

ans, Medes, Perfians, Gieckes, Romans, &c. R. Menchem, on Levit, 11. Veif. 3. and cleaveth afunder] namely into two 3

hoofes, or clawes, Deut. 14.6. and so the Greeke beie translateth it. The former word, parteth, may be when it is divided above, but not beneath, as appearech after in verte 26. fuch parting is in the feet of dogs and the like, which have many clawes fundred above, and joyned under with a skinne. This (cond word meaneth a cleaving-quite through, as in the feete of theepe, oven, &c. so by Sal. Parchi it is expounded, that divideth above and beneath into two clawes. A third fort of hoofes are folid and unparted, as in horfes, &c. The first and last fort, were uncleane. and cheweth or, chewing agame: the Greeke also addeth the word and: for both these properties were requisite, to divide the hoofe, and to chew againe. Cheming the Cud, in the originall, figurateth the bringing up the meat into the mouth, to chew it againe. These two fignes, must be in every beast, or else it was uncleane. In Deuteronomie 14. 4. 5. the cleane beafts, are reckoned by their names, tenne in number:and the Hebr, doctors fay, Thou half not of all the beasts that are in the world, any that it is lawfull to eat of, except those ten forts mentioned in the Law, three of cattell the one, the fleepe, & the goat; and feven forts of wilde beafts, the Flart, &c. those, and the kindes of them, Maimony in Milneh, tom. 2. treat. of forbidden meats, c. 1.S.S. among the beafts 10 weet, bred of them according to their kinde, as God ordained in the first creation, Gen. 1. 24. For, as it was not lawfull to let the cattellingender with a divers kinde, Levit. 19. 19. fo by the Hebr. canons, If an uncleane beast brought forth her yong, after the kinde of a clean beast, although it did both part the hoose

and chew the cud, and were in all respects like an oxe or a sheepe, yet it was unlawfull to be eaten; for that which was bred of an uncleane beaft, was uncleane; and that of a cleane beaft, was cleane. So that if a cleane fish, were found in the belly of an uncleane fish, it was lawfull, becauseis bred it not, but had swallowed it. Likewise, if in abeast there were found (acreature) like a fowle, though it were a cleane fowle; jet was it unlawfull to be eaten. Maimony, treat of forbidden meats, chap. 1. Sect. 5.7.

[hall ye eat] or, ye may eat. Hereby communion was lignified; as when God called Peter by a vifion, to communicate the Gospell with the Gentiles, he faid, Rife Peter, kill and eat; Act. 10.13.17. 20.28. So our communion with Christ, is taught under this figure, of eating bis fleft, Ioh. 6. 51.53. Thebeyfts, figured men, Act. 10. 12. 28. (as often in the friptures, Efa. 11.6.7.8. Ezek. 34.3 1. Zeph. 3.3. Matth. 7.15.) The parting of the hoofe in twaine, fignified the right difcerning of the word and will of God, of the difference betweene the Law and the Gospell; and the walking in obedience to the word, with a right foot, Rom. 2.18. and 3. 20. 21.22, and 10.4-8. Gal. 2.12.-14. The cheming of the end, fignified the meditating in the law of God, which the godly man doth day & night, Pial.1.2. for that is the food of the foule, Amos 8.11. which all ought to remember, Mal. 4.4. I Cor. 11, 2.and leaving heard it, to fearch the fcriptures daily, whether the things be so, Acts 17.11. and having tried it, to keepe that which is good, 1 Thef. 4.21. and remember the commandements of God, for to doethem: Pial. 103. 18. And as that which was borne of an uncleane heast was uncleane, and on the contrary: fo the children of unbeleevers are uncleane, and the children of beleevers holy, I Cor. 7. 14. Ezra 9. 1.2.

Verl. 4.not ent | to weet ordinarily, but in case of necessity they might be caten. Soldiers that come into the heathens countrie, and subdue them st is lawfull for them to eat carkaffes, or torne beafts, or swines flesh, or the like, if they be hangry and finde not what to eat, lave thefe fortidden meats: and foshey may dri ke wine offred to idols: faith Maimony intom. 4. treat. of Kings. or of them Heb. and of them. chap. 8. Sect. 1.

camel named of the Hebrew Gamal, from which the Greekes also derived the name Kamelos, the Arabians, Gemal, the Chaldwans, Gamla. It is a beaft that hath a long necke, and a banch on the backe, upon which men lay burdens, Efay. 30.6. by reason of this shape, it is not easie for a camel to enter in a straight place; whereupon is that proverbe of a camel to goe thorough the eye of a needle : Matth. 19.24. Camels are of common use in other countries, both for fervice of warre and of peace, for men to ride upon, to use in charrets, or to lade with burdens, Gen. 24.10. Judg. 6. 5. 1 Sam. 30. 17. Efay. 21.7 and 30.6. But for to eat of, the camel was uncleane; because it parted not the hoofe,

Verf. 5. conie in Hebrew Shaphan; which hath the name of hiding in holes; as it is faid, The conies are but a feeble folke, yet make they their houses in the Rockes; Prov. 30. 26. and, The Rockes, are a Shelter for the coneres, Pial. 104. 18. In Chaldee, it is cal-

led Taphfa, of skipping

Veri. 6. harel in Hebrew, arnebeth : mentioned onely here, and in Deut. 14.7.

Vers. 7. [wine] in Hebrew, chazir; fo named of returning: for this beaft returneth after it is washed. to wallowing in the mire, 2 Pet. 2.22. It is also given to wast and spoile, Pfal. 80. 14. To feed on it, or offer it for facrifice, is counted most abhominable. Efa. 65. 4. and 66. 3. 17.

Vers. 8. not eat | to weet, any whit of it at any time. The Hebrew canons fay: All meats forbidden by the law, the quantity of them is as much as a common olive; whether (the punishment) be beating, or cuttine off, or death by the hand of God. This measure or quan. tity, we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that u for. bidden: notwithstanding a man is not beaten, save for the quantity of an olive : yet if be eat any leffe, he weba fifed with fripes. Maimony treat. of forbidden meat. chap. 14. Sect. 1. 2. carkaffe] The original word, is used for that which dyeth of it felf, Lev. 21.8. The Greeke here translateth carkaffes, or count. A carkasse is one of the principall uncleane things; u. o. olive of the flesh thereof, maketh men and veffels under by touching, and an earthen vessell by the ayre; and ma. keth men uncleane by bearing. Maimony, in Aboth hatumoth, chap. 1, Sect. 1. See after in the notes on verf. 40. As eating, to touching fignifieth communion and fellowship, and is forbidden, to reach use refraine from all fellowship in evill, Esa. 52.11. 2 Cor. 6. 17. for dead carkaffes, figured fuch as are dead in finnes, Eph. 2.1.

Veri. 9. fin and scale or, as the Chaldee and i Greeke translate, finnes and scales, one being putis many. The lewes canons open it thus. For fitt there are two fignes, the fin and the scale: the fin, what which groweth out of it; the fcale, is that whichdingth unto all the body; and what soever hath scales hat fruit alfo; c. If it hath not scales to cover it allower, in lawfull neverthelesse; though it hath but one finander scale, yet it is lawfull. Maimony, treat. or forbiden meates, chap. I. Sect. 24. The fin of the filh, lervel as wings to guide her way: the fcale is to cover protect and adorne the body. There two figure in men faith in Gods word, whereby all religion is guided and directed; and good workes the free of faith, by which it is manifested and adorned.

Verl. 10. every moving or, any creeping that of the maters] which the waters bring forth fee Gen. 1. 20, and the notes thereon. The Greke translateth, of allthings which the waters bring fath The Hebrew doctors tay; what is this moving that of the maters? They be the leffer creatures, at weath and horfleeches, which are in the water; and the grill creatures, which are the wilde beafts of the fea. ofthe generally what seever hath not the forme of fishes, out Jea dogges, frogs, and the like. Masmony, treat. off. 15 bidden meats, chap. 2. Scft. 12. foule] that's living creature: lee the notes on Gen. 1. 20. abhominaticn] that is, uncleane; as Deut. 14.10.85 from this word Chazkuns teacheth, that it was po lawfull to make merchandize of them.

Verf. 11. their flesh fo Paul mentioneth the ft of fiftes, 1 Cor. 15. 39.

Verf. 13. bave in abomination or, abhorre of the 13 fonle. There are no fignes of cleane foroles explained in thelaw: but it reckoneth the forts of uncleane fowles onely; and other force of fowles are lawfull: faith Mummy intreat. of Forbilden meats, ch. 1 f.14. eagle | in Hebrew, No her : it is the chiefe of fowls,

freih most high and swiftly, suckerh blood, and feedeth on carkattes, Deut. 28.49. Job 39.27.-30. used to fignifie violent perfecutors, Lam. 4.19. Ier. 4.13. and 48.40. Hof. 8. 1. Hib. 1.8. the Greeke translateth it, Gryphen: in Hebrew Peres, io named of Breaking; for with strength of beake and talons the breaketh her prey. The offi frage (by interpretation bonebreaker,) is bigger the the eagle, and much of the fame kind. It is mentioned only here, and in Deut. 14. 12. The Chaldee of Onkelos nameth it Ar; and Ionathan Veza. offrey in Hebrew, Oznijah; in Chald e Azja: (called to of frength in her fight and flying,) in Greeke, haliaetos, that is, a fea eagle, or Osprey: which is a bird with a great necke and broad taile. ftrong fighted, and can looke on the Sunne, and from on high espieth fishes in the sea, and lakes,& falleth violently upon the waters, & taketh them.

Verl. 14. vul:ur] called in old English, a geyr;

in Hebrew here, dash, of flying, and in Deut. 14 13. mih, of feeing: (tor the Hebrew letters D and R.be one like another, and often put one for another, as isnoted on G.n 4.18.) for the valuer elpieth and imelleth her prey from farre, and flyeth with violence, being an heavy fowle; teedeth on carkaffes, and builderh her neft on hye rockes. The Greeke alfotranflaterh it gups, (that is, a gerr or vultur,) both here and in Deut. 14. The Ghaldee here followeth the Hebrew Dajtha: but in Deut. 14. 13. it hath Bath canpba; that is, daughter of wing. kyte] a knowne ravenous bird, called alfo a glede, and a puttock. In Hebrew it is named Ajab, of her manner of flying, which is as if the did twim, and by the bowing of her tayl, teemeth to have raught how to governe ships by a rudder, as Plinie noreth in bift b. 10.6.10, The scripture elewhere mentioneth her sharpe eye sight, in Iob 28.7. The Chaldechere translateth T. raphitha, of Tearing & ravening her prey. after her kind This is spoken, because of kites there be two kindes; the greater, of a ruddy colour, common in England : the leffer, of a more blacke colour, knowne in Germanie: both fons, (and if there bee any other) are uncleane. In Deut. 14.13 there is another named, web is not here, the kite (Ajab,) and the glede (Dajah,) after her kind. That dajah, (or glede,) is a fowle that hauntera ruinous places, Elay 34.15. The kite (Ajah) is the glede (Dajah) spoken of in Deuteronomie: faith Maimony, in treat. of Forbidden meats, ch. 1 .f. 14.

Venl. 15. raven a knowne bird; named in Hebrew Oreb, in Chaldee Urba, of her darke, or blacke colour; Song. 5.11. It is ravenous, and of unkinde nature to her yong, Prover. 30. 17. Efay 34.11.lob 38.41. his kinde as crowes, caddowes, pies, and the like. It is faid, after his kinde, to imply the Zarzir (the pie) faith Maimony ibidem.

Veri. 16. the owle or, as in Greeke, the oftrich; the Hebrew bath hajagnanah, properly is, the daugh-

ter of the owle (or offrich,) that is, the kinde of that bird, or the yong thereof. But by this word bath, the Hebrew doctors understand, the egges of this bird, and so of all other uncleane fowles, to be uncleane also. Maimony , ibidem, c.3.f. 1. But Chazkuni here expoundeth it the Estritch, and by the daughter understandeth the young : because the flesh of the fowle when it is old, is (he faith) as hard as a sticke, and so there was no need to forbid the eating thereof. This bird liveth in deferts and folitary places, Job 30.29. Etay. 43.20. and 34.13. and (as the name also implyeth) makes a dolefull noife, Mich. 1.8. and is of a cruell nature, Lam. 4. 3. The offrich spoken of in lob 39. 13.14. hath another name. The Chaldee here translateth Bath naamitha; of pleasaninesse, spoken by the contrary; for her unpleasant cry; fo in Deut. 14. banke or, night-onle, as the Greeke translateth it. The Hebrew name Tachmas liquifieth rapine and violence, which argueth the nature of this bild. Somethinke it to bee the Night-raven, orhers the Harpie. The Night-hanke teeth bette. by night then by day; and bath deadly warre with the Eagle, faith Pline, hift. b. 10.c.8. It is mentioned in icripture, only here and in Deut. 14. The Chalace of her wing or flying, calleth her Thefa; but Ionathan, Chatphitha, that is, the Snatcher, or Harpie.

fea-gull or facob : in Hebrew Shachaph, and in Chaldee Shachpha: mentioned but here and in Deurit4. The Greeke translateth it Laros, that is, a fea chil, a bird of a greedy and revenous kind, it neftleth on rocks by the fea: Arifor hift. Animal. 1.5.c.9. Som thinke it to be the cuckow, others a kinde of Hanke, called the Merlin. Hanke ] called in Hebrew Ners, in Chaldee Natfa, in Gr. bierax; in all, the is named of her swife flying and fighting: and of Nets, the Latine word Nifes is derived. Of it Godfath, Doth the banke fly by thy wisdome? Inb 39.26. his kinde as there are fundry forts of hawks, (Arift hift animal 1.9.c. 36.) all which are by this law uncleane: to the Hebrew doctors understand this of a second kinde, which they call Sarnaka, Maimony, treat. of Forbidden

meats,ch.1.f. 14. Verf. 17. great owle ] called in Latine Bubo, Ariforle writes that it is of the bignelle of an Eagle, and Plinie, that it dwelleth in deferts, maketh a dolefull noise, & flyeth not right forth but thwart wife. So the Prophet compaineth I am like the great onle of the deferts, Pial. 102. 7. In Hebrewit is named Cos, of covering or hiding; and Chazkuni faith, it hideth it felfe from the eyes of men, and dwelleth in places not inhabited : the Grecke translaceth it here, the Night raven: and in Deut. 14. the Heron. The Chaldee by Onkelos calleth it Kaija; and Ionathan, Tjajra. cormorant in Hebrew Shalac, or casting it felfe downe into the water the Chaldee nameth it Shalenona, that is, the Fift himter; and Ionathan addeth, the bunter of the file of the little owle] or, bat : in Hebrew lansbuph, so named of flying in the twilight or darke evening, which owles & bats both doe. It dwelleth alfo

in desolate places, Esay 34.11. The Chaldeename

is Kiphopha.

teth it here Porphyrion, which is either that, or like that which wee call the Red-fbanke. Hierome translateth it the Swan. Some of the Hebrew dotors, the Bat: which is more likely, because the Hebrew Tinshemeth, which here is a bird, after in ver. 30. is the name also or a creeping thing, called the Moll. Sol. Iarchi faith it is like a moufe, flyeth in the night, and is so called because it is like that creeping thing which lacketh eyes, called Talpa (a Moll.) The Chaldee here calleth it Cautha: and in Deut. 14. Pelecan or, shovelard: a fowle that 16. Botha. dwelleth in the mildernesse, Pial. 102.and in delolate places, Esay 34.11. Zeph.2.14. In Hebrew, named Kaath, in Chaldee Katha, of Vomiting. So Aristotle and Plinie shew the nature of the Pelecan or Shovelard, that it vomiteth up helfishes, which it before devoured. And Chazkuni faith nercof; Kaath, the name differeth not from the custome thereof, which is to vomit up the meat. gier-eagle or, Sman, as the Greek here translateth it, but in Deu-14. 17. the Grecke is the porphyrim. The Hebrew Racham, hath the fignification of deare love, which it beareth to the young, as Chazkuni faith, The Chaldee translateth it Ierakreka, which implyeth a greenist coloured fowle, fuch as the Greekes call Chlorion, a Witwol.

V.19. Storke] in Hebrew Chasidab, which fignifieth kindnesse, such as the youg storkes are faya to, fhew unto their dams, who they feed in their age: or, as Sol. Iarchi here faith, becauscit shemeth kindnesse unto ber fellowes, in food. The Greeke translatech it diverfly. The scripture noteth this bird for her wings and flying, lob 39.13. Zach. 5.9. it is a fowle much like a crane, white, but her wings partly blacke; the buildeth on high fyrr trees, Pial. 104. 17. and upon tops of houses and chimneyes in cities, as all Germany knoweth. It keepesh much about waters, and teedeth on fishes, inakes, frogges, and the like. Therefore in Theffalia (as Plinte reporteth) men might not kill them, upon paine of death, because they devoured the serpents. The florkes depart out of the country towards the end of fummer, no man knoweth whither, and come again at the fpring, wherepon the Prophet faith, the ifork in the heaven knoweth her appointed times, le 8.7. No man feeth them either going or comming, but when they are come, & that is a figne that winter is pail. Or them Pliny, writeth, hift.b. 10.c.23. The Chaldie calleth her Chavvaritha, of her white feasbers. So the Latine Poet, cum Vererubenti Canaida venit avis longis invifa colubris, Virgil. Geor, 2. that is, when in the rolle Spring, The white fowle comes which unto Snakes is a most hatefull thing. the Heron in Greeke, and the Heron, fo in Deut. 14.18. The Heronis in Hebrew Anaphab, so named of anger: The Greeke turneth it Charadrios: fo in Deut. 14. 18. The Chaldeetranslareth it Ibbo, and Ajbu; which name implyeth enmity. Chazkuni writeth Anapha; commonly called Heron, it is soone anory and Sol. Jarchi faith, le is a furius fowle, and fcemeth unto me to be that which they call the Heron. Lapwing to also the Greeke transliteth it : the Hebrew name is Duchiphath, mentioned onely here, and in

Verf. 18. the Red-fhanke] fo the Greeke transla- Deut. 14.18. The Chaldee, Nagar tura : the Cocke bat] in Hebrew Atalleph, in of the mountaine. Chaldee Atalpha, in Greeke Nucteris: it fiyeth in the night, and cannot behold the day light, but keepeth in holes; whereto the Prophet alludeth in Efay 2. 20. they shall cast their idols, to the molis, and the batts. Chazkuni faith, Atalleph is a little bird that flyeth in the night, and hathno eyes. Thus there bee twenty severall fowles named as uncleane; to which if wee adde these words after his kinde fouretimes repeated, there are 24. and fo many particular forts doe the Hebrew doctors fay are forbidden. And whosoever hath certaine knowledges thefe kindes, and of their names; he may eate any joule that is none of them, and bee need make no inquifition. Who fo knoweth them not, nor knoweth their names. must make inquisition, by the signes which the wife men have given. Every fowle that treadeth on the meat and easeth, [as is the manner of ravenous fowles that teare their prey,] it is evident that it is of those kinds, and uncleane : faith Maimony, in treat. or Forbidden meats, chap.1. sett. 15.16. And; the fignes of beafts, are poken of in the law; the fignes of ton les are not spoken of : but our wife men have faid, every forth that treadeth ( on her prey ) is uncleane : Talma Bab. in Cholin, ch. 3. There figured the ravenous, and uncleane conditions of ungodly people: a Babylon is called, the cage of every uncleane and bat. inH bird, Rev. 18.2.

Veri. 20. that flyeth] or, of the flying-fowle, asit : Greeke translateth, All creeping-things of fonless that is, all fowles (or flying things , that creeps, Vida this prohibition, the lewes understand also, fin, bees, horners, auts, and the like; as Thargum Ionathe and others here explaine it. sepon all forme is, upon forme teet : which word is expressed after, in veric 23.

Ver. 21. hath not legs] or, as the Hebrew readen in the margine, bath legs. Both Greeke and Chi. dee doe translate as in the margine, bath legs: br. because the legges of the Locusts following, at bowed backward, and they goe not with thema Other creatures, therefore after a fort they haven legs above theirteet. Or rather, because the yorg locuits are borne without legges (as Plime thewen in bift.b.11.c.29.) and afterwards their legges de grow. So the Hebrew canons fay, What foever best not now wings or legges, but they will grow upon the after a time when they are big ger: they are lawfull (will eaten) presently. Maimony, treat.or Forbidden mel, ch.1. s. 23. Thus both readings were written Mofes: see the like, in Exodus 21. 8. The his Ghoft sometime plainly confirmeth these divert reading to bee of God; as in I Chron. 11.20 \* Lo, Not, is in the margine to bee read Lo, To his. and another Propher, writing of the fame perfer, hath onely Lo, To him, 2 Sam. 23.18.

Verf. 22. common Lecuft or, grashopper; in Ht brew Arbeh, fo named of their multitude ; feetit notes on Exod. 10.45. 14. Such in the cafters countries are used for meat; fo Iohn the Baptist, it on Locufts, Mar. 3.4. and humane flories tell, los fome in Ethiopia ufed to care them falted and cr ed in fmoke, Plinie, bift.b.6c.30. Locust-Sales

leathe Rocks, on which they keepe: the Greeke callethit Actabes : the Chaldee Ralbons, and Re-Chang, It is not mentioned in scripture, but in this place. locust-Chargel] this word also is not found any other where the G. translateth it Ophiomuches, that is, the Serpent fighter: and that there are Locusts which kill serpences, Plinie mentioneth, in b.11.6.29. Chazkuni interpreteth the name Chargol, as friving with the feet to skip with them. locust-Chagab,] or grashopper, which the Greeke nameth Akris, that is, a Locuft, io in Numb. 1 3.3 2. Efav 40.22. Ecclef. 12.5. after his kindel this being spoken fouretimes, the Hebrewes thinke it implyeth foure other forts of Locusts, which they call Zipporeth cramim, and Iothana Ierushalemith, and Gnartfubja, and Razbanith; all which are also cleane forto eat; Thalmud Bab.in Cholin, ch. 3. So Maimon in Forb. meats, c.1. [. 21. where he calleth thetwo latter by other names, Gnotfaranja, & Ducanith: and to maketh eight forts of Locusts, which the Law permitteth to be eaten.

V. 23.every creeping thing to weet, every other, fave those Locusts aforefaid.

Verf. 24 for thefe or, by thefe; meaning as Solom. larchi explaineth it , these which follow, that not only by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleanusby touching, spoken of in any place, whether it be of a dudman, or of other uncleane things ; is, when a man with his flesh toucheth the uncleane thing it selfe; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, loe he is uncleane. And it feems to me, be is defiled if he touch with his nailes or with his teeth, whiles they are joyned to the body , they are as the body; faith Maim. in treat. of Poll. by the dead.c. 1. f. 3. till the evening shat is, till the end of that day and beginning of a new: for the lewes day began at evening, as is noted on Gen. 1. c. And foir figured mans pollution by ins, till hee come to the new day of (alvation by Christ, and become a new creature, 2 Cor. 5.17. & 6.2. It fignified alio, those legall pollutions to continue but during the day (or time) of the law: weh in the day of Christ should be abolished, Coloss. 2. 16.17.20.21.

V. 25. beareth the Hebr. canons fay, although be touch it not, though there bee a stone betweene him andit, for asmuch as he hath borne it he is unclean, whether he beare is on his head, or on his band, or on any other part of his body. Whether hee hath taken it up himselfe, or an other bath laid it on him; yea though the unclemething hang by a threed, or haire, and that threed hang on his hand; he beareth it, and is uncleane. Maim. treat of Pollut by the dead, ch. 1 fett.6. clothes]that is, all the clothes that are upon him. Sol. larchi noteth, that uncleannes by bearing, is more then the uncleannes by touching, for a man is charged for this, to mash his clothes. This washing was a signe of sanctification, as in Exodus 19. 10. for sinne defilethmen, and all that is about them: but by repentance and faith, our clothes are washed, or made white in the blood of the Lambe (Christ) Revel. 7.14. The Hebrew doctors fay, Every place where it is

which hath the name, (as Chazkuni faith) of So- Said in the law, of the uncleane, that bee shall mash his clothes: it is not to teach us, that onely the clothes which are upon him are uncleane: but to teach that every cloth or vessell, which that uncleane person toucheth, in the time whiles he is joyned to the thing that makes him uncleane, is uncleane also. Maim.treat.of the Red heiffer,

Verl. 26. them that is, their dead carkaffes, as the 26 Gr.here expresseth, and rightly from ver. 24.

Verl. 27. pames, or palmes; which the Greeke translateth bands. And to explaine this, Sol. Iarchi instanceth, the dog, and the beare, and the cat.

Ver. 29. uponthe earth]this is spoken, as Chazku- 29 ni faith to except those that are in the sea. weasell named in Hebrew, Choled; in Chaldee, Chulda; of running hastily from place to place. Jarchi explaineth it by the Latine name Mustela: in Greeke it is called Galee. mouse in Hebrew, Guachar of troubling, gnawing and rooting things in the house and fields. With such, God marred the Phylistians land, 1 Sam. 6.5. and the eating of fuch is expresly condemned, in Esay 66. 17. or, as the Greeke translateth, the land crocodile; in Hebrew Tfab, so called of the shell that coveres: it; for Tsab is also used for a coach, or covered wagon, Numbers 7.3. Of this creature Sol. Iarchifaith, it is like a frog. after his kinde sche Grecke translatech, and things like unto it.

Vers. 30. ferret] or weafell-monse, as the Greeke 10 translateth it Mugalee; which the Latines call Mus araneus, (the Shrew, as Gaza faith in hift animal, 1,8. c. 24. It is of the colour of a weasell, and bignesse of a moufe, faith Actini, inl. 1 3. c. 14. The Hebrew name is Anakab, which lignifieth groaning; and the Chaldee, Iela, of yelling. The scripture mentioneth it not elfewhere. Chameleon] so the Greeke translatethit; others, the lifard. In Hebrew it is named Coach, of Strength. lizard] or, stellio, which is like a lizard, spoted on the backe as with ftars: and to this latter, the Greek Askalabores agreeth. In Hebrew, Letanh, which Sol. larchi expoundeth Lifard. fnaile or lifard, in Hebrew Chomet; in Greeke Saura, that is the Lifard: others thinke this to be the chamaleon. These creatures names are not ellewher found in scripture. The Rabbins fay, There are eight creeping things spoken of in the Law, the weafell &c. who fo eateth of their flesh the quantity of a lentel (or little peafe) is to bee beaten, Maim in Forb. meats, c. 2. f.7. Mell in Hebr. Tinsbemeth, in Chaldce Ashsbutha; which Iarchi explaineth by the Latine name Talpa; but Thargum Ionathan calleth it Sallamandra.

Verl. 31. toucheth] Creeping things (as the Hebr. doctors observe) doe defile men and vessells when they are touched, and earthen vessells by the aier : but defile not when they are caried, (25 other creatures do v.25) and the measure of their uncleannes, is by (touching) fo much as a lentell Maim.in Aboth hatumoth c. 4. 12.

are dead] There is no kinde of living creature that is defiled whiles it is alive, or that defileth whiles it is alive, save man only, faith Maimony, in treat of Pollution by the dead, c. I. f. 14. The creeping thing defileth not untill it bee dead. All other abominable creeping things, as frogs, serpents, scorpions, and the like, though

hatumoth,c. 4. f.14.

Veri. 32. ought of them] to weet, of their flesh. For as of beafts, the Hebrew doctors fay the bones, hornes, hoofes, griftles, sinews, &c. of their carkasses, doe not defile; to weet, when they are separated from the carkaffe; though who fo toucheth any of thefe things, while they are joyned with the flesh, hee is uncleane; to they lay, the bones, finewes, nayles of creeping things, are cleane. Maim.in Aboth hatumoth, c. 1 1.7. and c. 4. veffell or, instrument; any thing made for use or service. The Hebrews tay; there are seven forts of vessels (or instruments) that by the lam doereceive uncleanne ffe; which are clothse, things made of skin, and fackes, and things made of bone, and of metall, and of wood and of potters earth. Five of these they gather from this verie and the next; for metals, from Numbers 3 1.22.23. and for bones, from Numb. 31.20. all morke of goats, &c. which by tradition they learned to understand of veffells made of the hornes, or hoofes, r bones of goats, & consequently of other beafts: of mood | under this, Maim, in Celim, c. 1. f. 1. they understand also vessels made of butrashes (as Elay 18. 2.) and of reed, of wicker, of shells of nuts, barks of trees, and other the like; of things which grow out of the earth like wood. All things made of wood, for the service and use of man onely, as ladders, are cleane, & receive no pollution at all. And all things made of wood, for the service of veffels and of men, as tables, bupboards, beds and the like, doe receive pollution: (for these serve both for mans use, and for dishes, cups, plate, &c. to bee fet upon. ) Things made of wood, for the service of vessells ( or instruments) onely, because they serve unto those things which serve unto man, if they serve unto those vessells, but in the houre of imployment onely, then are they cleane and receive no pollution; as a wodden candlesticke, which serveth for the candle in the time that it burneth: and so all other the like. But if they (erve unto the veffell or instrumet, in the time of the use of it, and in the time when it is not used, then it receiveth pollution, as sheads, scabberds, cases of knives, (words, and other the like. Maim. in clotb what sever is Celim, c. 1. f. 13. and c. 4. f. 1. woven, be it of wooll, or of flax, or of hemp, or of any other thing that groweth out of the dry land; is called cloth, in this cafe of uncleanneffe. Maim in Celim, c.1. f.11. But cloth woven of wool that groweth in the fea receives no uncleannes. Ibidem.f.3. skin] to weet, of beafts of the earth; but fuch as breed in the fea, their skins receive no uncleannes, Maim.in Celim. c.1. fe&.2. (ackcloth lit was made of threeds of baire, braided like a chaine, or woven as cloth, & made either of goats haire, or camels haire, or horse tailes, or the like. Mai.in Celim, c. 1. f. 12. Hence we may obferve, that Ioh. Baprifts garment of eamels hair, was fackcloth opposed to fost & princely clothing, Ma. 3.4. & 1 1.8. and fuch the Prophets of old, ufed for to weare, as Elias, (in whose habit, and spirit and power John Baptift came, Luk. 1.17.) a King. 1.8. & Efaias Efay 20.2. and others, Zac. 13.4. any weffell or toole, infirument, fit for, and used unto

any worke. Therefore; a skin which had not upon: the forme of a veffell (or instrument) received no uncleannesse. Veffells of metall, received no uncleannesse. till the worke of them was all finished: unperfect paper were not capable of pollution. Neither any other vestel. what soever, till they were wholly finished. And if a clean veffel were broke, the peeces of it, were not capable of un. cleannes: as Mai. fheweth in Celim,c.7.f.2. &c.86 1.6 c. I.f. I. and ch. 6.f. I. put or broght, made come the Greeke translateth dipped into water. Andby the Hebrew canons, All that are uncleane, whether men or veffells, are not cleanfed, but by dipping (or bay. tiling) in water : And where joever the law speaken of washing a mans flesh, or washing of clothes for en cleannes, it is not but by dipping the whole body therein, And whether they bee men or veffels, there may notice any thing betweene them and the water to keepe them afunder, as clay, pitch or the like, that eleaveth total body or wesself: if there bee, then they are uncleans g they were before, and their washing profiteth themen. Maim.in Mikwaoth (or Water places ) c. 1. (.1.2.1) and it shall ] or, then it shall be clensed: when

the Greeke translateth, and afterwards it shall be cleane. Before the evening, that the fun be let it abideth uncleane, though in a leffe degree. And to for men, of whom it is faid, they shall washand be uncleane untill the even : as v. 25.28.andle. 15.5. &c. Hereupon the Hebrewes deferibe the degrees of uncleannelle; as, All that are undian with any principall uncleannes, whether men or with, they are the first (or chiefest) in uncleannes, till they a baptised. When he is baptised, then is he as the sum in uncleannesse, untill his sun be set. And heet at fo bapts fed, (and his fun not fet) may not enter and of the trumah (or holy offrings, ) or of any meat or drie that is holy. If (uch a baptifed person touch the Tramab, he maketh the third in uncleannes, because tim-(elfe is the fecond. If he touch the holy meats or arms, hee maketh them the fourth in uncleannes. Buty touch common meats, they are cleane. Maim.in Assi hatumeth,c.10.f. 1.2.3.

Veri. 33. earthen or, veffell of pot bakers eath For there is a difference betwene this, and another veilell of earth or of itone. Any veffel made of # mould of the earth, and afterward burned in the to that is the veffel (Cheres) of earth, heretpokend, Maimony, in Celim.c. 1 f. 13. See also Lev. 15.14

whereinto] or, into the midft whereof. The He brewes fearning this word, lay, that an earthers! sel is not made unclean but in the aier thereof. Alata vessels, if uncleannesse touch them, they are usidust: and if an uncleane thing come into the aier of them, but touchesh them not, they continue cleane. And its count that an earthen veffel is not made uncleart, h in the aier of it, as it is written, Into the midfinlant any of them falleth, (Levit. 11.33.) in the mid! inside) thereof it is made uncleane, not in the out parts. And as it is made uncleane in the air of it," makesh meats and drinks uncleane by the air of it. an uncleane earthen veffel, if meat or drinke come the aser of it, though they touch it not, yet are they me uncleane, ait is written, whatfeever is in the mil it, fhall be uncleane. But other uncleane refels and not meats or drinkes uncleane, till they touch the

Maimony, in Celim, c. 13. f. 1.2. breake is loin Lev. 6.28. and 1 5.12. All veffels that are defiled, are madecleane agains by water, except veffels of earth, and of staffe. Of the exthen veffel it is faid, and ye fall breatest, (Levit. 11.33.) and it is not cleanfed but by breaking Milmin Mikwaoth, c. r.f. 3. This feemeth mbe in respect of the vilencise of carthen veilels, morethen of wood or of metall; to that the lotte was not great, though they were broken. For otherwilesthe Hebrew doctors fay, that Veffells also of wood and of skin, and of bone, and of metall, when they are broken, are clenfed from their uncleanne ffe; Main. in Celim, ch. 12. f. 1. Of this point Chazkuni here laith. An earthen veffel is not defiled but by the aser of it, and the reason is for as much as it cannot bee clensed but is to bee broken; the Law is Sharing from having it moved, fo that it is not defiled on the outfile, as it is written, Andevery open veffell, which hath no covering bound uponit, is uncleane, Numb. 19. 15. Loe if it have a covering bound upon it, it is cleane, for it is not defiled on the ont side of it. As waters fignified the blood and spirit of Christ, where with we are fanctified, Ezek. 36. 25. Hebr. 9. 13. 14. and 10.22. fo the breaking of the vetfell fignified the abolishing offinne and uncleannetle, by death. Wee are compared to earthen veffells, 2 Cor. 4.7. and the breaking offich is death, I erein. 19.11. and 48.38. See the notes on Lev. 15.12.

Ver. 34.0f all meat which may be eaten Hebrew. which shall be easen, that is, which usually is caten of men. The Greeke translateth and all meas which iseaten. on which water commeth | This is underflood by fome, of fuch water as whereinto an uncleane thing was put to cleanse the same, mentionedbefore in verse 3 2. that that water defileth all meats. But the Hebrewes understand it of all water generally, which when it commeth upon anything that is mans meat, it maketh the meat apt to receive uncleannelle, by fuch things as are before mentioned: whereas unlette water came upon it, it received no uncleannetle by the touch of any uncleane thing; according to that which followeth in verie 37. 38 where fowing feed is not defiled by any carkatle, unlette water bee put upon the feed. So Iarchi explaineth it, Hence wee learne (faith he) that meat is not apt and prepared to receive uncleannesse, untill water come uponit; but after water is once come upon it, it receives b uneleannelle for ever, though it be dry agains. And mine and oyle and what seever is called Mashkeb (drinke or tiquer,) mkethfeedsaft to take uncleannesse, as water doth. The like is holden by others of them, and they give thele sailes; All meat that is properly mans men; arbread; and flesh, and grapes, and glives, and the the, receiveth uncleanne ffe; and what soever is in properly mans meat, is cleane, and receiveth not unhamese; unlesse there bee an intent concerning it, and it beedetermined to bee mans meat. And both the die and the other receives hones uncleanne fe santill it bee mixed fuft with one of the feven liquors: as it is faid, But if maler he put upon the feed, Lev. 11.38. The fevenliquors that make meats apt for uncleannes, are thele, water, and dear, and vile, and wine, & milke, and blood, and boney. And shey make not (meats) aps (for un-

cleannes,) untill they full upon the meats by the owners will; and are not putrified : for liquor that is putrified, maketh not apt (for uncleannes.) And when meat, is made apt (to receive uncleanne ffe, )although it be waxen dry againe, yet it receiveth uncleannes. Meat that is mixed with water of fruits, as with water of mulberries, or of pomgranets, although it be mixed. on one this bath arunning yffue, or if the flesh of the dead do touch. it : yet is it cleane, because it was not made apt ( to take. uncleannes,) by one of the seven liquors. There is not any liquor that receiveth uncleannes, save onely the fevenliquors forementioned; but other water of fruits, as. they make not apt, so neither receive they uncleannes at all. Some things receive no unclearnes, though they be eaten by men because they are not eaten fave to give relish unto meats, or for odor, or for sight; as spices, ginger, pepper, and all such like. All meats that grow out of the ground, recesve no uncleannes tell they bee plucked up: but so long as they stick in the ground, though it be but by a little root, whereby they may live, they receive no uncleannes. All meats that are of living things, receive no uncleannes untill they be dead: so soone as a beast or fowle is killed, they may receive uncleannes. Fishes also receive uncleannes, when they are dead. All meat that is corrept & putrified fo that it is not fit for mans meat; receiveth no uncleannes. So liquor putrified and corrupt, that it is not fit for man to drinke, receiveth no uncleannes. Maim in Tumath Oclin (or Uncleannes of meats) c. I and 2. all drinke or all liquor. This generall, the Hebrewes reftraine to feven particulars forementioned; water, dew, oile, wine, milk, blood, and heney, and fuch things as are of their kinde. Which must bee judiciously weighed; for they had many traditions, which agreed not with the lawes of God, Marke 7. 3.4 .- 13. Moreover they fay, concerning thefe things, Whatfoever is writtenin the Law touching things uncleane and cleane, it concerneth not ought fave the fantluary and the boly things thereof, and the Heave-offrings and the second tithe onely. For loe the uncleane are warned not to come into the Santtuary, or to cate of the holy thing, or of the heave-offring, or of the tithe, in uncleanneffe: (Levit. 12.4. and 15.31. Numb. 19. 13.20. Levit. 7,20. 21. Nu. 18. 1 1. 13.) But of common things, there is no prohibition at all; but it is lawfull to eat common things that are uncleane, and to drinke liquors that are uncleane. Loe it is said in the Law, And the flest that toucheth any uncleane thing, shall not be caten, Lev.7. 19. Wherefore common things are lawfull, for he peakesh not fave of the flesh of the holy things. And fo it is lawfull for a man to touch all uncleane things, and to defile himselfe by them: for loe the scripture warneth the sons of Aaron and the Nazirite, not to defile themfelves by the dead, (Lev. 21.1. Num. 6.6.) intimating, that all the people may. Toa & the Priests & Nazirites might defile themselves with other uncleannes, fave the uncleannes of the dead. All Ifrael, are admonished to be clean at every folemne feast for then they are to be fired to come into the Sanctuary, and to cate the holy things. And this which is faid in the Lam, Their carkafe hal Je not touch, (Lev. 11.8.) is meant at the folemne feast onely but for other daies of the yeare, he is not forbidden. The unclean & the clean person together, Deuls . 22. we have been raught, that the unclean of the clean may